

# Volume 19, St. Louis, Mon. September 3, 1862, No. 1.

(Sent by P. B.)

## XIX.

On to the last run, you brothers, Close to the goal is this world's course, Longmuthsvoll nur knüpft der Menschenhüter Noch ein Jahr um andere daran;  
But suddenly the thread will break that separates eternity from this world time. Then the murderous iron, which the warrior calls his tear, will fall from the hand.

As in the beginning dark shadows surrounded this world, still a chaos, Before the substances had separated themselves, Before the word of the highest penetrated to them: So now the world is a chaos again; All bands jump, right and wrong chases through each other, Lamentations and songs of victory, Until the new creation morning is day.

Brothers! Hail to the woman-born, who, when God calls anew, "Let there be! Shining, as those who have long been called to light, Rise from the dark tomb.

Woe to those who give the dark masses

Not only mixed in, no, have become the same; Wishing that one leaves them already here in the darkness, They remain forever dead and blind.

Satan knows only a few days

His fury may yet rage in the world; Therefore he hastens that he may yet smite What, hating him, firmly holds together.

Christians, Lutherans! Let us watch, over us before others his fury is kindled, Once again he will make us his slaves, If we are lax in resisting.

Over the confused masses God's dear spirit hovers again, Until he grasps light and night separately, Until he shows everyone his place. And from his fullness of God light and power penetrate into our darkness. Power to happily conquer the dark forces, light to see the way to glory.

"Lutheran", theure gift!

You also work on the new creation. Power and light, yes, it is your possession, And in the world storm peace and rest. Continue joyfully to rally around you, What the light of the world of darkness takes away. Continue to uphold the truth and its people, Until the new world is opened.

## **Foreword by the editor to nineteenth volume of the "Lutheran."**

"O good God, what times do You let me experience when I have to hear such things!" According to the famous church historian Eusebius, the faithful disciple of the apostle John, Polycarpus, once exclaimed whenever he heard of new heresies emerging at that time. We, too, feel compelled to proclaim this, as we are about to speak out against our dear readers at the beginning of a new volume of this present periodical. For truly, these are terrible times, which God also allows us to experience! - —

We are not thinking here of the horrors of a civil war extending over almost half an inheritance, of which we are surrounded here. Rather, it is the spirit that has awakened with this war, taking hold of more and more hearts and poisoning them, which expresses to us anew the lament of the holy martyr Polycarpus: "God, what times you let us live through! And shall we say what this spirit is? - It is the spirit of the first French Revolution, whose motto was: "Liberty, Equality, Fraternity," while the loudest heralds of this slogan, proclaiming universal liberty and love, were out to drown all France, and if possible the whole world, in their blood, and while one of these heralds expressly declared: "What are a million people against one idea!" Therefore even the great world poet Göthe, thinking of these apostles of liberty, made the sermon:

All the apostles of freedom were always repugnant to me; in the end, everyone sought arbitrariness for himself.

The spirit of Anabaptism has reawakened, as it once expressed itself in 1525 during Luther's time in the Swabian Peasants' War under Münzer, in those "twelve articles of the peasantry," about the third of which Luther wrote: "This article wants to make all men equal and to turn the spiritual kingdom of Christ into a worldly external kingdom; which is impossible. For worldly kingdom cannot stand where there is not inequality in persons." This spirit, which combines Christian liberty with civil

The spirit of Carlstadt, which is confused with the spirit of Christ, blows over the land like a wind of embers, under which even many of the few plants that Christ has planted in these last days through his word and spirit wither and wither. The spirit of Carlstadt has awakened again, to whom the reformation of the world from its idolatry through the gospel went much too slowly and appeared as a much too unfounded one, who therefore wanted to accomplish the work quickly and thoroughly, as he thought, by art and hammer. In short, a spirit has awakened, and now and then has taken over and charmed even Christian hearts, which finally overturns all human and divine order in this world, and aims to divert man from striving for what is above, and to make striving for what is on earth the true task of this life; to pretend to man that heaven is to be sought here, because the hereafter is uncertain. It is a spirit that teaches to seek the right and the fruit of God's sonship not in the service of the neighbor, but in independence from the neighbor. It is a spirit that plants principles in the hearts according to which the prophets and apostles and many of the saints of the Old and New Testaments, who were presented to us as examples by the Holy Spirit Himself, stand as people who have trampled everything, even the natural right, underfoot. This spirit is expressed not only in almost all secular but also in most religious periodicals. At the outbreak of the war the people were called to repentance, now they are silent about it. Religious hatred and religious fanaticism meet in that spirit and unite in the pursuit of one and the same goal. Whoever does not want to worship and pay homage to the idol of this latest spirit of the age, this spirit of subversion, is hated, is tried to be branded as a rebel, and one shows no bad desire to declare him as such and to betray him (Matt. 24, 10.), in order to get him out of the way by the worldly arm and to cool his revenge on him, since he cannot be overcome with spiritual weapons. May the non-consenting condemn every revolution, the authority that has power over him, according to Rom. 13, 1-7. No matter how devotedly and faithfully he may be subject to the authority that has power over him, no matter how much he may resist and oppose it in the slightest way, no matter how much he may give it lap, customs, fear and honor, no matter how much he may be willing to go to war at its command and sacrifice everything earthly, goods, blood, body and life, not only for the sake of punishment but also for the sake of conscience, that is, for the sake of God's word and commandment, all this is not enough for the spirit that now surges through the world and those who are filled with it. No, it is not only the body that is wanted, but also the soul; it is not only the body and goods that are to be ruled over, but also the souls and consciences; it is not only obedience in deed that is demanded, but also perfect consent to the newly invented revolutionary Principles are desired. Woe to him who confesses to have a conscience trapped by the Bible! Either one is immediately ready to interpret the Bible according to the spirit of the time, that is, to twist it; or one says: What Bible! The age of its rule is over. *Vox populi vox Dei!* that is: The voice of the people is the voice of God! And alas! the Bible, on which that spirit still breaks as on a rock reaching to heaven, is therefore not only execrated with double fury by the unbelieving world as the stone of offence and the rock of annoyance; but even many of those who hitherto confessed that the holy Bible book was God's true written word, admit that they are now mistaken in it. Forgetting watchfulness and prayer, they have allowed themselves to be sunk too deeply into the spirit of the times by unchecked, eager daily reading of ungodly newspapers, and since they now see that the holy Scriptures have condemned this spirit, indeed, have already proclaimed it in advance as the all-dissolving spirit of the last days for the warning of Christians, many now prefer to abandon the Bible rather than the principles sunk deeply into the heart, which (especially since the first French Revolution) have become more and more the prevailing ones in the world.

What should and will we do now, you Lutherans? - Let us do this: Let us prove by deed that we as good Lutherans are also good citizens. According to Paul's exhortation, let us from the heart "be subject to the authority that has power over us," as we know from God's Word: "There is no authority except from God; but where there is authority, it is ordained by God. Whosoever therefore shall oppose the authorities, opposeth the ordinance of God: but they that oppose shall receive judgment of themselves." Let us therefore also willingly give to everyone what we owe: "The bosom to whom the bosom is due; the toll to whom the toll is due; the fear to whom the fear is due; the honor to whom the honor is due." (Rom. 13.) According to Peter's exhortation, "Let us be subject to all human order, for the Lord's sake, whether to the king as the ruler, or to the captains as the ambassadors from him." (1 Pet. 2:13, 14.) Many who had hitherto preached revolution over and over again now boast hypocritically of their loyalty to their authorities; but this loyalty of theirs has its ground not in reverence for the authority of the authorities ordered in the world by God Himself, but in the fact that they think the authorities belong to their party and will do what they desire. They are therefore subject to it only as long as this happens. Not so we, you Lutherans! Rather, let us recognize and honor our authorities as God's servant and representative on earth, and submit to them even if they do not do what we desire, if only they do not require us to do against God. Let us heed that word as God's own voice: "My child, do not mix with the rebellious. For their accident will suddenly arise; and who knows when both misfortunes will come? (Proverbs 24:21, 22) Yes, let us even then be ready to follow the call of our authorities when they command us to go to war for the defense of the fatherland, for peace and order. She has received the sword from God's hands and through her God also gives it into our hands. Since everything we have in this world is protected for us by the authorities, we should also be willing and ready to leave all this, house and farm, wife and child, brother and sister, and

even to lay down our lives if the country's need and danger require it and our authorities expressly request our service. Above all, let us cry out to God day and night, especially in this time of distress for our new fatherland; as the prophet Jeremiah exhorted God's people to pray even for Babylon, when they were led into a desolate captivity there. "Seek the best of the city," he wrote, "whither I have caused you to be carried away, and pray to the Lord for it; for if it prosper, it prospereth you also." Jer. 29, 7. How very different things might be in our country even now if all Christians had made themselves a wall for it in unceasing fervent prayer! Of the unbelieving world it is still said, after God has beaten us hard for almost two years: "You beat them, but they do not feel it; you afflict them, but they do not mend. They have a hard face like a rock, and will not repent." Jer. 5, 3. But let us now remember our sins, which have also brought their wood to the wrath fire of God now blazing in our land, confess these our sins to God with a bruised heart, do true repentance, separate ourselves from the ungodly world, and in spite of all suspicions or persecutions we may experience because of it, bear witness with words and works against the deceiving spirit by which the world is now drunk. Do not forget, dear fellow Lutherans, that a time has come to test our faith in the Holy Bible Book. Now it is necessary to confess freshly and freely even those Bible teachings which are particularly abominable to the present generation that wants to be enlightened. It is not an art to confess the Bible when the world is honored by the confession or at least leaves the world indifferent; but to confess in such teachings the despised written word of God, which the world curses and condemns as a disgrace and shame of this advanced age, that is the art which only the Christian who knows can do: Heaven and earth will pass away, but God's word will not pass away; who knows: Man's wit and wisdom rise quickly in time like shining stars, but also set again just as soon, but God's wisdom, which appears to the world only as foolishness, may well be clouded over for a time, but it never sets, it will

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will remain eternally, will break forth again and again, and will always retain the victory. Woe to him who denies God's word because of the world's enmity, blessed is he who confesses it faithfully until death! "Whoever confesses Me before men, I will confess him before My heavenly Father," says Christ Matth. 10, 35. and adds in another place: "But whoever is ashamed of Me and My words, the Son of Man will also be ashamed of him when He comes in His glory, and of His Father, and of the holy angels." Luc. 9, 26. It is true that if one confesses a doctrine of the Word of God in the face of a general opinion of the time, not only will the unbelieving world blaspheme this as a confession not of God's Word, but of the devil's Word, but even false spirits among Christians will be jealous of this confession and reject our name as a malicious one, - but what of it? Christ then pronounces us blessed and gives us the promise: "Rejoice then, and leap; for behold, your reward is great in heaven." Likewise also their fathers did unto the prophets." Luc. 6, 22, 23.

Let us then, dear brothers, be confident in these last terrible times. Even if it becomes more and more gloomy, let us not be afraid, but take the light of God's word into our hands, or rather into our hearts, and it will become light around us. For God's word says it clearly, it must go like this: "We must enter the kingdom of God through many tribulations." Acts 14:22. But it also says, "Our tribulation, which is temporal and light, creates an eternal glory that is beyond measure." 2 Cor. 4:17. Let the world now tremble, and, as Christ foretold of the last time, "faint with fear, and with waiting for the things that are to come upon the earth," Luc. 21:26. it has but too good cause for such fear; but ye, Christians, have no cause for it. To you Christ calls, "In the world ye fear, but be of good cheer; I have overcome the world." Job. 16, 33. And Paul also says, "We know that all things work together for good to them that love God, who are called according to thy purpose." Rom. 8, 28. Yes, Christ expressly says, after describing the terrible portents of the last day: "But when these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." Luc. 21, 28. May it therefore become still more terrifying than it is at present, let us not cast down our eyes anxiously, but let us "look up"; let us not bow our heads despondently, but let us "lift up" them; for what to the world is the fearful sound of the storm-bell of approaching judgment, that to believing Christians is only the sure portent of their approaching final eternal "redemption." Difficult times are already behind us and behold! we must confess,

The Lord has not forsaken us, but has been with us, watching over us in a fatherly way, providing for us faithfully, protecting us mightily and wonderfully: let us then make our hearts a memorial stone, in which we not only engrave the words, "The Lord has helped us so far," 1 Sam. 7:12, but also write underneath, "He will also help us further." Let us only keep His precious promises in faith: "I will not leave thee, nor forsake thee." Ebr. 13, 5. "God is faithful, who will not suffer you to be tempted above your ability, but will make an end of the temptation, that ye may be able to bear it." 1 Cor. 10:13. God will not become a liar in us, for "God is not a man to lie, nor a child of man to repent. Should He say something and not do it? Should He speak something and not keep it!" Deut. 23:19. Let this be far off! No, "He that putteth his trust in God forsaketh him not."

Those words: "Up to this point the Lord has helped, and He will continue to help," shall then also be the double motto of our dear "Lutheran" for its nineteenth year, which begins with this number. To the faithful God and to your prayers, dear Lutheran Christians, may the little leaflet be commanded anew, so that also in the new year it may not serve the changing opinions of men, but only the old, eternal, unchangeable truth of God, without fear and dread, in honor of God, for the salvation of the church, and in defiance of the devil and his mates, the world. Yes, God help us for the sake of Christ. Amen!

## Of the war service of Christians.

How important it is that zealous Christians also have a pure knowledge of the doctrine, how harmful and dangerous, on the other hand, insufficient knowledge of such Christians is already for this life, for this, among other things, many zealous Christians in the first centuries are a quite striking proof. At that time, when emperors hostile to Christianity ruled over Christians, there were some who, for lack of clear Christian knowledge, considered soldiering and military service something sinful in itself. The consequence of this was that the most conscientious and zealous among them refused to join the imperial army and to do military service, and that Christians were suspected of being "enemies of the emperors and the Roman people" and sometimes had to suffer severe punishment as such. But since, as Augustine says, it is not suffering but the right cause of suffering that makes one a martyr, all those Christians who did not want to become soldiers for lack of right knowledge suffered in vain and not as Christian martyrs; although God, since they sinned only out of weakness and stood in faith, gave them this sin of theirs, they suffered in vain and not as Christian martyrs.

without doubt, but forgave for the sake of Christ.

The church historian Eusebius tells the following strange incident about such a Christian: At Teveste in Numidia, in the year 295, a young man named Maximilian was brought before the pagan governor as a soldier: when he entered, as he was to be examined as to whether he had the necessary measure to serve as a soldier, he declared from the beginning: "I cannot be a soldier, I cannot do anything evil, I am a Christian. So he thought that being a soldier and doing evil were one and the same thing; he did not know

that a soldier, when he kills the enemy in proper combat, does no more wrong than the executioner who carries out an execution by order of the authorities, who do not carry the sword for nothing. (Rom. 13, 4). The governor takes no notice of his ideas at all, but commands quite coldly that he be measured; and having the right measure, he says to him, without paying further attention to his confession: "Take the marks of military service and become a soldier." The young man says: "I do not accept such a sign, I already bear the sign of Christ, my God." The governor scornfully threatens, "I will send you to your Christ in a moment." Maximilian replies: "Would you like to do that, that would be the right honor for me." Without getting involved any further, the governor orders that the leaden soldier's badge, which was customary at the time, be hung around his neck. The young man resists and says: "I do not accept the sign of world service, and if it is hung around my neck, I will break it, because it is worthless. I cannot wear this lead around my neck, having once accepted the salvific sign of my Lord JEsu Christ, of whom you know nothing, who suffered for our blessedness." The governor tries to convince him that he could be a soldier without harming his Christianity, that in the bodyguards of all four emperors of that time (Diocletian, Maximilian, Constantius and Galerius) there were Christians who performed military service without hesitation. But everything is in vain. The young man - he was only one and twenty years old - declared that he could not follow others. So he is sentenced to death. With words of thanksgiving to God he hears the death sentence. When he was led to death, he asked his father (who had not wanted to persuade him to act against his conscience) to give the new dress that he had had made for him for his entry into military service to the soldier who was to execute the death sentence on him. To the Christians who accompanied him on his way to death he said: "My dearest brothers, strive with all your strength that you may attain to the vision of the Lord, and that He may also bestow such a crown upon you. Thereupon the youth calmly suffers death. As shameful as his tender conscientiousness is, it is a striking proof that he is a good man.

His fate shows how important it is to stand in pure knowledge and not to have an unjudged, erring conscience while being serious and eager to be faithful to the Lord.

However, the Christians in general did not think like that young man at that time. On the contrary, at that time there were even whole legions of Christians in the Roman army. And they were among the most loyal soldiers. Obedient to their commanders in everything, they refused to obey only when they had to fight against their Christian brothers for the sake of their faith. A curious example of this has been preserved for us in church history. It is the following:

At the time of the emperor Maximianus there was a legion consisting of only Christians, which was called the legion of the Thebans, because it came from Thebais in Egypt. \*) The emperor had this legion come to Europe in 286, when he was in Gaul, for his reinforcement. They had willingly followed the call from the distant Orient. But when they heard that they were to be used to carry out the imperial persecution of Christians in Gaul, the whole legion declared that they could never obey such an order for the sake of their conscience. They had just arrived in the small town of Acanum, which lay in a deep Alpine valley on the Rhone. The emperor was in the vicinity when he was informed that the legion of the Thebans refused to obey. Full of rage, he immediately gave the order that every tenth man of the whole legion should be executed with the sword. And indeed, the emperor's bloody order was carried out punctually. Maximilian had hoped in vain that this execution would make the survivors obedient to his will: still they all refused to fight against their Christian brothers. Foaming with rage, the emperor then gave the order for the second time to decimate the recalcitrant legion, that is, to kill every tenth man. This also happened after the tenth part of the crew had been eliminated by lot. But even those who remained vowed to each other that they would not allow themselves to be used against Christ and their fellow believers, no matter what might be done to them. They were especially strengthened by the example of their captain Mauritius (or Moritz), who, together with two of those who commanded the legion under him, Exsuperius and Candidus, went through the ranks of his warriors and cheered them on in such a way that they decided together to all follow their companions who had preceded them to heaven, if necessary. Therefore, prompted by their captain, they sent the following message to the emperor: "We are your soldiers, O emperor, but also, as we freely confess, servants of God. To you we owe our bodies, to him our souls. Do you not want to force us to give up our Lord and

\*) One legion counted 6000 men at that time.

Creator, we will continue to obey you as before; if not, we owe more obedience to God than to you. If thou wilt kill Christians, make us ourselves the object of thy wrath." When this message was brought to the emperor, he became furious, decided to have the whole legion beaten up, and therefore immediately had them surrounded with troops. As easy as it would have been for them to successfully defend themselves because of the location, they did not do so. Without protest they put away their weapons and let themselves be strangled, following Jesus, the Duke of their bliss, like slaughter sheep that do not open their mouths before their shearer. The memory of St. Moritz and his steadfast Christian heroes will remain blessed until the last day. May it be blessed also to our dear readers.

## To the ecclesiastical chronicle.

**Pastor Hoffmann in Geldern** (in Hesse-Darmstadt) was fined on May 15 for wanting to officiate as a Lutheran pastor. Of course, there was not much to get from a poor pastor like Hoffmann. The costs of the garnishment barely came out. Strangely enough, the fields of Geldern were hit by a terrible hailstorm the following night, which caused great damage and made a deep impression on some who had mocked the Lutheran pastor who had been seized the day before. It was as if the Lord immediately recovered in anger what had been stolen from his servant.

**Our dear Pastor Röbbelen** has heard from us again. He writes to Mr. J. H. Bergmann in New York from Gronau near Elze in Hildesheim (Hanover) on July 21, among other things as follows: "Your valuable lines of the 27th of last month together with the deposit of 130 Thalers of gold came into my hands eight days ago. With the warmest thanks, I hereby acknowledge receipt. I am refreshed by the unchanged loyal love and sympathy which the abundant demand for my sermon testifies to. I thank Mr. Ludwig most kindly for his unselfish efforts. May the renewed sacrifice of love be accompanied by better news about the United States! My heart is heavy. How may the dear friends in New Orleans and Richmond fare! What a pity is this unfortunate war! It may well have deplorable consequences for all the future. "The old evil enemy, with seriousness he means it now!" and here as well as with you. God preserve his little group! - I have now again experienced His grace and mercy to a great extent, that despite my infirmity I have been able to devote some time of the day to my children one month after the other. Also, mine are so been pretty lively. - The mineral water from Lippspringen did not do me much good. Although I drank it for two months, every change of weather brought on the spitting of blood again. - I convince myself more and more that I can at most live my life on a strict diet and rest as before. What has disturbed my well-being in the last quarter of the year has been the extremely unfriendly weather.

The warm spring was followed by a very rough pre-summer. Even in this month, I had to spend the whole day heating up. Now we have rainy weather and many storms. You will probably read about the devastation caused by the latter in the newspapers.

In spite of my great frailty, I have the triumph at present of seeing the anti-Christian elements of my homeland in armor against me. We have finally received a confessional catechism here in the country. You should have heard the uproar. It literally snowed petitions to push the former state catechism ahead of the old Luther. People complained at the Diet. The newspapers added fuel to the fire. In some cities, people threatened to convert to the Reformed Church. Since I was now worried for my relatives and the bottomless chatter annoyed me, I mustered my weak forces and had 11 sentences printed, which the editor of our provincial newspaper also took up. This drew vehement opposition from two sides. For the rationalists were as unaccustomed to the language used by a disciple of Luther as the papists. A few days ago, the latter threatened me in the newspaper with legal action for defamation of their confession, because I had called the pope the antichrist, but then immediately assumed the mien of magnanimity and want to fight the battle in the newspaper. The most airy thing is that I am not being called on. The Catholic professor is thinking of taking up arms against a pastor of the city of Hildesheim and seems to have no lesser opponent in mind than the local Consistorialrath, which he will hardly know how to thank me for. It is only a pity that I do not have as much health to fight the matter out as I should. I have been very much affected by the excitement and am now feeding even more blood than usual. To a lesser extent, of course, this takes place here every day. I can almost not stand it in this climate. The area is quite unsuitable for chest sufferers. Of the plans with which I am therefore dealing, one of which you already know, however, the next time I am still alive. I hardly have room for a warm greeting and the repetition of my warmest thanks.

Greet also the dear all, for whose names I have no more room, from your

Röbbelen."

**Pastor Brunn** has written to us and Prof. Crämer again under July 25. We cannot refrain from quoting from his letter, which abounds in the most cheerful news, our

He has some things to share with his readers. He writes, among other things, the following: "Three days ago I returned home from my six-week long missionary journey through northern Germany, and what a great message of victory and joy I can give you this time! I will not rest until I have told and reported everything to you and filled your faithful hearts with the joy with which the gracious Savior has refreshed mine. The intention of my journey was partly to seek personal acquaintance with our missionary friends there, and thus to bring our missionary cause more to life, and partly also to collect the necessary travel money for our emigrants of this year, since only about 20 Thlr. had been received for them. The Lord has allowed me to achieve this double intention of mine so gloriously and mightily. The paths of blessing that the Lord led me everywhere were true. More than I dared to hope, the missionary work for North America has been received with joy everywhere. That it is an urgent duty to help the Lutheran Church in North America, and in particular the abandoned German emigrants, that the Lord has given us such a fertile field of work in North America, to do more and greater things for His holy Church, and to do them better. These thoughts prevailed everywhere, indeed, it seemed that in most places the previous neglect of North America was vividly felt and therefore the emergence of a new missionary activity for North America was welcomed with joy. In sum, I did not find any opposition, I did not encounter it once during my entire journey, but I found the most joyful acceptance everywhere. The latter was already evident in the fact that everywhere, for the sake of the American cause that I represented, so much love, honor and brotherly cordiality befell even my poor little person that I do not have to admit to being worthy of all that. All paths were opened to me, all doors and hearts were opened to me. Even the fact that I and my local institution serve only the Synod of Missouri found no opposition anywhere. In Saxony, Hanover and Lauenburg one wants to go expressly only with the Missourians. However, I believe, not so much for dogmatic as for historical reasons. But it is already joy and profit enough for me that your synod is recognized as a faithful Lutheran, that it is regarded as the main representative of the Lutheran confession and the Lutheran Church in North America. That so much has been achieved is truly something great; it is a basis on which I can quite happily stand with my "missionary friends", on which a bond and connection between your Synod and the Lutheran Church in Germany is being forged and will, by God's grace, be formed more and more completely. I had already prepared myself to defend you in many places, to have to justify myself as to why I only go with the Missourians, but I have not had to do so anywhere. At all

I also found full conscious agreement with some of the teachings, e.g. among others with some in Lauenburg. I left here on the second day of Pentecost, first to the Leipzig Mission Festival. In the evening meeting of the first day, although Andre had already registered before me, I was asked to speak first, along with Pastor Sommer, and then gave a talk on the American mission, which the Lord blessed very richly (not counting other things, he brought me 380 Thlr. in my pocket for my emigrants). The next day, in the afternoon, many guests gathered at the home of Prof. Luthardt, where the American Mission was again the subject of a special discussion. From Leipzig I hurried to Hanover, where in the second week after Pentecost there was a preachers' meeting and mission festival, first in Hanover itself, then in Ach im near Verben and a week later in Herrmannsburg. In all these places I was always called upon to speak before all others and presented the plight of our church in America, calling for participation in our missionary work; how ready they were for the latter (even in Herrmannsburg) was proven by the large sums they contributed to me on the spot. Also for the future, a firm foundation for our mission to North America has been won throughout Hanover. From Hanover I went via Lauenburg and Hamburg to Stade. There our cause was particularly well received and the Stade Sunday paper was offered to me for information. I immediately wrote an article, which was printed immediately. On the way back I fell ill and had to stay in Hamburg for almost 8 days, but was cared for by faithful brotherly love. Then I went to Lauenburg, to Ratzeburg and the surrounding area, where I found a blessed and lovely brotherly community, and also general joyful approval of our mission. In Lauenburg, from now on, an annual collection for North America is to be organized in all churches of the country. From there I went on to Mecklenburg, first to Ludwigslust, where I gave a lecture on our American cause in the packed hall of the school teachers' seminary. From there I traveled to Schwerin, Bützow, where the board of the Mecklenburg God's Box received me with special warmth and immediately gave me another 125 Thlr. (in addition to the 200 Thlrn. that I had already received in February for my institution) for our emigrants. Finally, I traveled through the middle of Mecklenburg via Dobbertin and Malchow, to Berlin, Leipzig and home. - This journey will form an epoch in my life, it has put me in contact and fellowship with a large part of our German Lutheran Church, I have met face to face many of the first faithful men and representatives of our Church in Germany, I am now no longer alone with our local institution and mission, but in the heart of the Lutheran Church of Germany.

Including the 172 Thl. 27 Sgr. from you, for the receipt of which I hereby acknowledge with heartfelt thanks, I now have 800 Thl. for my emigrants and can easily add the few Thaler, which it will cost even more, for the moment from my institution's treasury. So it is with a very happy heart that I have given the travelers all the orders to prepare for the sea voyage on August 1. I hope that, with the exception of one or two who have been granted a delay by their passports, **they** will all leave at the right time. I cannot express to you enough with what exuberant joy my heart is filled that with God's help we have succeeded in sending this large



number of workers to you. I count it one of the most wonderful and glorious experiences of divine grace in my whole life that the Lord did not let us become ashamed in this work. Until Pentecost I had hardly 20 Thlr. in my hands for this matter, and now everything is there and it is **on its way!** What a mighty pledge the Lord gives us that His will and good pleasure rests on our work. - But now I must describe the details in more detail. The following come to you: 1. Mertens **from** Pomerania, 2. Ledebur ans Rogasen in Posen, 3. Schmidt from Hessen, 4. Georg Brüggmann from Lüneburg, 5. Julius Friedrich from Silesia, 6. Fried r. Pennekamp from Elberfeld, 7. Tobias Rösch from Görlitz (a Würtemberger), 8. Franz Weck from Meerane in Saxony, 9. Johannes Karrer ans Baiern, 10. Eulenfeld ebendaher, 11. Hör nicke from Potsdam, 12. Mohr from Würtemberg, 13. H. Brockma " n from Hannover." After Pastor Brunn has characterized each of the named in more detail, he continues: "So these are our emigrants. Not true, a rich great blessing of God, which by God's abundant grace we may bring to you? Praise be to God, who blesses our little work so richly and makes us worthy to do this work for Him. It is truly only His mercy that pours such an abundance of blessings into our laps. May He then make all who come over to you a real blessing for our Lutheran Church in America! - But now a heartfelt farewell! May the Lord continue to protect you graciously in all times of war. While the world groans under His judgments, may He give His Church joyful blossoming and prosperity 2c.

Your faithful

**Br. Brunn.**

Steeden, July 25, 1862."

**Shining example of one of the Norwegian sister-congregations.** One of the dear Norwegian brethren informs us about the blessed progress of their college affair in such an exceedingly gratifying way that we cannot possibly withhold it from you, I. Synodal congregations, partly in order not to deprive you of the joy you will certainly feel about it, and partly in order to encourage you to cheerful emulation.

to stimulate. In Decorah, Iowa, the new seat of the institution, the brothers have been able to purchase a functional building, a large brick house, which cost 3 to 4000 dollars to build, together with the building lot for the very cheap price of 1600 dollars. We have been equally fortunate in the purchase of a residential building for Prof. Schmidt. To cover the purchase debt, the aforementioned dear brother has collected in his community alone in a short time the sum of about 1100 dollars in cash. The same congregation, which had already signed several thousand dollars in the previous year to fund the institution, has added another thousand dollars to its earlier subscription, and a considerable sum is still in prospect. And it is not only in the willing and joyful offering of such gifts that this dear community can be found so diligent. While last year it already sent 3 pupils to the institution from among its gifted boys, this year it has increased this number to 14 and is also sending a godly young man here to our practical theological institution. Of course, the dear brother must add at the end. "God is very abundantly gracious toward us. - But we ask and admonish you by the mercy of God and your Savior: do your part and according to your measure, so that you do not remain behind and do not shorten the blessing in which those reap who sow in the blessing. The number of pupils of our local institution will more than double this year by God's wonderful grace. So let your gifts of love be doubly rich, so that the fruit of faith may also be abundantly found in you.

**From New Orleans, on Aug. 12, we finally received the short but pleasant message from our dear Rev. Hoppe: "Thank God, we are all well; no one of our two congregations has been harmed in life and limb because they did not go to war. Ecclesiastical message.**

Since it pleased the Lord, according to His unfathomable wisdom, to afflict Pastor Wüstemann with illness to such an extent that he was forced to resign from his office in the Roseville congregation and travel to Germany, the congregation had to look for another pastor. They chose and appointed the pastor H. Lemke, at that time near Monroe, Michigan. Therefore, after Rev. Lemke had accepted this calling with the consent of his former congregations, the same was appointed by order of the venerable Presidium of our Synod Northern District by the undersigned with the assistance of the HErrn Past. Rauschert from. IX. s>. ^rin. (Aug. 17) solemnly inaugurated into his new office.

**May the Lord give him his rich blessing.**

**A. Huegli.**

**Address: Uov. 8. VMLL, UEvillo, NaoombWeüiZun .  
Conserence display.**

**The Wisconsin - Pastoral Conference will hold the Tuesday, Wednesday, and Thursday following the 12th of po8t. IHu., i. e. September 9. 10, and i i., at Freistatt, Wisconsin.  
Freistatt, August 13, 1862.**

**F r. Boeling, x. I.**

**Announcement.**

It is hereby brought to public notice that the next Michigan Pastoral Conference will be held October 3-6, 1862, at Frankenmuth. Mich. will be held. The pastors and school teachers concerned are therefore requested to assemble at Frankenmuth not later than the evening before.

**Ferdinand Sievers, d. z. Secretär.**

**Display.**

The Middle District of the Lutheran Synod of Missouri, Ohio and other states will begin this year's synodal meeting on Wednesday, October 1, at the congregation of the Rev. Nütze! at Neu - Dettelsau, Union Co., O.

Those of the Synod gentlemen coming west on the Columbus-Piqua railroad, and south on the Springfield-Delaware railroad, remain at Milford Cemre; whereas all those coming north on the Springfield - Delaware railroad, disembark at Marysville.

In both places, there will be opportunities for the brothers to reach the place of their true destiny.

Th. Wichmann, d. z. Secretair.

**Display.**

A teacher, who studied pedagogy at the University of Leipzig and has taught for a long time in German Lutheran elementary and secondary schools, has good references about his behavior and because of his faith has passed a colloquium to the satisfaction of President Schaller and the undersigned, wishes a position as a teacher in an Evangelical Lutheran congregation and offers his services herewith. He is in stan-

de, also to give lessons in the English language and to play the organ. Further inquiries and information about the position are expected as soon as possible at the address of the undersigned.

**I. F. Bünger.**

Orirs ok Uev. O. I'. IV. IValtöör, Lt. Voum, Klo.

**Receipt and thanks.**

**For the proseminar in Germany** received from H. Ch. Haserodt in Liverpool, Ohio, \$1,00.-from G. Weise in St. Louis \$1,00.-from Burkhardt in Cincinnati \$1,00.-from Friedrich there \$1,00.-through Past. Hüsmann by Past. Funke in Lintorf (a collecte in the parish of the latter) \$15.70.-by Rev. E. Nickel in Cape Girardcau, Mo., from Bohnhard \$5.00.-from the Trinity District of the parish at St. Louis by F. Böhlau \$85.25.-from the Immanuel District of the same parish by the same \$73.88.-by Rev. Hügli by Peter Schnster in Detroit, Mich. \$1,00. - at the Kindtauffest of the latter collected \$1,60. - by Past. Steinbach from some members of his congregation in Kenosha \$4.40., as well as from Mrs. Grundier \$1.00. - from Pastor Junget \$1.00 Mtd by the same from H. Meyer \$1.00. - by Past. Beyer from his congregation in Altenburg, Mo. \$2.30.

By Mr. Chr. Heidorn in Mattesvn, Ill. \$2,00. - by Mr. Fr. Hasemrier in Mattesvn, Ill. \$1,00. - by Mr. Fr. Weiß, Addison, Ill. \$1,00. - by Mr. Past. Holls Gem., CentreviUe, Ill. \$7.35. - by Hrn. Past. Holls' Gem., Columbia, Ill. \$2,50.-by Past. Hoppe from the latter's gem. in New Orleans \$5.50.

C. F. W. Walther.

## **For the California Mission**

received from G. Weise in St. Louis \$1.00.

C. F. W. Walther.

## **For Past. Röbbelen**

received from Past. Fick as Erlvs from sold sermons decrsteren \$1.00.

C. I. W. Walther.

## **For poor students**

received through Past. Wagner in Pleasant Nidge, Ill, from Bro. Zenk \$5.00.-from Mrs. Philipps in New Orleans 50c.-from Mrs. N.N. same as a thank offering \$5.00.-from L. Lange in St. Louis, \$2.00.

L. F. W alther.

## **For pastor summer**

received through A. Einwächter in Baltimore, Md. \$6.30. (namely from C. Kasten 50c., G. Momberger 25c., E. Rössel 50c., I. Zink 10c., W. Klingelhbfer 10c., N. Nuppel 10c., G. Meyer 25c., Th. Horneß25c., I. Klinker \$1.00., G. Bauer 50c., A. Bach 75c., F. Betmate 50c., L. Hofmann 25c., G. Wiedemann \$1.00., H. Happel 25c.)-by Past. Heitmüller by L. L. Schnell z1,00. - by Past. Boy. \$1.00.

C. F. W. Walther.

By Mr. I. H. Bergmann 130 Ldr.-Tblr.

To have received one hundred and thirty thalers of gold certifies with heartfelt gratitude

K. Nöbbe 1 en.

Gronau near Elze in the Kingdom of Hanover on July 21, 1862.

With thanksgiving to God and the charitable givers, I certify the receipt of the following charitable gifts for poor students; By Hrn. Past. Brsel: \$3,15 by his Johns - congregation and \$2,35 by his SalcmS congregation.

By Mr. Volkening:

\$1.00 by Mr. Past. Shepherd.

By Mr. I. C. Gerken of the Zions-Gemeinde there;

A box of meat and a jäßchen Molasss.

A. Crämer.

## **Gifts for the household at Fort Wayne Institution:**

From Pastor Strphan's Gem. -. 11^ Bush. Potatoes, 1 ham, 1 basket of string beans, 6 Bush. Wheaten, 3 quarters veal, 4^ beef, 1 bag flour, 6 Bush. Grain, 16 pieces of cabbage, 2 ounces of squash. »

From Pastor Zagel's Gem.: 6 ounces of straw, 85 pieces of cabbage, beef, 1 small pig, 1 calf, 2 piglets. .

Bon Pastor Jäbker's Gem.: 72 Bush. Potatoes, 18z Bush. Wheat, 16 bags of grain, 32^ Bush. Grain, 37 Bush. Turnips, 10 sacks of cabbage, 82 pieces of cabbage, 25 Bush. Rye, meat worth \$7.57, 2 bush. Beans, 4 bush. Buckwheat, 4 Bush. yellow turnips, 5 Pounds. butter, 4 pieces of rooster, 1 jug of pumpkin butter, 15 Pounds. beef, 1 Foreviertü. Beef.

From Pastor Bodc's Gem.: 1 bag of wheat, 3 bags of cor",

Bush. Beans, 2 bush, shelled grain, 65 pieces of cabbage, 6 bush. Grain, 6 bush. Rye, 15z bush. Potatoes, I; Prck onions, 2 hams.

From Rev. Wambsgans' Gem.: 2 vvrdrr quarters of meat, 2 sacks of grain. 7 Bush. Kern, 4 Bush. Reuben, 17 bush. Wheat, 23 bush. Potatoes, 2 bush. Oats, 4 bush.rig-' gen, 13 bush. cabbage.

From Pastor Berg's Gem.: 4 pieces of ham.

From Pastor Werfelmann's Gem.: 718 lbs. pork, 15 Bush. Wheat, 3 sacks of grain, 12 Bush. Grain, 2 small barrels of pumpkinSbntter, 18z Bush. Potatoes 2 bush. Rye, 550 Pounds. flour, 100 Pieces of cabbage, 5 Dozen eggs, 150 Pounds. beef, 2 Bush. Turnips.

From Pastor Reichard's Gem.: 7 Bush. Wheat, 8 sack of grain, beef, 1 ham.  
 From Pastor Lchnert's Gem.: 3 sack of wheat, 10 Bush. Com.  
 Bon Pastor Fritz's Gem: 2 quarters beef, 4 Bush. Potatoes.  
 From Pastor Brakbage's Gem: 1<sup>A</sup> Beef.  
 From Pastor Friedrich's Gem.: 1 Brl. Pork.  
 Bon Pastor Husband's Gem.: beef, 4 Bush. Buckwheat, 2 Bush. Grain, 16 bags of grain, 20 Bush. Potatoes, 1 hog, 16 bush. Wheat, 2 bags of oats, 3 Bush.  
 Rye, 30 head of cabbage, 6 bush. Reuben.  
 From Pastor Reisinger's Gem.: 10 psd. sausage, 10 lbs. butter.  
 From Dr. Sihler's Gem.: 1 hog, 10 Bush. Wheat, 8 bush. Grain, 8 bush. Potatoes, 1 bag of red beets.  
 From Pastor Schumann's Gem.: 6 Bush hulled grain, 38 sack grain, 15z Tack wheat, 8 lbs. cheese, 4 sack potatoes, 1 Bush. Rye, 1 Bush. Beans.

#### Money gifts for the household:

From the comm. of Mr. Past. Fritz	515	,00
" " " Werfelmann	3,50	
" " " >u Howards Grove, Sheboygan Co,		
WiSc. by Mr. teacher Ch. Lücke	4,00	

#### For the Fort Wayne Seminar on Teacher and School Retention:

By Mr. Pastor Mntanowsky.

Bon the Gem. to Town of Abboth, rye flour	c. 1950Pf.	
" the comm. to Town of Abboth wheat flour	" 200 "	
" the comm. to Sheboygan Falls, Roggemnehl	" 718	"
" d. Gem. to Sheboygan Falls, wheat flour	" 50	"
" the Gem. to Town of Hermann, rye flour	" 1450	"
" of the comm. at Plymouth, Noggenmchl	" 546	" 4914Pf

Of which exchanged for 6 half

Barrel white fish G 52,50, theils

Rye flour and wheat flour , 1500 Pf.

Sold for 59,87 - G 98 Pf.

"1t30" 2630 Pf.

Remains in onturn 2284 Pf.

Further received in cash:

Von Bader 53, H. Wederoth 51.35, Fräul. Keiper 51.00, Wiehn 51.00, Zerler 51.00, Unnamed in

Town Abboth 75c., from F. K. 510.00. 18,10

Expenditure for 12 Brl. G 33c. and ferry wages - - 54.08

For fukrobn of flour and fish in the port	50,654	,73
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Remains in cash 513.37

Sent as per bill to ship via Chicago to Fort Wayne to Mr. R- Schwegmann:

on 16 October 6 half barrels of white fish,

" November 2, 12 barrels of flour,

" 4. " a change to New Aork of the

Nest in cash income	513.37
for flour sold as noted above	9,87

In alternation 523.24

#### Clothes and fabrics:

From the Women's Association from Pastor Mcrz's Gem.: 3 wadded quilts, 2 straw sacks, 25 pairs of woolen stockings, 2 handkerchiefs, 7 towels, 6 pillowcases, 4 sheets, 12 bust shirts, 1 pair of shoes.

Bom women's club from Pastor Daib's Gem.: 5 pillow- iibcrziige, 2 Kisscnbüren.

From the Women's Association from Pastor Key'l's Gem.: 1 bale of wash.

From the Women's Association from Pastor Wunder's Gem.: 2 packcte with linen.

From the Women's Club from Pastor Detzcr's Gem.: 4 sheets, 1 shirt, 2 knitted cotton stockings, 8 kis- seniibcrzngc.

From the Women's Association from Pastor WambsganS' Gem.: 13 sheets, 11 pillow covers, 5 shirts, 3 pairs of woolen stockings.

From Pastor Berg's Gem.: 2 balls of darning twine.

Monetary gifts for poor pupils: Bon September 1861 to July 1862. by Valentin Prediger from Pastor Bcrgt's Gem. - - 5 5,00

By Pastor I. C. W. Lindemann	15.06
From the comm. pastor king'S	10,00
" Pastor King	1,00
By Pastor Stubnatzi for PittSburg sophomores--	5.25
From the parish pastor Sprengler's	4.00
" " " Stephan's	6.65
Collecte on the child baptism C. Prange'S	1,40
" " " C. Möller'S	3,00
By Cassirer W. Meyer	5.66
" " " by Mrs. Alms	1,00
" " " from the Jgfr.-Verein in	

Pastor Rincker's Gem. 3.00-9.66	
From Mrs. Lis. Füllung	5,00
From the Women's Club in Desiance, O.	8,00
From L. Gercke	5,00
„ Pastor Husmann's Gem. (for high school and school seminary)	12.20
From the singing club in Pastor Wichmann's Gem. -- 2,00	
By Philipp German, in Wilshire	0.20
" the parish pastor Merz	2.80
" W. Steinbrück	2.00
Collecte at the wedding of F. Ranke	3.05
From some women in Pastor Daib's parish	1.40
" Mrs. cushion	0,50
„ Marsh	1,00
" several members of the JohanneSgcm. in Peru - - - 4.75	

Remark. Since most of the above gifts were received during a time in which the father of the house, Mr. Neinke, was ill, almost no help was to be found in the household, and the undersigned was busy with many seriously ill children, it was not possible to receive the gifts in such a way that an error could not easily have arisen. Therefore, should such an error occur, I kindly ask you to inform me so that the correction can take place.

While expressing my heartfelt gratitude for the gifts received, I would like to commend our institution to the continued loving care and participation of all worthy communities and friends, and I would like to note that, with the approval of the supervisory authority, Mr. F. W. Ncinke will in the future keep the account of the budget and acknowledge all gifts to the same. G. Alex. Saxer.

## Cool down:

### To the Synodal Treasury:

From the pastors Lochner, Ruff, Günther, Achenbach, Ahnrc, Strikter, Auch, Brose, Jop, Rauschert, Winter, Strafen, Kvlb, Stecher, Keller, Fürbringer, H. Meier, Bernthal, Beycr, Ruhland, Multanowski, Lcmke, Hrn. missionary Mießler. Of the teachers: Härtel, Winter, Simon, Riedel, Richter, Breter, E. Günther, Nuchterlein, Haltimer, Kohlmanu, Grieße G 51.00. Bvhlng for 1861 and 62, Trantmann, the undersigned G 52.00. Teacher Glaser for 1861 and 62, Lücke for 1861 and 62, H. Albrecht.

G 2,00. From Past. Sievers 5,00.

From the comm. at Mcquon	7.67
" "" TO Granvrlle	3.85
""of Mr. Past. Günther 10,00	
""""Auch 3,00	
""""Lochner 24.68	
""""Rauschert 8,00	
""""Jox 3,00	
"""" Trantmann 3,70	
""""Lemke 3.09	

Whitsun collccte in Frankenmuth	19,00
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From Matth. Hubinger as an offering of thanksgiving for the happy-  
lical delivery of his Fran 5 ,00

At the infant baptism of Match. Hubinger collected 10,00 By Mr. Past. Steinbach 15,60

Namely: from ihm itself 52.00, Pentecostcollccte his congregation in Milwaukee 512.60, from Hrn. F. Feiertag and from Mrs. Harzbeckcr G 50 Cts.

Vonder DreicinigkeitS'-Gcnl. in Howards Grove, WiS. 3,83

„ „, Gem. in Town Abbot, Wis. 8,62

To wit: Pentecost collccte 55.06, on G. Scholz

Child baptism ges. 51.16, by I. Scholz 51.33, at Mstr. Winters dinner collected 51.07.

Whitsun collectc in town Wilson	1.49
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From Mr. Arnold, to Frankenmuth, surplus of the

Travel allowance to the synod	10,00
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" Mr. J. Zill himself	1,20
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Bon Mr. F. Zill from Frankculust, surplus of travel money to Synode 3,W

Psingstcolleetc in Frankenlust, Amclith and Bay City 15,(0

By Mr. Past. Thickness	13,60
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Namely: by W. Quandt \$2.00, G. Wolf \$1.00, Fr. Jagow, Fr. Jellwock, F. Sasse, G. Stein G \$1.40, Past. Dicke \$5,00.

From Mr. Past. EiSfeller	1.30
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By Mr. Past. Sievers	23,00
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To wit: Collecte in Frankenlust 57.92, in Bay City 52.50, from I. G. Helmrch, F. Zill and L. Hachtel G 52.00, F. Kcith 52.08, M. Förster 51.50, I. G. Arnold 51.00, I. G.

Fischer and Marie Haag G 50 CtS., collection on the

Wedding of F. Mueller in Amclith P1,00. By Mr. Kvhn	1,00
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### To the Synodal Missionary Fund:

From the comm. on Mequon, Wis.	51,37
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" C. Fink	1,00
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In a MissionSttuude in Kirchbau: collected. - - - 1,00 By Mr. Past. Steinbach	11,50
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Namely: from him in MissionSstunden ges. 56.74, from himself 52.00, from the school children of Mr. Teacher Glaser 52.76.

From the DrcicinigkciS comm. in Howards Grove, WiS. 5.31

By Mr. Past. Thickness	10,00
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Namely: from W. Quandt 52,Oll, C. Quandt 55,00, collected at the wedding of Mr. W. Feüwock 53,00.

From some women from the community of Mr. Past.

Achenbach 1	,00
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From the Pittsburg Community Sewing Association to pay for a sewing machine for the mission station 3.00

From Mr. Past. Beyer 1	,00
By Mr. Past. Trautmann	10,00

Namely: from M. Gottfried 51.00, on FinzelS infant baptism s. 52.12, in mission hours s. 56.80.

By Mr. Past. Sievers.	64,50
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Namely: from Mr. Lehrer Breie 50 Cts, Collecte in Frankenlust 57,00, in Amelieth 52,05, from Mr. Past. Sievers 59.20, from M. Schwab 51.00, from A. Nanzenberger 59.56, from the same as payment of his debt to the missionary fund for land sold to him 529.44, from Hm. Past. Rödcrs Gem. for Miss. Mießler 54.50, contribution to the bell bag at Saginaw City 51.

From the unnamed in Monroe	4.00
" G. Matches	1.00

For the general presiding officer:

From the centcassee of the municipality of Frankenmulh	56.00
From the comm. of Mr. Past. Also 1	,00
" Lemke 6,00	
" in Kirchhayn	4.16
" Adrian 6,00	
" " Monroe	10,00
" " Frankenlust	18,00
" " Amclith	12,50

For college construction in Fort Wayne:

By Mr. Past. Ruff	58,95
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Namely: von Bittner 55.00, Vürow 52.00, Panier 51.00, Reiche 95 Cts.

From Mr. Teacher Lücke	1,00
" Past. Bever 5,	00
By Mr. Past. Lem'e	3,60

Namely: by I. Schädde 51.00, M. Stadler 75 cts, I. Herbst 60 cts, I. Rode and G. Autumn G 50 Cts, Holzinger 25 Cts.

By Mr. Past. Stecher	4,81
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Namely: from G. Hcinecke n. Chr. Natböbnrg G 51.00, H. Engelking 51.50, M. Charveus 50 Cts., Kaufmann, Bräger and Bollmann G 25 Cts., N. N. 6 Cts.

By Mr. Past. Eisfeller	18,70
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Namely: from the Gem. Frankentrost 512,70, from himself 56.00.

By Mr. Past. Sievers	46.39
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Namely: from M. Förster in Frankenlust 516.55, I. C. Appold ibid. 53.00, Ph. Jung ibid. 51.00, A. Götz ibid. 510.00, Fr. Zill ibid. 54.00, L. Förster in Ame- lith 51.00, Past. Sievers 510.00.

# 8

For the debt repayment of Concordia - College in

St. Louis:

Bon Mrs Trichel	\$1,00
" " N.N. in Monroe	1.00

For the widowed Prof. Biewend:

By A. Goetz	\$1.	00
" of the commune Frankrnlust	2,50	
," Mr. Past. Sievers-	3,00	

To maintain teachers at both institutions:

Don of the comm. of Mr. Past. Lochner\$34	,00	
" G-L. Meier in Frankrnuth	7,00	
Collected by G. Ortner in Frankrnuth	3,00	Don Mr. Teacher Richter 5,00
Collecte in frankrnust and amclith	10,00	
Don Mr. Past. Sievers	10.67	
From the women's cafe of the comm.	in Adrian	10,00
" " Centcassee	10,00	
Don a soldier from the camp at Richmond, Va.	1.00	Through Mr. Past. Sievers 27.61

Namely: from A. Schmidt in Amelith 50 Cts, from I. C. Appold and I. G. Arnold in Frankenlust G \$1.00, Collecte in Frankenlust \$10.85, in Amclith \$1.96, in Bay City \$1.70, from Hrn. Past. Sievers \$10.00, from his children 60 Cts.

For the proseminar in Nassau:

From the comm. of Mr. Past. Keller in Morrison,WIS.	\$2,60	" Hrn. Past. Böhling IM
By Mr. Past. Steinbachj	23,00	

Namely: by himself \$1, by the virgin-

Verein of his parish \$4, from the Gesang-Verein in Nru-Cöln \$1, from the Frauen-Verrin of his parish \$7, from Hrn. Z. Page! \$1, Ueberschuß der Gesangbuchs-Caffe der Filial-Gem. in NeuCöln \$8.

From G. Mohr in Monrvr	0,50
" Mrs. Spuhler in Monroe, the coming sophomore	1.00
" Hrn. Past. Sievers	2,50

For Mr. Pastor Hofmann in Hesse:

Bon Hrn. Past. Jox	\$2,00
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For Mr. Pastor Röbbelen:

Bon Roth from Frankentrost-	\$1,00
" Reindrl from Frankenmuth	0,50
"Mr. Past. Böhling	1,00
" I. Höhne	0.25

Collected on the infant baptism of Mr. E. Nehrling-	1,25
From Mr. Teacher Lücke	1,00
... Past. Strict	1,00
" Mrs. Beyer in Monroe	0.50

For Mr. Pastor Sommer:

Bon Mr. Teacher Lücke\$1	,00
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For poor pupils and students:

On the infant baptism of K. Kreuzer collected\$1	,50	" " WeddingofMr.GänsbauerbyMr.Past.
Also collected	7,25	

Gratitude offering by C. Meier for the recovery of his son 1.00 Proceeds of 605 rye flour for poor students in Fort Wayne 6.81

From the centcassee of the municipality in Adrian	7,50	From the Jungfraurn-Verein of the municipality in Adrian- - - 2,50
" Women's Verrin in Monroe	11.93	

By Mr. Past. Speckhard	4,00
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Namely: from himself \$1, from Mrs. Danner in Eoldwater as a thank-offering for a happy delivery \$1, from Mrs. Henning dasclbst because of recovery of her sick sister \$2.

By Mr. Past. Lemke at the wedding of Hrn.

Ukele collected	3,71
Don himself	0.29
" W. Grauf	0,50

For the California Mission:

Don L. Schneider-\$1	,00
" E. Schneider	1,00

Correction. In #21, where it says- "CollegeBuilding in Fort Wayne: Don Hrn. Past. Also 5th Broadcast \$6.00", it should read:

From Mrs. Engelhard to pay off college debt to St. Louis--- \$0,50

" Mrs. Haag for the same purpose	0.50
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" Past. Also "" 1,41  
 " A. Haag for college construction in Fort Wayne--0. 84  
 " I- Engelhard for the same purpose 0.25  
 " the Gem. of the Hrn. Past. Also fordens . Purpose-2 ,50  
 W. Hattstädt, Cassirer.  
 Monroe, July 17, 1862.

## Received

in the Casse middle district.

For Synodalcasse:

From the comm. of Mr. Past. Bercht (Williams Co.) 1.20

" "" "" (Defiance Co.) 2.00

By Mr. Past. Bercht at the wedding of Hr.

Jacob Süffel collected 3,00

From a member of the congregation of Mr. Past. Werfelmann - 5,1)0

" the Gem. of Hrn. Past. Hattstädt 1/30

" "" "" Fricke26 ,28

" "" "" Stürken 8.83

"Mr. W. Brüggemann from the commune of Mr.

Past. Fricke 1,00

" of the Gem. of Mr. Dr. Sihler, Collecte on the 1st Trinitatis Sunday41,00

For Synod Mission:

From the community of Mr. Past. Nützet 6,00

" " " " I. Ruprecht 7,02

" a member of the same municipality 0.25

"Mr. G. Schlehbecker 0.50

" " Marta --- 1,00

"a member of the congregation of Mr. Past. Werfel

man 2 ,50

of the municipality of Mr. I. G. Kunz 3,60

/, Mr. I. G. Kunz 1,40

"of the community of Mr. Past. Schumann in Ken-  
dalville 2.60

" of the Gem. of Mr. Past. Schumann in De

Veal Co. 2,50

" the community of Mr. Past. Klinkenberg 10,0!) /, /, " " Seuel 13,20

For Mr. Past. Röbbelen:

Don der Gem. des Hrn. Past. Nütze! 5,00

"St. Thomas Gem. of the Hrn. Past. Werfet-

man iM

" of the parish of Mr. Past. Stephan 8,00

"Mr. Joh. Böbling through Mr. Past. Sallmann 4,00

For the California Mission:

Don an unnamed person from the community of Mr. Past. Ruprecht 0,50

For the general presiding officer:

Don of the parish of Mr. Past. Lindemann, Cleveland, East side, Collecte on the 1st day of Easter 26.47

" the community of Mr. Past. Cobbler 2,50

/, " " /, " Ernst Euclid 8. 08

For Mr. Past. Summer:

By Mr. Past. Wamsgans at the wedding of the

Mr. Wilh. Gerke collected 10,29

For teaching institutions:

Collected at the Kirchweih in Pomeroy 9.00 Don of the congregation in Frankenlust as Easter collection

5.59 " a woman from Past. Saupert's

parish 1,00 " the ZionSgem. of Mr. Past. Werfelmann - - - 3,00 "" St. Peters Gem. of Mr. Past. Rolf.... 5,25

/, // ,/ Paul " "".... 5,40

For Prof. Biewend:

Bon derGemeinde des Hrn. Past. Cobbler 2,50

/, /, " " Schumann 1.60

For Nassau-Missson:

By Mr. Past. WamSgans at the wedding of the

Mr. Fr. Meiland collected 7,68

By Mr. Past. Wamsgans from a woman in childbed 1.50 For the priest's widows and orphans fund:

Don a member of the Gcm. of Mr. Past. Werfelmann-" 2,50

/, the ZionSgem. of Mr. Past. Werfelmann.... 1,36

For the debt retirement - treasury of St. Louis College.

Don of a woman to the community of Mr. Past. Wams- ganS- - 1,00

Wm. Meyer.

For the Lutheran have paid:



### The 15th year;

The gentlemen: Past. P" Rupprecht, Bendel, G. Held,

### The 16th year:

Men: Kothe, H. Burseind, Gottfr. Mülles, A. Popp, C. Winter, T. Zacharias, W. Hering, W. Frer- king, G. Held, C. Backhaus, I. Helmlinger, C. Alschwede, Srebold, H. Nerge 50c., BurbuS, M. Freudenberger, P. BippuS, G. Streeb 5 Er.

### The 17th year;

Messrs. F. Bartling, F. Washauseu. Kothe, Past. P. Rupprecht, Bürmann, T. Zacharias, E. Bünger, C. Eg- gerS, G. Darmstädt, C. Kühnert, G. Leonhürdt, G. Müller, C. Feig, I. Seidel, A. Popp, C. Winter, Past. H. Lemke 2 Er., Past. W. Hattstädt, I. Bäumner §3.50, W. Rinne, I. C. Fetdhusen, L. Stünkei, W. Frerking, P. Steimmann, G. Held, C. Backhaus, Branz, Behrcnd, Lerncr, F. Wyne- ken, G. Kämpfer, C. Alschwede, "seeboldt, C. Hennecke, M. Hanselmann, Past. M. Hahn 5 Er., Past. I. Birk- mann 5 Er., Past. W. Hattstädt 8Er., C. Krause, T. Naumann, G. Schüßler, Free, Past. M. Merz, H. Nerge 50c" Past. C. Meier, G. Emmert 75c., H. Prinzhorn, I. Vogel, C. Senkrnv, Droste, P. Bippus 50c., Friedrich, Schäfer, Past. H. Eiskeller 2 Er., Past. H. Hengist50c., G. Heinrich, H. Schäfer 2 Er., H. Schneider, I. H. Bergmann 2 Er. A. Backhaus.

### The 18th year;

The gentlemen: F. Bartling, M. Bernhardt, I. Lauer, A. Kalb, C. Oblinger, L. Reuter, D. Haag, Koth", D. Hollrath, D. Ehlmann, H. Bruns, Sulthaus. Burmann, P. Englert, H., L., Fr. and C. Lücke, C. Meyer, C. Fischer, E. Bünger, C. Eggers, G. Darmstädt, C. Kühnert, G. Müller, I. Seidel, A. Popp, C. Winter, G. Funke, D. Helwege, C. Müller, G. Lorenz, I. Schmidt, C. Weber, T. Zacharias, H. Sievers, M. Leininger, Past. H. Lemke 4 Er., I. Bäumner, C. Johann, Dr. L. Meinderniann, Past. I. Trautmann 19Er., H. Nagel, A. .Uöhn, F. Riemen- schneider, C. Heßler, L. Schneider, L. Grupe, F. Twick, L. Stünkcl, I. F., H. and Fr. Grnnhagen, Herb 50c., Meier 50c., A. Backhaus, Past. Tramm, S- Haag, H. Backhaus, Knippenberg, Steinfeld, Eber, Stock, Seedoidt, Phil. Jung, D. Müller, F. Müller, W. Flamm, I. Jaide, M. Hanselmann, F. Schmidt 4 Er., F. Häuser, Past. W. Hattstädt 21 Er., Past. I. G. Sauer 10 Er., C. Krause, G. Schüßler, Past. C. Frederking §2.50, H. Weinhold, Past. F. Steinbach, Free, P. Walkenhorft, C. Trampe, C. Brackmann, C. Boggemüller, Past. M. Merz 4 Er., H. Thies, I. Dohle, I. Fasse, F. Luthardt, H. Pflingsten, H. Böger, H. Freiste, C. Will, Past. C. Meier, G. Ranzen- berger 33 Ex., F. Stutz, G. Willner, H. Prinzhorn, F. Schlegel, W. Hauenschild, G. Senkind, I. Vogel, A. Heilmüller, I. Fischer, Friedrich, C. Bauer, H. Burg- grabe, Griesbächer, H. Holzgräfe, Krämer, Langele, Meierding, Müller, I. Seip. G. Schnitze, Ruschmeier, Schwert- feger, Tzschoppr, Umbach, Noble, Past. H. Hengist 50c., C. H. Walther, I. Burckhardt, W. Hoffmann, R. Stitz, I. Kern, Past. I. Klindworth, G. Heinrich, C. Nagel, Past. F. Schmidt, Fr. Frickenschmidt, D. Katenkamp, M. Neitzel, I. Aichele. I. F. Blaich, I. G. Frank, E. Bergen, Past. E. Keyl, I. Scherer, I. H. Künkr, H. Kaste", I. Heck, Fr. Zink ssn., W. Netterer, L. Dunker, G. Dob- Irr, C. Winter, Fr. Dornkohl, H. Happel, F. Bühler, R. Schumacher, H. Schäfer sei". 2 ex., C. Reinhardt, S. Klenk, C- Müller, E. Muhly, I. Briel, F. Hampe, G. Wiedemann.

### The 19th year:

Messrs. G. Raabe. Kothe, Past. C. Fricke 38 ex., C. G. Johann, F. W. Mittrilbuscher, H. Laging, F. Ban 4 ex., I. G. Widemann, I. C. Schulze, Past. I. Strikter, I. M. Gottfried, S. Nkedel 12 ex., H. Schrer, Herd 51)c., I. Henne, Past. L. Biörn, Past. G. Kranz, G. Schüßler, L. Weißler, I. H. Spielmann, G. Schimph, E. Bock, H. Schäfer, Matten, I. Schmidt, G. Heilmidh, G. Geiwitz, C. H. Walther, I. Kühl, Past. G. Heintz, Past. C. Meier, W. Becker.

M. C. Barthel.

## Changed addresses:

Rev. N.

Lreelc, Lenton 6o., Llo.

Via, 8^rL6u-6 auä l'Iorsnos.

Rev. Ilerwann l/emkce,

Rosevillo, ^laoowb 6o., Nieb.

Due to lack of space, Mr. Roschke's receipts could not be included in this number.

St. Lonis, Mo.,

Synodal Druücrei of Aug. Wiebusch u. son.

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## Volume 19, St. Louis, Mo., Sept. 17, 1862, No. 2.

(Submitted).

### Synodal report of the German Lutheran Synod of Iowa.

From the year 1861.

The above report was recently published and contains a synodal speech, the report of the president of the synod, "Theses on the correct relationship between severity and leniency in the practice of church discipline" and some other unessential points. The synodal speech deals with the "direction" of the synod and ties its execution to five names attached to the synod: "Sometimes we are called rationalists, sometimes pietists and hypocrites, sometimes unionists, sometimes chiliastischeschwärmer." "I would like to mention a fifth name with which we are honored, that is the name Papist. "Do not be alarmed if I maintain that the four (five) names mentioned do not designate the most essential moments of our direction, but they do indicate them."

In the discussion of the fourth point, the synodal speaker, to judge lightly, commits a gross error, which these lines intend to correct first of all.

On page 17 of the report it says: "But what makes the Iowa chiliasm, i.e. the assertion that passages like Revelation 20 still await their fulfillment, such a dangerous one? According to Dr. Sihler's discovery, that whoever turns to it falls from justifying faith. For this is the decree: ""If this is so, it is certain that

Such people do not live and weave in the justifying faith, who against all clear teachings of the holy scriptures, from dark passages, impute their delusion and conceit between the kingdom of grace and the kingdom of the Lord. They are not living the justified faith, who, against all clear teachings of the holy scriptures, from dark passages, to which they attribute their delusion and conceit, distinguish between the kingdom of grace and the kingdom of the Lord.

The first is to set up a realm that has no truth and reality, but only in its false and half-converted, cross-shy, complaisant, beautiful-spiritual, lustful, restless, pietistic, and unconventional form.

The origin and seat of this "stische" heart and "schwärmgeisterische" head is in the "stische" heart and "schwärmgeisterische" head. S. Lehre u. Wehre lahrg. 1861. Augusth. p. 229 ff."

If the above accusation against Dr. Sihler were justified, he would have committed a serious offense. He would have sat down in the place of God

thrown up to the heart annunciator and judge

and sinned against the word of the Lord: Judge not, and ye shall not be judged. Do not condemn, and you will not be condemned.

But it is not so. There is a difference between falling from justifying faith and, as Dr. Sihler says, not living and weaving in justifying faith. He who has fallen from the justifying faith no longer has any faith at all; he who does not live and weave in it either becomes wavering in regard to his life of faith, and

The person will be uncertain, will consider some things to be sin that are not sin, and vice versa, will also easily fall into spiritual temptations, or he will not be able to distinguish false doctrine from true doctrine and will therefore fall into various errors, or the two will come together. The "emotional pleasurable" state

does not mean spiritual death, but a more or less dangerous disease. If a spiritually challenged person is told that he has fallen from the justifying faith, he will fall into despair; but if he is told that he lives and does not live in the justifying faith, he will accept this as a thankful instruction and learn from it that he must appropriate more and more the salvation offered to him in Christ through faith, so that he will be rid of his challenge.

Who can deny that most of the sects profess the doctrine of justification according to the Scriptures in so far as they admit that man is justified and saved by grace through faith alone? But they do not preach this doctrine, but mix justification with sanctification, do their favorite things, which makes them sects, and follow their "direction", which pulls them away from the center of justification and drives them more and more to sanctification. For this is clear to everyone: the further one moves away from the doctrine of the justification of a poor sinner by grace through faith in Jesus Christ, the deeper one gets into the work of the law, which is not difficult for the old man.

But in order to check whether Dr. Sihler's assertion is true, one only has to see how chiliasm relates to the doctrine of justification, what comfort it gives, and how it does so in comparison with other Christian doctrines.

Take, for example, the doctrine of the person of Christ. According to God's clear word, we believe that Christ is truly God born of the Father in eternity and also truly man born of the Virgin Mary. When it is said: God becomes man for your good, a Christian heart must be joyful and glad in his God, because Christ did not come into the flesh to make us rich in earthly goods.

but to make children of sin and death into children of grace and eternal life. If I believe this, then

Sin, death and hell do not have the power to make me despondent and sad. If God is for me, who will be against me, for I am a justified man. Or take the doctrine of the means of grace. The word of God is not only an empty sound, but at the same time gives what it promises. When it is promised with many great oaths that God does not want the death of the sinner, but that he will be converted and live; that God so loved the world that he gave his only begotten Son, that all who believe in him shall not perish, but have eternal life, then this is pure justification preached from heaven, and such a word is able to make a sad heart happy, even a dead heart alive. Baptism works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe, according to the word of the Lord: "As many of you as were baptized have put on Christ. Whoever then remembers his baptism, believes what it promises, or receives what it gives, is a justified man, stands always in the grace of his God, whose covenant endures forever, and is always joyful under all tribulation and hardship of this life. The holy. The Holy Communion gives us a new seal of forgiveness of sins according to Christ's words: "Given and shed for you for the forgiveness of sins. And whoever believes these words has what they say and how they read, namely forgiveness of sins, i.e. he is justified before God. And as often as he feels burdened in his heart, he hurries to receive this "sign and testimony" of divine grace. Take also the doctrine of sanctification. According to this we are to let our light shine before men, that they may see our good works, and glorify the Father which is in heaven; to walk well among the Gentiles, that the name of God be not blasphemed; to glorify God in our bodies, and in our spirits, which are God's. For what purpose is all this? To gain forgiveness of sins and eternal life through it? Not at all. We have already received this by grace, but out of gratitude to our God and out of love for our neighbor, which should be a proof that we love God, who first loved us. Therefore, the carrying of a Christian's cross, the denial of himself, the killing of the old man, the practice of love and good works becomes a pleasure and is not a burden; for all this work of his is lifted up and carried on by the thought that he is

He does not want to please God first, but that he already pleases God beforehand; that he is a justified man without all his works, merit and worthiness. According to this, Christ will "raise me and all the dead on the last day." A Christian also has the special promise that because he believes in the Son, he will be raised to eternal life. Joh. 6, 40.

Teaching that sin, misery, and all things are to be

The reason for this is that we know that sin and all the misery that follows from it will not be resurrected with us, but that for the sake of the forgiveness of sin, for the sake of justification, we will be like Him and, as God's children, heirs of God and co-heirs with Christ. We will be like Him, the Lord, and as God's children we will become heirs of God and co-heirs with Christ. In sum, if you take all Christian doctrines of salvation as a whole and each one in particular, they preach nothing else to you but the justification of a poor sinner for the sake of Christ, as they cannot do otherwise. For the whole Word of God is a letter of grace from God to the sinful world, offering and giving forgiveness of its sins in a thousand ways. And if there is any deficiency, it is that we are either too indifferent to this fullness of grace, or too stupid to grasp it with joyful hearts.

Now make the same comparison with chiliasm. A so-called first bodily resurrection a thousand years before the return of Christ to judgment is taught. In this resurrection only a certain number of certain persons have a share, and these are awakened, not to eternal life, but first to the millennial kingdom. What comfort do I as a Christian have from this teaching? If I have a share, the question arises, why I of all believing Christians and not others? But because I have a special merit to show and therefore it includes nothing else than the grossest carnal Pharisee thoughts of own sanctity and merit. If I have no part in it, if it applies only to the martyrs, as the chiliastes say, then this doctrine has no connection at all with my faith, with my Christian life and hopes; the promise does not apply to me at all, thus it does not belong to the promises of the gospel, which concern everyone, thus it has not a trace of the echo of the justification of the sinner. If it has nothing to do with the Gospel, it is certainly not Christian either. What then is its origin? It must, however, come from Jews or pagans.

Those raised at the first resurrection reign with Christ in the millennial kingdom. What kind of kingdom is this? It is not supposed to be a worldly kingdom, but our chiliastes object to it, because they do not accept the "borders of Augsburg.

Confession. It is not the kingdom of grace, because that is where we live now. Nor is it the kingdom of glory. So what kind of kingdom is it? The chiliastes themselves leave us in the dark about it. Meanwhile, one paints it this way, the other differently. None of the promises is therefore also valid for the millennial kingdom. What does the doctrine of justification or the whole doctrine of salvation have to do with it? It is not the poor sinner, but the old man, who can turn his eyes to it with desire and love, and it is not the biblical, but the Pharisaic-Jewish "realism" that is able to find it in God's Word, which is why our Aug. Conf. rightly calls him Jewish teachings. With every Christian doctrine, one can point to clear, unambiguous passages of Scripture and say: this is how it

stands. In every Christian doctrine, one can point to clear, unambiguous passages of Scripture and say: thus it is written. Chiliasm lacks this scriptural foundation; it is not based on clear passages of God's Word, but on the wrong interpretation of them, on the "progress of ecclesiastical knowledge," as the chiliasts call it.

However, as much as one is indignant about imagined injustice, so little one scruples about committed injustice. Prof. Fritschel, during his collecting trip in Germany, let himself be heard in the *Dorpater Zeitschrift* about the Missouri Synod, "that it seeks to bring the basic features of congregational education to general validity by way of absolute freedom to the arbitrariness of the congregations." Mr. I)r. Sihler proves that this is an erroneous assertion. But it does not occur to anyone to retract this defamation spread in Germany, or to present the assertion as well-founded. It probably does not fit to the "direction.

Luther is a thorn in the side of these people. They express themselves about the use of his writings as follows: "In the present time, it has become the style of certain Lutherans to immediately reach for Luther's writings when doctrinal disputes arise and to write out and collect whatever can be found about the pending questions, and then to immediately consider the dispute decided when one has led the proof of agreement with him through the largest possible pile of quotations from Luther. One concludes: Shouldn't such a highly enlightened man, so thoroughly familiar with the Scriptures, be able to recognize and tell the truth better than we poor A-B-C-darians in theology? Is it not impudent arrogance to want to know something better than Luther knew it! And even if one decides here and there to place the testimony of Scripture first in the conduct of the battle and to let this be followed by the testimony of the Symbola and only then to bring up the sayings of Luther and others, and thus apparently does the opposite of what I have asserted, my statement will nevertheless remain correct. With the view taken from Luther 2c. and with the conviction,

The first thing that happens is that the reader comes to the conclusion that this is the only correct one and can be the only correct one, and with the intention of proving it to be so, he begins to read the Holy Scriptures. But because one comes with a preconceived opinion, it happens that one has no eye for all those passages with which the opinion brought along does not want to unite, as well as that one finds in passages something completely different than the passage actually says, or finally that one uses the most violent exegesis in order to bring into agreement what does not want to fit together in this way. (page 9 of the synodal report).

Whom this impudent tirade of the all-knowing Mr. Senior Minister, who also wants to be Lutheran, is meant for, may remain undecided, but it is not difficult to guess. That the Missouri Synod likes to quote Luther in its organs and why it does so has been explained in this year's preface to "Lehre und Wehre". There are two main reasons for this. First, so that teachers and listeners may learn more and more and become more deeply grounded in the salutary teaching of the Word of God; second, to inflict the burned heartache of the pseudo-Lutherans, as experience testifies and of which the clamor of the above quotation is a new proof. What to think of people who, calling themselves Lutherans, speak of Luther in such a way as this synodal speech, we do not need to guess, we already know from rich experience. We know that wherever a faithful and capable witness of the Lutheran Church has stood up, he has been a diligent and humble disciple of Luther. And wherever one looked at Luther's writings with sour eyes and spoke of them with suspicion, one had nothing else to offer than to sell one's own evil as improvements of the Lutheran doctrine. A sample of this is also given in the "Kirchenblatt" of the Iowa Synod, Year 1861, No. 12, where the following sentences are found: "But there is not only this difference between the three means of grace, that the forgiveness of sins is imparted in different ways and different extensions (!) 2c." Further: "It is shown in the Lord's Supper and in its characteristic effect, how transfiguration also of corporeality is the end of all ways of God." And, "There (in baptism) a seed is planted and set, here (in the Lord's Supper) it is formed." Where does this weed come from, is it the voice of the holy Scriptures or the voice of vain blind reason made wise according to its conceit? Oh, if only these people could get down from their high horse of ridiculous arrogance and become humble, in order to sit down at Luther's feet, to learn from him, to let him introduce them to the right understanding of the Scriptures, before they wanted to delight the world with their childish juggleries of progress! It would certainly not be a disgrace for them; after all, God has commanded: Remember your teachers 2c., then they would be able to give their poor people healthy food.

and not to provide such rotten straw. It is so bad for young people to be noseey, cheeky, presumptuous and insulting to their elders; But it is a still far more venial vice when people who want to be considered children of the church judge their most faithful, capable fathers in the faith and men of God so haughtily and disdainfully, to whom they are not worthy to untie the laces, to whom one owes what one has and without whom one would not be able to live today, Without them, one would still kiss the pope's feet today, especially if one has not yet shown the slightest trace of greater wisdom, and understandably has not yet dared to prove that these men of God have erred in doctrine.

But it gets even better. The Symbola are also in their way. On page 8 it bites: "But is this not the first and predominant moment of our direction, that we speak the word of the direct drawing from the wisdom revealed in the Scriptures, in contrast to that way, where one has to become clear about some doctrine. But is not this the first and foremost moment of our direction, that we speak out for the direct drawing from the wisdom revealed in the Scriptures, in contrast to the way in which, when it is necessary to become clear about a doctrine, one does not first and foremost ask the Scriptures? This is in contrast to the way in which, when it is necessary to clarify a doctrine, one does not first and foremost consult the Scriptures, but instead first and foremost consults the symbols, the Fathers of the Church, and the dogmatists, and with the measure thus obtained uses the sayings of the Scriptures even when the doctrine is one about which there are no 'ex professo' decisions in the symbols. This, of course, sounds very innocent and scriptural, but it is nothing else than the principle of the enthusiasts, especially of the Union. The latter claims that it adheres to Scripture in regard to the points of difference between the Lutheran and Reformed Churches, and everyone knows that this means as much as that it has no confession on these points. The enthusiasts also boast as an advantage that they draw directly from Scripture. Who in all the world but the enthusiasts would blame the Lutherans if, in the event of disputes breaking out among themselves, they seek counsel from their symbols? The symbols want to put a dam against the arbitrariness of the misunderstood free research of the Scriptures, so that not everyone can blacken his wisdom as Scripture teaching. Therefore, this much is certain: Whether a doctrine is Lutheran, one learns, however, if one "takes" the symbols and dogmatists; whether this Lutheran doctrine is Christian, according to Scripture, one has to learn from God's Word. Only in this way the scripture remains what it should be, namely judge. Whoever is not able to see this must be confused in his mind. The Iowa Synod is therefore still in the process of examining whether the doctrine of the Lutheran Church is also scriptural doctrine, which the sects have long since finished.

But no, it has already gone further, it has already disintegrated with the confession. It does not hold with the short-sighted, overstretched Augs.

The church of Burgundy and its fellow confessors up to this time, who, in their narrow-mindedness, demand "that the gospel be preached unanimously according to pure understanding, and the sacraments be administered according to the divine word. Augsb.

Conf. art. 9. You, the great progressive men, say that if we had been in Augsburg in 1530, such an article would never have been established. In an article- "Do we really want to go so far as to declare every difference in matters of doctrine to be church-dividing? . . . There is no other way to put a dam against the rampant divisions within the Lutheran church than by recognizing open questions." (p. 16.) Ap. Paul states. 1 Cor. 1:10: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and let there be no divisions among you, but hold fast one to another in one mind and in one opinion." You old Lutheran Paul, they say - "I cannot see at all how it is possible not to want to acknowledge any open questions at all." (ibid.) Therefore, if you cannot become of one mind and speak of one mind, we advise the "acknowledgment of open questions."

To acknowledge open questions means to consider truth and error as equal, and that is what one wants in order to put a dam against the divisions. That means to turn God's commandment upside down, to practice idolatry and to say: Love your neighbor above all else. What is the right thing to do when I am in a situation where I have to either prolong the truth or let divisions arise and continue? I would let Luther speak about this love, which looks first to peace with people and only then to God's word, if one did not have a certain disgust and fear of Luther on the part of Iowa.

But the broad-mindedness goes even further: "It is another course of development which our brethren in Missouri have been destined to undergo; another that by which our brethren in Buffalo have been led to that ecclesiastical standpoint which finds in them such zealous advocates; another that out of which was born that view which we mean when we speak of the direction of the Iowa Synod. Each of these synods, if it wishes to prove itself faithful as a synod, will have to practice in its entire ecclesiastical life and work the insight which has become its own, to observe a manner corresponding to its direction." (p. 6.) Who is not amazed at this wisdom! Is the Iowa Synod really serious with these nonsensical, shameful, ungodly words, or does it not understand what it is saying? Doesn't she know that what she calls "direction" in said synods is precisely what is sinful about them? And does she really believe that it is Gölte

Is it not the will that each of these synods should lead the pure doctrine and that there should therefore be no divisions among them, but rather that each should take a particular "direction" according to its own knowledge? How then are they to begin this? They continue as they have done up to now: We lowans make it our business to diligently inculcate chiliasm in our poor people; to disparage Luther, to praise our "free Eregesis" quite highly, (for we can confidently assure everyone who wants to know, we can prove from the Scriptures, as from the first source, the most wonderful things, only one must stay away from us with the Confessions and especially with Luther); We will not allow the confessions to be diligently disparaged, desecrated and reviled, and above all we will endeavor to ensure that the Christian people do not set themselves too high and believe that the ministry belongs "originally and directly" to them. The Buffalo "Brethren" have to be careful that the people obey their pastors in all things that are not contrary to God's word and that they banish those who fail this obedience; therefore they also tear apart congregations, depose pastors and generally behave as church robbers should. And the Missourian "brothers"? - Well, they will make it their business to pay more and more homage to the "rabble," as they have already been said to do by very knowledgeable people. Whoever can read out something better, let him do it.

The lowans, by the way, are not the first to make doctrinal points open questions. All attempts at union, and the union that really exists today, is, after all, built on the happy thought that the doctrines of baptism, the Lord's Supper 2c. are regarded and treated as open questions. But what has turned out to be the case? Experience has proven that the scriptural doctrine of baptism and the Lord's Supper 2c. has been suppressed and replaced by the reformed idol of reason and works. Such an idol is to be revered in the church. We will not tolerate this, as far as we are from willingly leaving house and yard to the thief as an "open question".

Or perhaps they think we would do better this time? The work-rich and work-saintly chiliasm has already been mentioned. In addition, there is a visible, tangible church and the ministry as a third means of grace, which are offered.

On page 18 it says: "Well knowing that it appears to the people of this direction as "nonsense" that we say: The church is visible and invisible at the same time, we nevertheless remain with great joy with our sentence. However, it does not and should not mean anything else than that the church has a visible and an invisible side." This is very tactfully acted and cannot fail to serve its purpose, for one sometimes makes an impression even if one also asserts nonsense, if one only asserts it persistently. If, however, the Lutheran church wanted to concede to the Roman one that the church is visibly

If the church were both visible and invisible at the same time, it would still reach out to the brotherly hand as far as this point is concerned. For if the visibility of the church is left to it only as its main characteristic, then it can gladly put up with the invisibility. It already knows how to send itself into this nonsense. But if as proof of the church's visibility the simile is needed: "Does silver cease to be visible, because there is also other metal which looks like silver? (19) It is to be noted that this does not fit here at all, but the citation of it in itself gives testimony to how unclear and uncertain one is in these questions. Silver and other metal are things which God has subjected to reason. If I do not know the silver, it is my fault and I must not pretend to be an expert. But among those who are in the "outward fellowship of the word, confession, and sacraments," of whom mention is made here, there is only silver for me, that is, I must consider them all Christians, for love believes all things, and Christ has expressly forbidden to judge others. If someone is revealed as "other metal", he is to be considered a tax collector and a heathen. But since the Lord himself says that among the many who are called there are few who are chosen; that not all who say Lord, Lord, enter the kingdom of heaven; that even foolish virgins are among the wise, and among the invited such guests as have no wedding garment on, etc., we certainly believe that there is chaff and wheat among one another, but leave the judgment to him alone, because he alone is more searching of heart. Therefore we confess: "I believe in a holy Christian church, the congregation of the saints. Furthermore: "Praise God, a child of seven years knows what the church is, namely, the holy believers and the sheep that hear their shepherd's voice. For thus the children pray, I believe a holy Christian church." And Luther in the preface to the Revelation says: "This piece (I believe a holy Christian church) is just as much an article of faith as the others. Therefore, no reason, even if it puts on all its glasses, can recognize it. The devil can cover it up with ailments and obscenities, so that you have to be annoyed by them. God can also cover her with infirmities and all kinds of shortcomings, so that you must become a fool about it and make a wrong judgment about her. She does not want to be seen, but to be believed; but faith is of that which is not seen, Ebr. 11:1." But where am I going again! Forgive me, gentlemen, for bothering you again with the Apostolic Symbol, the Schmalkaldic Articles and even Luther!

But if the Iowa Synod hates the symbolic doctrine of the church, it hates the doctrine of the ministry even more. It is unbearable to them to think that the congregation should entrust them with anything else than the parish salary. The "doctrine of the constitution of the ministry

by transferring foreign rights" is called "contrary to Scripture". (22) Yet they concede to the congregations the right to appoint. Where does this right come from, if the congregations do not originally possess the office themselves? That is sucked out of their fingers.

With great confidence of victory, to confuse and defeat the opponents, the following questions are asked (p. 20):

"Admittedly, the preaching of the word and the administration of the sacraments has the purpose that thereby the flock, under

which a minister acts these things, are pastured, Ap. G. 20,28. But is it really an essential moment of the spiritual priesthood that fellow priests are pastured?" Answer: Most certainly.

"Admittedly, it is incumbent upon the office to take care of the whole flock. But is it really an essential aspect of the spiritual priesthood that fellow priests are supervised? Answer: Most certainly.

"Admittedly, the spiritual priesthood is something that lasts forever, while the office is only a temporal service. Since, then, in heaven above, the rights of pastoring and directing fellow priests, which are executed here below in the office, cannot be executed, what will the spiritual priests do in heaven above with the aforementioned essential moments of their general priesthood? Answer: This is a childish question, "silly beyond measure," which makes a mockery of the matter, and deserves no other answer than the one those learned gentlemen received Matth. 22, 28 ff. to their well-aimed question.

Now to you a question: Does the Iowa Synod really believe that the holder of the office first brings it into the congregation, so that it is taken from it if the holder dies or follows another profession? Does it really believe that a congregation has no right to make any person who possesses the qualities required in God's Word its shepherd, when it dwells, as is so easily done in this country, in the midst of false-believing synods? Does she really believe that a person appointed in this way does not have a legitimate divine calling, so that all his official acts are just as valid and powerful as if all the bishops' volumes had ministrated and lubricated them"?

We still want to hear the symbols about this. If these should offend the gentlemen of Iowa too much, then they need only designate the following sentences as such, which are not "essential components of the church confession" or refute them properly from the h. Scripture.

In the beginning of the Schmalk. Articles it says: "About this one must confess that the keys do not belong to one person alone, but to the whole church, and are given, as this can be sufficiently proven with light and certain causes. For, just as the promise of the Gospel is



gellii, certainly and without means belongs to the whole church, so the keys belong without means to the whole churches, because the keys are nothing else but the ministry, by which such promise is communicated to everyone who desires it, as it is then in the work before us that the church has power to ordain church servants. And Christ speaks at these words, Match. 18, 18: which ye shall bind 2c. and signifies to whom he hath given the keys, even to the churches: Where two or three are gathered together in my name 2c. Item, Christ giveth the highest and last judgment of the churches, saying, Sags of the churches."

Furthermore: "For where the church is, there is the command to preach the gospel. Therefore the churches must retain the power to demand, elect and ordain church ministers. And such authority is a gift that is actually given to the churches by God, and cannot be taken away by any human authority of the churches, as St. Paul testifies, Eph. 4:8, 11, 12, when he says: "He ascended on high and gave gifts to men. And among such gifts, which are proper to the churches, he numbereth pastors and teachers, and hangeth upon them to give them for the edifying of the body of Christ."

From these passages the following sentences result: 1. the keys are nothing else, than the office. 2. this is from God, thus of divine institution. 3. God has not given it to one man alone, but as a gift to the whole church, which cannot be taken away by "any human power. 4. not only the whole church on earth, but where there is only the church, thus also the individual congregations have received it: "where two or three 2c. 5. because they have received the office from God "without means", therefore they can "demand, elect and ordain," i.e. hand over the office.

Admittedly, this is a harsh speech, certainly very harsh, for people who deny "that the congregation, in conferring office, confers rights due to it." (20). But it is easy to help. One only remains, "with great joy at his proposition," that this doctrine is "contrary to Scripture" and the matter is settled.

But what are many words to lose on a matter that is so clear! One fears the abuse of this teaching. For the sake of abuse, should even one syllable of the divine truth be concealed and withheld? What is more abused than God's word, even all God's gifts? God gives them daily and abundantly, certainly not for the sake of the wicked who trample the pearls, but for the sake of his faithful. From which side, then, as long as there has been a Christian church up to the present day, has the most frequent abuse occurred and the most encroachments on foreign rights been made? Whoever exalts and boasts about such gifts and wants to use them in a carnal way only for his own will, is just that.

A carnal man and proves that he does not have these goods, of which he boasts, or is in great danger of losing them. This doctrine, like all Christian doctrine, requires a fine, humble, faithful heart and mind, grateful to God and man. But he who takes from Christians what God has given them out of great grace is a church thief. R.

(Submitted by Prof. Brauer.)

## False doctrine of justification.

In the "Lutheran" "Herald," the following false, un-Lutheran teaching is found again: "For our true fellowship with God, i.e. for righteousness, two things are necessary, namely 1l. that we come into fellowship with Him through reconciliation with God, and 2. that we remain in fellowship with Him after reconciliation with God. The former is the righteousness of faith, the latter is the righteousness of life." Against this papist doctrine our confessional writings speak out as follows: "On the other hand, it is not the opinion that faith alone seizes righteousness and blessedness in the beginning, and thereafter hands over its office to works, (the "righteousness of life"), that the-

But that the promise of righteousness and salvation might not only be received, but also be confirmed and assured, Paul gives to faith not only the entrance into grace, but also that we may stand in grace and boast of the glory to come, i.e., the beginning, the means and the end he gives to **faith alone**. Rom. 11: They are broken off because of their unbelief, but you

stand by faith. 1 Peter 1: We are preserved by the power of God through faith unto salvation.... - Since it is evident from God's Word that faith is the proper and unique means by which righteousness and salvation are not only received, but also preserved by God, it is not reasonable to reject that in the Trent Conciliar (and the "Lutheran")

Herald), concluded, and what else has been directed more to the same opinion, that our good works preserve blessedness, or that the received righteousness of faith, or even faith itself, is preserved and preserved by our works either wholly or yea in part."

Later on, the following un-Lutheran sentence occurs: "If this reconciliation with God through Christ has truly taken place in faith and

If we now stand in true fellowship with God, then we necessarily walk in filial

Obedience to God: the righteousness of life is the necessary consequence and fruit.

the righteousness of faith. This is the only righteousness that is valid before God." - The first sentence is right, namely that the righteousness of life is the necessary consequence and fruit of the righteousness of faith. But this is wrong, that the righteousness of faith is called in connection with the righteousness of life "the only righteousness that is valid before God." This is again a mixture of

justification with sanctification,

a Roman Catholic conflation of the divine with the human work, a desecration of the sole merit of Christ, an undermining of the certainty of a Christian man's blessedness. For the "only righteousness that exists before

God is valid" is, praise be to God for eternity, the righteousness of Christ alone, which is imputed to the believer. Thus says the Augs. Conf. says: "Further, we are taught that we are justified for God by grace through Christ, if we believe that Christ suffered for us, and that for his sake sin is forgiven and righteousness and eternal life are granted. For this faith God wills to hold and impute to him for righteousness." The Apology adds: "Nor will devout hearts and Christian consciences be led astray in any way from this, namely, that we have forgiveness of sin through faith alone for Christ's sake. For there they have a certain, strong, eternal comfort against sin, the devil, death, hell. The rest all is a foundation of sand, and consists not in temptations." If the righteousness of Christians, which is valid before God, stands, apart from the righteousness of faith, also on the righteousness of their life, then their blessedness, their comfort in adversity and death stands half on Christ half on themselves, but then they are set on sand and perish in temptation. - A "Lutheran" magazine should not present such Roman, Pharisaic leaven to the poor Christian people.

## **To the ecclesiastical chronicle.**

**Our institution at St. Louis** now comprises 33 students of the scientific seminary, 19 students of the practical seminary and 8 students of the proseminary. Through God's mercy, it still enjoys His almighty protection for quiet, undisturbed study in these frightening times. This to the notice of our out-of-town friends. May they not cease to include the institution in their daily Our Father.

**The catechism matter in Hanover.** The Darmstädter Kirchenzeitung is written under July 9: The agitation against the catechism has even led to a scandal in the church in Emden, where a congregational meeting broke out into wild shouting when the preacher wanted to speak further about the question. - On August 9, the Weser-Zeitung reported that the rationalistic

Baurschmidt in Lüchow in Hanover had written a paper against the new catechism under the title: "Test everything. Asked by the Consistory to appear in Hanover, he did so. His presence in Hanover was the cause of street turmoil, which necessitated the intervention of the military and resulted in multiple wounds on both sides, the smashing of innocent gas lanterns, and the breaking of harmless windows on houses and shutters. The enlightened spectacle makers were mostly apprentices and workers. While they paid homage to Pastor Baurschmidt as if he were a triumphator, they directed their rage against Consistorialräthe Niemann and Uhlhorn, who could only save themselves from harm by fleeing. - What truly ridiculous ignorance is revealed here even by the unbelievers who want to be educated can be seen from the "Courier an der Weser". It says, "one has had the audacity to associate this work (the new catechism) with the name of the great reformer (Luther), although it is obviously intended to serve as a powerful tool for the gradual eradication of Lutheranism and the reintroduction of Catholicism also in Hanover"! And what does the "Courier" cite as proof for this assertion?- He cites the passage on confession, the morning and evening blessings and some of the household tablets - everything as it is found word for word in Luther's small catechism! The newspaper writers are so horribly ignorant of religious matters and their history that when they see and read Luther's books in a new print, they think that these books were only foisted on Luther to eradicate Lutheranism and introduce Catholicism! That the local "Anzeiger des Westens" patiently prints this nonsense from the "Courier" does not surprise us, since the former paper is in the hands of an atheistic (baptized?) Jew; but that one can not only write so hostilely in scientific Germany, but also commit such blunders, is indeed astonishing. Into what ignorance must the great public in Germany be sunk now, which can calmly swallow such foolishness as light and enlightenment!

**Heating the churches.** From the Pilgrim from Saxony we see that in Germany, for example in Saxony, they are now beginning to heat the churches as we do here in America.

**Saxony.** Even five and twenty years ago, when the editor was still a preacher in Saxony, the rationalistic schoolmasters were the greatest cross of the believing preachers. They were the intermediate carriers of the unbelieving superintendents and newspaper writers. From the "Pilgrim" we see that there are still such weeds in the field of the Saxon regional church and that they are still the

The editor of "Pilgrim", Mr. Deacon Böttcher in Reichenbach im Voigtland, was attacked in several articles in a very infamous way. The editor of the "Pilgrim", Mr. Deacon Böttcher in Reichenbach im Voigtlande, was attacked in several articles of the Reichenbacher Zeitung in a very infamous way because he teaches the existence of the devil and original sin, while at the same time these teachings of the Word of God were mocked in a blasphemous way and the authorities were asked to control the alleged evil of the darkies, that is, the Bible believers. The articles naturally caused a greater stir in Saxony than they would have done here, where one is already accustomed to the newspapers being full of all kinds of spiritual nonsense and blasphemies against Christianity and its preachers. So it came out (on official questioning) that the writer was a schoolmaster sworn in on the symbolic books of the Lutheran church in the own parish of Mr. Deacon Böttcher in Reichenbach'. Strangely enough, the matter was brought up by deputies hostile to Christianity even at the Landtag, but here it was finally referred to the "government" for a ruling, after the minister, among other things, had made the statement: "If the author were a teacher, it would be in order for the authority that supervises them to see to it that teachers do not interfere in matters that do not concern them. According to this, it now sounds somewhat different in Saxony than it did 25 years ago, when such unbelieving schoolmaster-spies, far from receiving a reprimand, were praised and promoted. Hopefully, however, it will not remain with a reprimand as far as the Reichenbach teacher is concerned. Since he is sworn to the Augsburg Confession. Since he is sworn to the Augsburg Confession, he richly deserves to be dismissed from office.

**Pastor Harms** preached a sermon at the erection of a new building for his missionary institution on June 5. He wrote about it in his missionary bulletin of June: "I have been asked many times to have the sermon printed in the missionary bulletin, but I only want to give the text of the sermon. It is written in Proverbs Solomon. 30, 2, and says: "For I am the most foolish, and there is no understanding in me. The dear readers may be content with this and think up the sermon for themselves." This seems to us to be a strong imposition indeed!

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## Church consecration.

Dom. 6. p. Trinit. the congregation of Christ in the town of Bloomfield, Waushara Co., Wisc, had the joy of dedicating their newly built spacious church, the first in the whole area, to the service of the Triune God. The dedication took place in the usual manner. The joy of the celebration, however, was greatly increased by the fact that our dear brother, Pastor Lochner, made the journey here and preached the sermon on Psalm 132. In the afternoon the undersigned preached the usual catechism sermon and Catechization. May the faithful God, who came to our home on this day with his precious word and sacrament, remain with us always and nourish and feed us there for eternal life. Amen.

IN. Beyer.

## Conferenz display,

The St. Louis District Conference will meet the second Friday in November (Nov. 14) in St. Charles, Mo.

Aug. Lehmann, Secretair p. 1.

## Display.

The Middle District of the Lutheran Synod of Missouri, Ohio, etc., will begin this year's synodal meeting on Wednesday, October 1, at the congregation of the Rev. Nützet at Neu-Dettelsau, Union Co, O.

Those of the Synod gentlemen coming west on the Columbus - Piqua railroad, and south on the Springfield-Delaware railroad, will remain at Milford Centre, while all those coming north on the Springfield - Delaware railroad will disembark at Marysville.

In both places, there will be opportunities for the brothers to reach the place of their true destiny.

Th. Wichmann, d. z. Secretair.

## Message.

Since the beginning of this year a Bible Society has been established in Baltimore, which from now on, according to the decision of our Eastern District Synod, will be called: Bible Society of the Eastern District Synod of Missouri, Ohio and other States. The purpose of the Society is quite the same as that of our Central Bible Society here, namely, to distribute German Bibles and New Testaments in complete and correct editions, and its bylaws are almost word for word the same as ours. The Society has already received \$100 worth of Bibles from Leipzig, another \$50 is on its way from the privilegirte Bibelanstalt in Stuttgart, and a few weeks ago another \$100 went to Leipzig for a second shipment of Bibles. The Society invites the congregations of the Eastern District to form branch societies and join them. For more information, either as to the purpose of the Society or as to the price of the various kinds of Bibles, contact the agent, Mr. Charles Spielmann, ears ok Uov. L. ^V. O. Ls/l, or to the secretary, Mr. I. F. Blaich, teacher, at the same address.

## Receipt and thanks.

For poor students rhlkt by Lebrer Noschke of ocr St. John's congregation bes Pastor Metz in New Orleans, La., \$42.50; - desgl. the M. S. in St. Louis \$5.00; - by Pastor Biltz's congregation in Lasayctle Co, Mo, \$7.40.

C. F. W. Walther.

### For Past. Röbbelen

received from Heine. Bartling 50 Cts.

C. F. W. Walther.

For the proseminar in Germany received through Past. Wunder, collected at the wedding of Mr. Lütjein Chicago, \$4.50; - from Rev. Holl's Genrcinde in Columbia, Ill, \$2.00; - from the same (Cross) Gemünde in St. Clair Co.

C. F. W. Walther.

With thanks to God and the benevolent givers, the undersigned certifies the receipt of the following gifts for the seminary household and for poor students.

From Mr. Förd. Klauenberg from Hrn. Pastor Ficks Filialgemeinde: 3 shoulders and 2 side piece?..

Bvn Hr". C. Holtzen from Hrn. Pastor Hahn's congregation, tzlhw baar for poor students.

From Mr. H. Hcinlsotb to Mr. Pastor Hahn's congregation: \$10.00 cash for the seminary budget.

By Mr. Heinicke here: 2 Dtzd. Cups, 2 Dtzd. Plates, 2 Dtzd. Spoons, Dtzd. small bowls, 4 large soup bowls, 4 Vorlegclocfirl, 1 Dtzd. Glasses, Dtzd. salt-flßchm, Ttзд. Pepper jars, Dtzd. Butter plates, 4 large water jugs, 6 soup bowls.

A. Crämer.

### For the maintenance of Concordia .College at Fort Wayne, Ind.

Toll. 5 from Mr. F. Stutz, Washington, D. C.; one ton of hay from Mr. Pastor Stephan and hay and beans "us whose Gemeinde from Mr. Müller to have received certifies with heartfelt thanks

F. W. Neink e, property manager.

It is hereby heartily acknowledged with gratitude to have received the following gifts of love for our church building:

By Mr. Pastor Jöhiinger of Mr. Rothe \$5.00; by the same of Mr. Bleuler \$2.00; by Mr. W. Meyer, Fort Wayne, \$16.93; by Mr. Pastor Hattstädt kl.50; by Mr. Barthel of the congregation of Mr. Pastor Otunann S3.U5; by Mr. W. Meyer, Fort Wayne, \$>1.00; by the congregation of Mr. Pastor Reistage? 82.00.

Since the debt burden of our church has now been paid off by the help of the Nen brothers to such an extent that it should be possible for us to pay off the nest ourselves little by little, I finally say again in the name of the congregation heartfelt thanks to all the kind weavers, as well as to the dear brothers who have otherwise been helpful to us, and wish them God's rich blessing for time and eternity.

F. W. Oestermeyer.

Pomeroy, August 26, 1862.

The undersigned certifies receipt of the following Aden:

### For Mr. Past. Röbbelen:

?en Hrn. Past. Haltstätt	\$6.00	
" "" Foblinger	1.40	
" " " "	R. Bickel	0.50
\$7.90		

### For teaching institutions:

Wcteu in Ncw-lork, July 14.	\$5.00
" " Aug. 5. 4	.35
" " Washington, July 19.	14.00
Lm Hmu Pastor Keyl by Mr. Winnberger	1.00
\$24.35	

### To the Synodal Missionary Fund:

Lo" Hrn. teacher I. C. Winterstein, of the schoolchildren at St. lohnSburg	\$1.00
\$1.00	

### For teaching and weirs:

G. Wmuebeeger, for Mr. Past. Ak'K 2	.00
\$2.00	

### For the Lutheran:

By Mr. G. Winnebergcr, 18th year \$3.00	"	" ""	19.	"	6.50
"" "" for Mr. Past.					
Keyl, 19th year			1.00		

\$10.50

### For St. Louis College:

By Mr. Winneberger for Mr. Pastor Keyl	\$0.50
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### For Fort Wayne College:

By Mr. Winneberger for Mr. Pastor Keyl	\$0.50
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### To the Synodal Treasury:

From Mr. Pastorl. Bernreuther, St. Martin Parish of Lberhofen	\$2.06
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### For Mr. Pastor Sommer:

By Mr. C. Rothe	\$5.00
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		\$8.06
	Summa	\$45.9 t
I. H. Bergm a nn.		

## Received:

For the budget of the School - Seminary at Fort Wayne:

From Mr. Past. Sihler's parish: 1 ham, 2 sides, a quarter of veal, 6 chickens; further: 2 Bush. Grain; further: 12 Bush. Plum potatoes; further: 2 Bush. Apples.

"Mr. Past. Jä'bkers Gem.: 1 ham u. 1 side piece.

,,,, Zagels " 9 Bush. Potatoes.

,,,, HuSmanns Gem.: 7 ham, 10 bacon-pieces, 1 bush. Potatoes.

., of St. John's parish in Whitley Co.: 4 hams, 1 side cut, 6 bush. Wheat, 50 w wheat flour.

" Hrn. Past. Detzcrs Gem. (South Ridge): 246 v> smoked meat.

" of the comm. of Mr. Past. Strengths: 2 barrels of meat, 1 keg of butter, 1 keg of fat.

"of the comm. of Hrn. Past.Reichardt: 4 Stückger. Meat. Furthermore, was donated to the school seminary:

1 buggy from Mr. G. Thicme; wages for painting the buggy from Mr. Jacobs; 2 hcmdcn from Mrs. Braun; also from the Baltimore Sewing Society: 6 sheets,

^hand towels, 6 woolen undershirts, 6 pairs of woolen socks, 12 handkerchiefs; also from Mr. Seibenfadcu: 1 summer skirt.

For the support fund of the school seminary:

By Prof. Selle of LoganSport \$H,25; \$3,00; for Nir'Äi,' O; from Fort Wayner Virgins' Association \$4,00; from Mr. Griebel to Mr. Past. Husmanns Gem. \$3.00; from the Gem. of Hrn. Past. Köstering \$7,37; from the community of Mr. Past Brauer \$57,99; from Mrs. Gratz in Nochester \$!l O; as surplus over the arithmetic book published by Mr. Past Brose \$9,00; ditto as such surplus from Mr. Lehrer Simon \$1,63; from the Jünglings- Vercin in Cincinnati \$15,00; from Hrn. Lehrer Loßner \$2,00; from Hrn. Lehrer Schnorr collected on the infant baptism of Hrn. Ebr Berg \$1,50; from Hrn. Lehrer Hütter \$!,t>0; from Hrn. LehrerPiischmann d 1,00; from Hin. Lebrcr Schmidt \$2,00; from Mr. Jmmel \$1,00; from Mr. Teacher Rocker \$1,00.

For all these kind gifts, with the wish of divine blessing, we thank the dear givers  
Ph. Meat man.

## Received:

For Synodalcasse:

From the comm. of Mr. Past. Heitmillcr	\$1.00	By Mr. Past. Heitmillcr on Mr. Dröge's child	
baptism collected-	0,92		
Pfingstcollecte der Gem. Hrn. Past. Detzer's in De- fiance --	13,00		
From Mr. Joh. Groß, of the same parish 1,00 " Mrs. G., as a result of hard work 1 00 " of the parish in Fort Wayne	0,50		
From a wedding in the community of Hrn Past. Werfelmann collected 10,00			
"of the wedding of Mr. Scheumann, Mr.			
Past. Wamskaus community, collected 7.06 From the community of Mr. Past. Lehner	1,75		
*****Schumann, DeKalbCo	5.38		
*****Reisinger---	3.56		
"" "" ""Stephan 3.60			
"" "" ""Schönebcrg-	8,00		
"" "" ""Bergt (Fulton Co., O.)	3.00		
"" "" ""(Henry Co., O.)	1,1>0		
*****Jäbker	16,00		
Don S. Sch., through Mr. Past. Werfelmann	1,53	" the Gem. of Mr. Past. Schumann	7,00 " " St.-PaulS-Gcm. by Mr. Past. Husmann 10,00 ,, ,,
Gem. des Hrn. Past. Fricke	12,00		
" Mr. M. Hohenberger	1,00		
" the Gem. d. Hrn.Past.Scholz, SpencerLo., Ind. 6,37 " Hrn. I. G. Thieme-	10,00		
., the Gem. of Mr. Past. Schumann, Kendalville 0.80			
From the arntncasse of the municipality in gort Wayne - --	30,00		

For the college fund:

From the comm. of Mr. Past. Lindemann	28.91
---------------------------------------	-------

For Synod Mission:

From the ZiouS-Gem. of Mr. Past. Werfelmann--	5,00	Pfingstcollecte dcr Gem. des Hrn. Past. Wichmann -	9,30	Bon Marg. Heidt, Marg. Schulte u.Hrn.Past.Weyel	
2,00 ,, the Gem. of Hrn. Past. Lchvneberg	3,00	" Mrs. Wolf, through Mr. Past. Friedrich (Hun- ington)			0,50
Collecte at Kirchweih fest der St. Emanucls-Gem., Past. Frederick	1,13				
From the community of Mr. Past. Klinkenbergin Nockport	2.50				
to an unknown person of the same municipality	1,50				
., dcr Lt.-Johannes-Gent, des Hrn. Past. Reich-					
harbt 3,	75				
., Mr. Carl Westenfeld	2,00				

For teacher salaries:

Pfingstcollccte of the congregation of Mr. Past. Tramm--	--	3,36	Bon of the Gem. in Lorrehautc	---8	,25
"St.-Johannes-Gcm. of the Hrn. Past. Werfel					
man 7					.47

For Mrs. Wittwe Biewendt:

From the comm. of Hm. Past. Schumann, DeKalb Co.	8,25	" St.'-Drceinigk.-Gem. d.Hm. Past J.L.Daib 4.10 " ,, " Jacobus-	,, , , " " ,, 2,82	" Hrn. Past. I. L. Daib	
					1,00
" of the comm. of the Hm. Past. Shepherd 5					,00

For the general presiding officer:

From the comm. of Mr. Past. Ruprecht	5.25
*****Ätterz	5,00
*****I. G.Kunz	8,00
"" "" "" Fricke	25,00

For Mr. Pastor Röbbelen:

From L. L. Schnell the community of Mr. Past. Heitmüller	1,00	" Hrn. Schcpmann the Gem. of Hm. Past. Sauer	2,00	" " I. M März1	,00
., the Triune congregation of Mr. Past. I. L. Daib 4,10 ,, ,, St.-Jacobus-	,, , , " " " 2,82	" Mr. Past. I. L. Daib	"		1,00
"of the Dreikinigkeits-Gem. of Mr. Past. Linde					
man, West Cleveland---	16				.27

"of the community of Mr. Past. Wcyel	1,00	
For Mr. Past. Summer:		
From the Zion Gcm. of Mr. Past. Werfelmann -- 2.00 "	" Wem. of Mr. Past. Lcbner	1.67
" , , , , , " Frietrich	2,50	
"Mr. Past. I. L. Daib	1,00	
"of the Trinity Church of the Rev. Lindemann 16.27		
Mr. I. P. Emrich 1	,00	
At the baptism of Mr. Merz by Rev. Schu- mann collected	3,00	
From the comm. of Hm. Past. Weyel	1,00	
For the Nassau-Mission:		
From Mr. Schepmann from the community of the Hm. Past. Sauer - 2,60		
" Hrn. Past. Ruprecht	1,00	
" of the comm. of the Hm. Past. Oestermeycr	5.00	"Hrn. Past. Weyel----- 1.00
" , , Nmbach	IM	
" S- Sch., through Mr. Past. Werfelmann	1,00	
For the Schuldemilgurigs-Casse in St. Louis:		
From some women of the community of the pastor. Schäfer--4,00	From the dear women- u.Jnngfrauen-Verein of the Gem.	
of the Past. Schumann	4,00	
From some members of the congregation of Mr. Past. Schumann in KkNdalville	3,50	
" the women: Jackdaw, Hoffman", Friederich, Hart-		
mann Wittwe and Auguste Harlmann, each Kl 5,00 , , I. N. Dosch, in the comm. of the Past. Lehnert--	>,50 "	Christ. Dielmi,, " , , " 0,50
, , the Gem. of the Past. I. G. Kunz	5,00	
From some virgins of the congregation of Mr. Past.		
Bold, Zanesville	4.40	
Namely, from: C. Harsch, E. Ruth, M. Werner, D. Rbeinberger. C. Werner, L. Rübl and M. Rübl each 25 Cts.; M. Rübl 15 Cts; L. Rbeinberger 50 Cts; M.		
Bonnett and C. JaSper each Z1.		
" several women of the same community	7,00	
And this from Mrs.: B. Bonnett. H. Bonnett,		
L. Harsch. O. Roth. Pastor Kübn. each II;		
D. Rübl, M. Riühl and C. Bischof, each 25 Cts;		
Mrs. Hahn 50 Cts.; Mrs. Werner 75 Cts.		
" Mrs. Wiese and Jgfr. Bcckmcyer. each P1	2,00 "	two women, by Mr. Past. Werfelmann - - 2,00 By 0r. Gotsch on the child baptism Hrn. Hempc's
grs. 8,85		
For St. Louis College:		
From the parish of Mr. Past. Wevel as a Pentecostal collecte 12.00 "	" " "	Klinkenberg 10.00

## For poor students:

Aon Mrs. Marschner, from Mr. Paft. Sauer's Gem. 1,00 " Hm. H. Oerting, from the parish of Mr. Past.  
WamSgans 5, 00

"Some members of the St. James congregation in Peru 4.75 " The grandmother of the Rev. Wichmann---- 2,00 By Hm. Past. Zagat at the wedding of Hm.  
Krudopp collected V - - 8.25 By Mr. Past. Scholz from Mrs. L>. Vogel--" -- 0,50

## For Rev. Hoffman":

From Hm. A. Grube from d. Gem.d. Hm.Past.Weyel 1,M " the Gern. vrs Hm. Past. Weyel 1,1>0

## For Inner Mission:

Don of the parish of Mr. Past. Frickr collected in 6 mission hours 5.80  
" Leonore Rosener 0,50

## Correction.

The sums indicated in No. 23 of the Lutheran as coming from the congregation of Pastor I. L- Daib are not intended for synodal funds, but for doctrinal chapters.

Furthermore, the information in the same number: "Vvn der St. -Johannes - Gem. des Hrn. Past. Daib for Synodal Mission" should read: "From the St. Trinity Church". W m. Meyer, Cassirer middle Distr.

## Cool down;

## For college construction in Fort Wayne:

Dom Pastor Steinbach and his congregation\$267 .43 To wit:  
Mrs. Vogel and wife\$13 ,00  
F. Steinbach, M. Meibohm u. H. Meier ä\$10 30.00 !  
H. Wiese, 3. G. Trmtlaae, G. Kricke, W. '   
Leitsch, E. Kricke, H. Morisse, W. Stöbe- falke, I. H. Kemper and Tr. Glaser L \$5 45.00 Bon this year's Confirmiten 4.03  
-ouiiie Schröder and Ph. Jricke ä \$4 83)0  
I. Wilde, F. Feiertag, E. Mertens u. F. Meier  
L \$3 12,00  
I. Falk,A. Oesterle, C. Müller, H. Lehman", W. Lohmann, N. N., H. Mohaupt, D. Menzel, I. Seidel, F. Schröder, E. Kvsch- mieder, Brummer, G. Knieiim, Fr. Null- mann, G. Prowatzki, Fr. Garvens, H. Cg- gers, Fr. Grüßte, Fr. Schädel, Fr. Schwa- ninger, I. Schulz, M. Schmidt, Dr E. Kümmel, A. Mohr, C. Thessin, G. Lartelt and G. Scholz L \$2 54.00  
I. Meier, Ch. Meier, Bihms u. C.Braseu?>1,50 6.0V H. Altschwager 1, 25  
Z. Volkmann, H. Schatz, F. Löhrkng, I.   
Knaack, I. Vetter, C. Pagel, 3- Pürkner, Helms, 3. S. Hartmann, 3. Schaffner, G. Gudert, 3. Meier, H. Brügge, F. L. Sander, W. Borkenhagen, Ch. Nanke, F. Borkenhagen, C. Lemke, I. Amann, Eh. Meier, I. Banmann, Salbeck, A. Hecht, M. Holz, Ch. Schottow, I. Heike, W. Schulz, F. Köppke, Schreiber, Eh. Riebet, G. Behnisch, H. Koller, M. Hedke, D. Meier, G. Schmidt, F. W. Schulz, 3rd Dühmke, W. Meinke, H. Meinke, L. Schreiber, H. Borkeubagen. Lebmann, I. Borkrnhaaem L^Schwermann, E. Stamm, H. Eapelle, S. siemon, L. Meier, S.Grcs, H. Rullmann, D. Schreiber, E. Wilde, M. Conrad, P. Lampe, C. Glausr, F. W. BehrnS, F. EilerS, Ch. Müller, Westpdal, I. KoehrtS, 3rd Schreiber, H. Dufenhorst, H.Eggers, M. Coplin, N. Thomson, N N., C. Gensch, C. Berg, M. Thomä, Ch. Wolf, F. Zierner, 3rd EggerS, F. Thessin. I. Dü- sing, 3. Butzin, W. Voß, E. Frederiksen u.   
F. Rodemann ü \$1 78.60  
Fr. primer- 0,75  
Dr. Crevecoeur, H. Müller, Buchmann, C.   
Krry, I. Krey, C. Seefluth, M. Hrtke, I. Lewerenz. Rabatz, W. Dvring. S. Meinke, M. Büning, A. Helms, H. Secfeldt, W. Srekeldt, K. Martin, C. Fricker, N. Thomä, E. Meier, E. Franke, C. Schaffner, W. Helms, C. Limbrecht, N. Tbumser, Zibell, Fr.Lenz, H.Keneru. Ch.C.Müller u50CtS. 14.00 A. A. Renken 0  
.30  
W- Schütt, C. Seier, M. Preßler u. Gellich  
ä 25 LtS. 1,00  
Chickens 0,10  
By Mr. Past. Lemke .... 3,60  
To wit: From 3. skull \$1, M. Stadler  
75 CtS. 3. autumn 60 Cts. 3. rode, G. autumn L 50 CtS., Holzinger 25 Cts.  
For the synodal treasury:  
From the community in Adrian - 6,30  
" " obern Emanuels-Gem. des Hm. Past. Thickness 7,84

## For the mission:

From the comm. of Mr. Past. Lemke in Monroe Co. 2.43

## For the widowed Prof. Biewend:

Don of the municipality in Monroe .... 3,40  
Monroe, September 2, 1862.

W. Hattstädt, Cassirer.

## Received:

## To retire the debt of Concordia - College in St. Louis:

From Mr. Dirkner in New Aork, N. N\$50 ,00 " Mrs. Larsline Föhliger, New Aork, N. N- 2,00 "" Henriette Brüning, New Aork, N. I. 1,00  
By Mr. Paft. Hattstädt, 'Monroe, Mich 2.41 From the Juugwomen's Association of the Concordia District  
in st. louis, mo 5.35  
Don Mrs. Long in Baltimore, Mb. 5.00  
... Romans in St. Louis, Mo 1,00  
" Romans in St. Louis, Mo 1,00  
following women in the community of Mr. Paft.  
Holls, Centreville, Ill:  
Mrs. Bangert, W. Jung, Kämpfe, E. Buch- bolz, F. L. Buchholz, E. Holls ü \$1.00; Mrs. Bücher 75 Cts. -, Enzföld, Nolte, I. Hen- necke, A. Hcnuccke, seboldt, L. Botenhage, F. Jung, Kürzdörfer, Ch. Buchholz, Fran- kenbach LüOCTs.; C. Heise, Knoté ü 30 CtS.; I. Buchholz, C. Hartmann, P. Bangert, M. Moos, M. Dobrmann ä 25 Cts.; M. Hartmann 10 Cts 13.70  
following women in the community of Mr. Paft.  
Holls, Columbia, Ill:  
Mrs. Beck, Milt, Michel L \$1.00; Landgraf, Steibli, Schoppe, Hut, Kremmel, Bethe, Reinbotbc 50 Cts; Catb. Beck, Schmidt, Scheibli and Kaufmann ä 25 Cts  
7.50 Mrs. P. Holtzen, Benton Co., Mo 2.00



By Mr. W. Meyer at Fort Wavne, Yes 27.50 Of the following women in the cross congregation of Messrs.

Paft. Holls, St. Clair Co., Ill.:

Mrs. Steinbrück, Magdalene Hosstctter 2 \$1,50; Wittve Nötiger, Christiane Hofsteltcr, Kleinschmitt, Hcrling, Sperber ä \$1,00; Wittve Hofstetter 30 Cts.; Wittve Metzger, Ellinger, Müller ü. 25 Cts.; Brantt 15 Cts. 9,20

#### To the Synodal-Casse Westl. Districts:

From the community of Mr. Past. Tbeod. Grüber near Perryville, Mo 8.75

" Mr. Teacher Schachamcyer, Ehester, Ill.... 1,00

Dom Concoritia-Distr. in St. Louis, Mo 4.75 By Mr. Paft. Sebliepsiek, Stauntvn, Ill 1,00

... Teacher Gehring, Peoria, Ill 2.00

„» Past. Nidel, Cape Girardeau, Mo... 1,00

7,50

2,00

of the Gem. of Mr. Past. Franke, Akdifon, Ill. 10,60 """"Meyer , Proviso, Ill. 4,26

""""Wonder , Cbicago, Ill. 2.25

"Mr. Past. Franke, Attison, Ill 1.00 Collecte at the mission feast of the Ebenezer Gem. on Grand Prairie, Ill, to cover the debts of the synodal coffers 71.70

From Trinity St. in St. Louis, Mo.... 11.90 Bon of the comm. of Mr. Past. Ottmanu, New

Melle, Mo 3.03

Mr. Bohnbardt, through Mr. Past. Nidel, Cape Girardeau, Mo 5, 00

of the comm. of Mr. Past. Mennicke, Rock Island, Ill 5.39

Mr. H. Cordes, through Mr. Past. Hahn, Benton Co, Mo 5.00

Mr. Paft. John, Cole Camp, Benton Co, Mo 2.00

the comm. in Frohna, Perry Co., Mo 5.00

"" ofMr.Past. Fick, Collinsville, Ill. 7.60

From Trinity Distr. in St. Louis, Mo.

Immanuel-

From Mr. Paft. Wolff, Jefferson Co, Mo 1.00

" Teacher Falhaucr, Crcte, Will Co., Ill. 1.00

... G. Möller, Lafayette Co, Mo 1.00

#### To the Collcge Unterbaltskasse:

Dom Concoritia-Distr. in St. Louis, Mo1l ,25

By Mr. Past. Früchtenicht, Ottawa, Ill 2.00

... Ebr. Heitorn, Matteson, Ill 2,00

From Immanuels Distr. in St. Louis, Mon 11.00

" Trinity Distr. in St. Louis, Mo.... 11,00

By Mr. I. G. Treid, Baltimore, Md 7.00

" of the Gem. of Mr. Past. Baumgart, Venedy, Washington Co, Ill 19.67

2,00

5,00

7,60

10,05

19,50

1,00

1,00

1,00

of theGem.d. Mr. Past. Hahn, Benton Co.,Mo. 12.60

" tr Gem. tes Hrn. Past. Bcyer, Altenburg, Perry Co.,Mo23 ,00

" of the comm. in Frohna, Perry Co., Mo 4.00

" "" of Mr. Paft. Baumgart, Venedy,

Washington Co, Ill 19.67

Collecte ter Gem. of Mr. Past. Metz, New Orleans, La24 .60

From Trinity Distr. in St. Louis, Mo.... 11,00

" Immanuel " " 11,00

From the Gem. of Mr. Past. Schliepsick, Staunton, Ill 14.25

#### For the general presiding officer:

From the comm. of Mr. Past. Beyer, Altenburg, Perry Co., Mo . 15M

#### To the Synodal Missionary Fund:

From the comm. of Mr. Past. Fick, Collinsville, Ill 6.25 " Mrs. Krumbdolz, Collinsville, Ill 0.50 " Mr. L. Sittncr, by Mr. Past. Grüber',

Lists, Mon 1,00

' " of the nrwr. commun. in Halfway Creek 2.35 " of theGem.ofMr. Past.Metz, N. Orleans, La. 61.1^ Of the Trinityö Distr- in St. Louis, Mo.... 2,7L

" Immanuel " " "" 1.45

From Mr. G. Möller, Lafayette Co, Mo 1.00 From the "second women's - club" in Mr. Paft. Wunkcr's

Gem., Chicago, Ill, for interior

Mission (Mr. Paft. Lange, Kansas) 6.50

From the Gem. of Mr. Paft. F^ Schaller, Red \*

Bud, Randvlpb Co-, Ill. - 8,\$S

From Trinity Distr. in St. Louis, Mo.... 2.58 " Concvrdia Distr. in St. Louis, Mo. 5.East Colleete on Mission Feast in the Gem. of Mr. i

Past. Moll, New Geblenbcck, Ill38 ,SS From the Martin Luther Fraueuvverein in Hrn. Past.

Popp's Gem., Warsaw, Hancock Co., Ill.. 5M Don ter Gem. tes Hrn. Past. Bcyer, Altenburg,

Perry Co.,Mo7 ,8S

" terGem. tes Hrn. Past. Löber, Tborntvn Sta

tion, Ill 8,Off

From the bell bag of Mr. Past. Kühle's Gem,  
 Matteson, Ill 7,zff  
 From Mr. Past. Otto Hanser in Carondelet, Mo. 0.50 "" Will). Trampe, Carondelet, Mo 1,0ff  
 "Jgfr. Louise Gerten, Carondelet, Mo.... 0,25  
 From Triinigkcits Distr. in St. Louis, Mo 2.65  
 By Mr. I. G. Treid, Baltimore, Md 2,Off " C. Oclricks, Benton Co, Mo l. lff  
 "" Heimsoth's children, Benton Co., Mo. o,ly  
 " Past. John, Cole Camp, Benton  
 Co, Mo 2,Off  
 " of the comm. in Frohna, Perry Co., Mo 4,Off  
 "Norm. Gem. of Mr. Past. H. A. Preus, Columbia Co, Wis15 .5i

For college construction in Fort Wayne: l

From Mr. Heim. Birkner in New Aork, N. Z>.... 50, By Mr. Past. Richmann ges. at the baptismal 1 dinner of Messrs. l. lahte and C. Töusmann, k Mempbis, Tenn,  
 \$3.00 in Tennessee notes ä 75 Cts. 2,Ä  
 Durck the same ges. at the Hvcbeitzmahle of the  
 Mr. Julius Gottschalk, Mempbis, Tenn, 1 \$8.45 in Tennessee notes ä 75 Cts 6,4z  
 From Mr. Paft. Gotsch in Mcmphis, Teim 1,3 " the Gem. tes Hrn. Past. Grüber, lists, cape  
 Girardeau Co, Mo13 ,-"

By Mr. Past. Biltz, Lafayette Co., Mo., by: 1 Hrn. G. Möller \$5,00, Frerling and Louis: Strünkel ä \$2,00, Paft. Biltz \$i,5010 ,is

For Mr. Pastor Röbbelen: 1

By Mr. Past. Schliepsick, Staunten, Ill.....

"" G. Wiedemann, Baltimore, Md. W

To the church building in Leavenwortb, Kansas: ^  
 From the comm. of Mr. Past. Hcinemann, Crete, 4

Will Co Illi5Ä  
 By Mr. Past. Löber, Thornton Station, Ill: by Mr. H. Richter and Mr. Werfelmann Ltzl 2,"

Eduard Roschke. 1

## Changed addresses

No. Odristinn Lnluro-ken, your ok Hev. N. Orrentier, 8LZivL^ Oit^> Nieb.  
 N. VroemnA, F04 nintli 8tr. vear V. ^orlc Oit^.  
 No. Oliristisn 8ebult2, your ok kev. -L.. l-eLmunnn, 0. des kett 8t. l^orüs Oo., No.

## Address of all students:

Ooneoräia Uni versitz, l^etterdox 1788. 8t. IHs, llo.

**St. LouiS, Mo.,**

Synodal-Druckeiei von Aug. Wiebusch u. Soh".

# Volume 19, St. Louis, Monday, October 1, 1862, No. 3

(Sent in by Pastor Carl Becker.)

## Earlier Union Attempts.

(Continued.)

### The union attempts in the beginning of the 18th century.

The attempts to unite Lutherans and Reformed into one had begun, indeed they had lasted, ever since there were Reformed who always directed their desires, their efforts, toward being seen as standing on the same pure biblical ground with the Lutherans. But since the Marburg Religious Discussion, except for the efforts and orders of the great Elector, it had always proved to be a less than rewarding business. \*) One is always reminded of Daniel's image, of which he says: "His thighs were iron, his feet were partly iron and partly clay." Daniel 2, 33. Iron and clay, however, cannot be fused together. The great Elector did not even succeed in silencing the Lutherans! All such attempts could only prove successful in a later, faithless time. And even then the impetuous wave would have washed up unsuccessfully against the firmly established house, if it had not in itself and voluntarily slackened in its inner joints and somewhat parted. The reason for this was simple.

Compare the article "Paul Gerhardt" in No. 18 and 16 of the previous year.

D. R.

It is very understandable that Satan must have particularly disliked the solid structure of the Lutheran Church with its pure doctrine, the golden jewel of justification and the rich treasure of the sacraments. Naturally, therefore, it was in his plan to try the strongest attack against them from all sides. At first, many strange elements, sour doctrines and views crept into the Lutheran Church, which has always proved to be the most lasting means of schisms and dissolutions. We have already spoken of Melancthon and his party, who were no longer completely firm on the sacrament and its defense. The preacher and professor of theology Andreas Osiander at Königsberg in Prussia gave rise to new useless turmoil. He was born in 1498 at Gunzenhausen in Bavaria, was first a preacher at Nuremberg and came to Königsberg in 1549. He was a very arrogant and innovative man. Since he was present at the Marburg discussion of religion, Luther is said to have said of him: "He will start a lot of trouble with his arrogant spirit." And so it came to pass. As long as Luther lived, he kept quite quiet because he feared him; but when he heard of Luther's death in 1546 (when he was still in Nuremberg), he rejoiced over it and said: *I,6ou6 uuuv mortuo, pro M6O arbitrio "um vulp6ouli8 et loporibug aZnw"* (Since now the lion is dead, I will already deal with the vixens and hares according to my arbitrariness!). After this his

In 1549 and 1550, when he thought he had gained a firm foothold in Königsberg, since he had had to leave Nuremberg earlier because of the Interim, and Melancthon's complacency gave him the courage to do so, he arrogantly put forward these unbiblical doctrines: 1. 2) Of the divine image: Christ is the visible image of God, according to which man was created, and he would have become man even if he had not repented of sin! 3. of justification: Christ is our righteousness according to the divine nature, not according to the human, although we cannot find, attain, or comprehend such divine righteousness apart from His humanity. When He dwells in us by faith, He brings His righteousness, which is His divine nature, with Himself into us, and it is imputed to us as if it were our own. - On the door of his study, Osiander had written three A's, and to his acquaintances he said: These three A's will defend my cause: "The Almighty, Albertus, Duke of Prussia (the latter, however, was more than too fond of him, because he had been awakened in Nuremberg by a sermon of Osiander) and Adam, the executioner with the sword! A lot of controversy arose, which was settled by Joh. Mörlin, Bishop of Samland, Flacius, Justus Menius and especially by Martin Chemnitz, who in the end himself went to Cologne.

nigsberg, was rather dampened. - In addition, there were later the syncretistic disputes aroused by Calixt (concerning the mixture of religions), as already mentioned, which became very widespread, and some others.

Another reason for inner turmoil, for weakening, came to the Lutheran Church from another side. Of the princes who had been the champions of the church in the times of the Reformation, the most noble and powerful had left the faith of their fathers. Hesse and the Palatinate had become reformed, for the learned Landgrave Moritz of Hesse-Cassel converted from the Lutheran to the Reformed Church in 1604; the Elector of Brandenburg had also converted (1613); in Anhalt, Calvinism had already triumphed since 1597 through the remnants of the Philippists. But the Lutheran Church was wounded even more severely when the Elector of Saxony, Frederick Augustus, even converted from the Lutheran Church to the Catholic Church in 1697 in order to obtain the Polish crown! Hanover, too, could no longer be considered a representative of the Lutheran faith since Spinola's proposals had found favor. The latter - stylish name is Christoph Rosas de Spinola - had been Bishop of Tina in Croatia since 1668 and was appointed Bishop of Wienerisch-Neustadt by Emperor Leopold I in 1685. He had been engaged for a long time in plans to unite the Catholic Church with the Protestants and had also won the Emperor's support. Since people in Hanover, in particular, wanted to help the emperor out of political considerations, these plans were also received most favorably here, especially because the great philosopher Gottfried Wilhelm v. Leibnitz took part in these negotiations. In the end, however, the whole affair only ended by giving new nourishment to the old dispute. Thus only the kings of Denmark and Sweden were left as the most powerful protectors of the Lutheran church. In addition to this, the influential Professor Thomasius in Halle now attributed to the state the right, indeed the duty, to suppress every movement of ecclesiastical independence. And how did the increasingly rampant Pietism, by its indifference to the strictness of doctrine and its lukewarm attitude toward the confessional writings, crown the slackness and ecclesiastical unconsciousness! It seemed that the most favorable time had come for a union between the Lutheran and Reformed churches. And now Leibnitz again sought to pursue this toward another side, since it had not worked with the Roman Church.

Leibnitz tried to work for a unification of the German-Reformed and English Church on the one hand and the Reformed and Lutheran Church on the other hand, especially at the Royal Prussian Court. King Frederick I and his Prussian Reformed theologians were very happy to go along with such plans and proposals.

He regarded such an endeavor as a sacred legacy of his great father. On January 18, 1701, King Frederick I had placed the crown on his own head in Königsberg and on this occasion appointed the two court preachers Bernhard v. Sanden and Benjamin Ursinus as bishops. He ordered them to carry out the intended union. At the end, a union college was established in Berlin in 1703, which was to resume the earlier negotiations between the Lutheran and Reformed churches. Bishop Ursinus (i.e. a Reformed) led the presidium. Spener withdrew from the matter and expressed the fear that, since the time was not suitable for such a union, the discord between the two churches would only become worse through external unification measures. The reformers soon gained such an upper hand that the Lutheran provost Iul. Lütken left the commission, and since the other Lutheran member, the cathedral preacher Joh. Winckler from Magdeburg, showed the most complete indifference to his confession, the Lutheran church was actually not represented at all. Winckler even went so far as to extend the powers of the *jus episcopale* (the episcopal law) of the sovereign in a writing under the title *arcenum regium* (royal secret) to such an unlimited extent that by virtue of it the union could be introduced without any opposition! He also advised that the youth should not be acquainted with the doctrinal disputes at all, and therefore should not be allowed to study in Wittenberg. Thus, the original Leibnitzian basic idea was no longer adhered to: the church should not issue its own special doctrines! - —

When the situation developed in this way, the confessional Lutherans in and outside the Prussian regional church were seized with justified fear that the union, favored by the circumstances of the time and promoted by the reformed government, could now really come about and be enforced. Therefore, several counter-pamphlets against Winckler's *arcenum regium* appeared. Most of them, however, "disappeared" in the stream of time. Only one man stood up as a well-armed, faithful fighter for the threatened Lutheran Church. And that was Dr. Valentin Ernst Löschner, born on December 29, 1673. Already as a boy at the grammar school he caused a general sensation with his Latin and Greek poems, and he worked out books before he even entered the university. He first taught at the University of Wittenberg, where he is said to have given 7-8 lectures a day. On the first Advent in 1698 he held his inaugural sermon as superintendent at Jüterbock, later went in the same capacity to Delitzsch, became professor of theology at Wittenberg in 1707 and died in 1749 as preacher at the Kreuzkirche, superintendent and assessor in the Oberconsistorium at Dresden.

He observed the movements of time with a steady, scrutinizing gaze, and his keen eye recognized the danger. He expressed himself about the direction of his time in this way: "that there was quite a disposition in many minds that in such conjunctures (temporal conditions) some would put aside the interest of truth and enter into such proposals, thereby partly declaring the greatest part of the Glanbenspuncte indifferent (indifferent), and partly giving the errors of Zwinglii and Calvini unhindered course with the removal of the previous barriers. In Delitzsch, close to the Prussian border, he had the daily opportunity to observe how favorably

the Union plans were received not only by the masses; but also how his countrymen "were becoming more and more infected by this evil." He wrote to some of the Lutheran preachers of Kurmark to call their attention to the danger in which the Lutheran church was in and to induce them to protest. But - the letters remained unanswered and nothing happened. In his *Historia motuum* (History of Movements) he therefore says (2nd edition of 1723, part II, appendix): "The silent ones in that country, the sincere confessors of the old unadulterated Gospel, wished that the voice of the church might stir a little, or that someone might present the reason and the danger of the matter clearly and in detail, so that the writing, if it came before the highest heads, might create some benefit. My heart was convinced that the matter was necessary, and the impulse to produce such a writing, which I felt in myself and had examined before God, I could not consider to be an outburst of my nature, as which the matter was in many ways repugnant."

Löscher decided, despite his natural reluctance, to come out publicly for the church. He did so first in an anonymous writing, in which he addressed the King of Prussia, giving it the title: "Most submissive address to a great head in the name of the Evangelical Lutheran Church, concerning religious unification, along with a proposal for blessed church peace. (1703.) In it, he disputed the powers of the secular power asserted in Winckler's writing and the basic views of Pietism, which insisted more on an inner life, in which one's own spirit could nevertheless have a great share, and relaxed the strict adherence to the outward confession of the church. Of this party, Löscher says in the writing that it "proposes fanatical means under the pretext of a special holy intention and purer institution of Christianity. Then it says p. 6 ff. in the address: "It is known that our teachers have generally been suspected by high heads of foreign religions, as if they loved eternal quarrels and pursued the matter with blind zeal, in order to give their obstinacy, honor

and not to hurt interest. But the teachers must separate the pure truth, which can be recognized, from the leaven of false teaching. Therefore, if there is something to be desired in this, and our teachers are provided for this purpose and there may well be some overhastiness, it is not the matter itself that must be censured, but the way it is done and the excessive exercise of such teachers' duties. However, most of what is written against the reformers by our teachers from 1550-1630 would seem to apply. But the time excuses that. For the reformers of that time did not remain within their borders, but pushed the Protestants out of almost all places, especially from France, the Netherlands, Bremen, Hesse, the Palatinate, and so on. They used a lot of violence, especially in the Palatinate; yes, which is the most remarkable thing, they tried with many irresponsible arts under the appearance of the Lutherans, and with false distinction of their symbolic books, to force their way in almost everywhere and to displace the old doctrine, as happened especially in Cracovii and Crellii times in Saxony, likewise in Danzig and Bremen, the like of which, thank God, is not done by the Reformed today. - A suggestion of political minds was that "by the highest authority, the same church ceremonies should be introduced, namely those that have been used by the reformers up to now. But the evidence proves irrefutably that equality in the ceremonies does not secure church peace, that peace is not endangered by inequality. Likewise, the last proposal of this party, "the Evangelical Lutherans must also give way somewhat, as the Reformed have already done," can in its generality and vagueness claim consideration. Here it is important to examine the individual doctrines of distinction in the greatest detail before anything may be given up. - —

(Conclusion follows.)

(Sent in by Pastor F. Lochner).

## Walking through our hymnal.

(Continued.)

Nro. 20. Happy shall my heart leap.

"The Wroclaw hymnal goes beyond this childlike, joyful Christmas carol of Paul Gerhard and quotes Rom. 8, 32 and 33: "If God is for us, who can be against us? Who spared not his own Son, but gave him for us all, how shall he not with him give us all things? Who will accuse the elect of God? God is here who justifies." This is also the golden thread on which verse after verse is strung as a pearl.

The content of the song is threefold. The I. part comprises verse 1-7. It states that and why all things are given to us in Christ. Through him, about whose birth the angels rejoice in the air verse 1. and who according to Ps. 19, 6 comes out like a bridegroom from his chamber and rejoices to run the way like a hero (humiliation and exaltation verse 2. is

V. 3. The Father's heart turned back to us in love;

V. 4. With the Son the Kingdom or Paradise Lost Has Come Again

V. 5: The affection of the great God for the human race has become quite tangible;

V. 6. grace and peace acquired through him as our guarantor, wherefore he also

V. 7. When the newborn son of a woman calls his lost brothers to the manger, as to his cradle, and promises them: "Let go, dear brothers, what ails you, what you lack, I will bring it all back" - according to the example of David, of whom it is written 1 Sam. 30, 19: "David brought everything back.

Such a joyful proclamation is followed by the invitation to hurry to the manger in the second part of v. 8 - 11.

V. 8. To great and small, that they hasten with great houses, but especially

V. 9. For all who suffer, the manger is open;

N. 10. to all wounded consciences, because here is the doctor who helps quickly;

V. II. To all the poor and miserable, for their hands shall be filled.

It is obvious that the poet had in mind the Bethlehemite shepherds who said Luc. 2, 15: "Let us now go to Bethlehem and see the story that has happened, which the Lord has made known to us.

Part III, vv. 12-15, contains an adoration of the newborn Savior and confessions of faith at His crib, in which the believing soul

V. 12. Joyfully embracing the newborn child with the arms of faith,

V. 13. Knowing himself to be free from all guilt through IESum.

V. 14. sees himself clothed in Christ's righteousness and therefore

V. 15. I will never be separated from him in time and eternity. - —

I don't need to tell you anything about the poet this time. To whom is Paul Gerhard still unknown? However, whoever wishes to read something about his life circumstances, should take our "Lutheran" in hand and turn to volume 16, p. 124 ff, and likewise volume 18, p. 137 ff. Only one remark as a songwriter. For when someone so aptly says of the warmth of feeling that pervades this man of God's songs, that it "so gladly draws the highest thing quite near and intimate to itself and so gladly regards the eternal God

as an un

mortal brother and father": so tst just above song of the document Hiezu.

. On the other hand, I must introduce the reader to Paul Gerhard's Cantor, since he has set the above song and many others by our poet to music and is also the composer of a number of songs by Johann Heermann, Joh. Frank, Joh. Rist, Simon Dach, M. Rinckart and others.

This is Johann Crüger, born April 9, 1598 at Großbrense near Guben in the province of Brandenburg. After thorough preparation at various schools of learning and after a long journey through Hungary, Moravia and Bohemia, during which he gained a great deal of knowledge and experience, in 1615 he became the informant of the children of Captain von Blumenthal in Berlin, whereupon five years later he moved to the University of Wittenberg in order to study theology. It was here that he gained such a reputation for his musical works that in 1622 he was appointed cantor at the Church of St. Nicholas, where Paul Gerhard was preaching at the time, and with which position he was also appointed teacher at the Gymnasium zum grauen Kloster. In earlier times, it was not at all uncommon for theologians employed at grammar schools and universities to serve as chapel masters or cantors - proof of how highly the cantorate was regarded as a church service, and at the same time an encouraging encouragement for the teachers in our congregations to hold high their service as cantors and organists, which is connected with the school office, and to perform sacred music with special diligence. Music with special diligence. In this office, it was a matter of the heart for Crüger to spread the praise of God through his musical talent. He did this faithfully for the 40 years he was in charge of such an office at the Nicolai Church, during which many deaths in his family, along with the horrors of the 30 Years War, which spread over Berlin, did their part. On February 23, 1662, the Lord finally led him to the place where songs are sung to the Lamb of God in the higher choir. In the Nicolaikirche there is still his portrait above his tomb and below it the rhyme:

You who enter this God's house

East with your devotion go And in wandering in and out This my lifeless image see: Think how God to praise and glory I sang many a beautiful song.

More beautiful in the paradeis

Sound them anjetzo again.

Would to God that all my loved ones, Who still in the valley of tears, Would soon practice like me, Singing with me in the hall of heaven.

Johann Crüger is the publisher of various musical hymnals. The value of these is sufficiently proven by the fact that the last of them, the "*praxis pietatis melica*," i.e., practice in godliness in Christian comforting hymns, was published by Johann Crüger.

Hymns," which alone went through 43 editions. Each of these hymnals contains melodies composed by him. Their total number amounts to 71, most of which have remained in church use and some of which have become favorite melodies of the church. Taking into account our hymnal and Melodienbüchlein of the latest edition, I list the following numbers of the latter, at the same time noting the time of origin of each melody:

No. 20. up, up my heart with Fr. 1649.

"68. my heart should be merry. 1656

"82. Lord, I have misbehaved, 1649.

"90. Dearest Jesus, what have you. 1640.

"108. Jesu meine Freude. 1656.

"114. Jesus My Confidence. 1658.

" 145. not so sad, not so much. 1649.

"147: Now give thanks to God. 1649.

"Now give thanks and bring honor. 1658

"160. O eternity thou word of thunder. 1658.

"O God, you pious God. 1649.

"164. O Jesu Christ, thy crib. 1656.

"171. O how blessed you are. 1649.

"178. Adorn thyself, O dear soul. 1649,

"191. I will not leave God. 1640.

"220, Zion laments with anguish and Schmr. 1640.

As an ecclesiastical melodist, Crüger is excellently characterized by Koch, from whom most of the information about him is taken. I cannot refrain from putting the beautiful passage in the excerpt here for the knowledgeable reader.

"Crüger's most distinguished gift, it is said, consisted in the emphasis, in the elevation of the words of his poets to song, which is meaningfully unconnected to the content of what is sung and flows along casually and easily. Therefore, in his melodies there is also a rare melodic richness and an immense expression. His mind, which was completely imbued with faith and had made many experiences in that time of war hardship and all kinds of misery, was preferably suited to absorb the songs of Herrmann, Gerhard, Frank, Dach, which had emerged from the same experiences and under the same influences, in their deepest depth and to reproduce them in appropriate singing styles, which therefore also became the property of the German people. Thus, through his melodies, he became to his time and to the whole of Protestant Germany what those poets were to the church through their songs; he actually introduced them to the church in the first place, which is why in his melodies we are confronted with a strong, all-conquering faith, a jubilant thanksgiving, a childlike humility, a tender, intimate love for the Savior. - He is the first since the Reformation to have introduced a considerable number of his own melodies permanently into the church, and Langbecker rightly assigns him, next to Luther, one of the first places among the spiritual singers of the Protestant church."

According to his idiosyncrasy, he is "predominantly a singer and his main merit is the formation of melody and melodic invention." Nevertheless, his melodies, "so

The soft key is already ahead of the hard one, so they no longer have that strong coloration that distinguishes the older melodies and that the key of the old Grestorian chant, united with the rhythm of the folk chants, gave them. Therefore, the peculiar rhythmic variety of the older folk chant begins to disappear, although it is precisely this that is most likely to be preserved. His melodies still find from the ecclesiastical folk congregation resounding, living echoes of the old church way, which, however, lack the original power. - —

Finally, to say a word about the singing of the song in question, it is true that one can use the melody "Warum sollt ich mich denn grämen" (Why should I grieve) for it in an emergency. But as beautiful as it is and as much as the joy of the lasting possession of Him who "from the manger to the grave, to the throne where He is honored, is offered to me, the sinner," resounds in it - it is and remains the melody of a song of the cross and consolation, not of a joyful Christmas song. Therefore, just compare your own melody with the one just mentioned and sing both of them with their texts one after the other. In spite of the complete equality of the rhythm, even the non-musical ear will immediately feel the difference and one will set about learning one's own melody in order to leave the song of the cross and consolation its own.

(To be continued.)

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(Sent in by Pastor Sievers.) **Comforting news** concerning our mission station in Minnesota.

The sad facts of the recent Indian uprising in the state of Minnesota with its hair-raising atrocities and slaughters among the



Whites are well known to us all through the political newspapers. Likewise, there is no doubt among us as to the cause of the outbreak of that riot. We do not believe rumors of incitement of the Indians by the southern secesfionists and relegate them to the realm of possibility; The main cause, in any case, was the fraud of the agents of the government, which had continued for years, and by which the Indians, especially the Sioux and Chippeway, were deprived of the lodging they had been solemnly promised, and placed in a state of emergency and hunger, which finally caused them to use the time of the civil war, which seemed convenient to them, to force an improvement of their situation, since otherwise all their complaints had remained unheard, and the government had allowed the continuation of the atrocious frauds to go unpunished. - As much as we now, among the atrocities that had happened, had to consider the poor people of the

While we felt sorry for the Indians, who had been stirred up by the devil and were filled with a spirit of revenge and murder against the whites, as well as for the victims who had been murdered and maltreated, there was one image in particular that we had in front of our souls, and that we were particularly troubled by, namely the devastation of our mission station Gabitawigama near Crowwing on the upper Mississippi, which was only just beginning, and the possible murder of our mission family Cloeter there. Thank God, we are now relieved of our fears concerning the latter. The Lord has graciously presided over Missionary Cloeter and the lives of his people.- The dear reader should read the following from a letter from Missionary Cloeter dated August 29, 1862:

"Before Aug. 21 we had no sign of the imminent danger, and the whole plot had been kept secret in an admirable way. On the morning of the aforementioned day, they began to shoot and slaughter our cow, after our dog had been rendered harmless by a blow on the back; they had also cut loose our canoe in the river during the night and let it go. When I went out to see the chief and ask him about the cow, the Indians' plan was gradually revealed to us; it was none other than to drive all the whites out of the country and take possession of their property. I was told that the same thing was going on in Sioux Land (New Ulm) and that they had already killed the Siour agent, and that all the whites (traders, etc.) at Leech Lake near us had already been driven out. The Indians thought it was a matter of course that we would immediately break out to save ourselves. However, I could not make up my mind to do so, as the matter was too unexpected for me, and as otherwise little credence can be given to rumors in the mouths of Indians. We thought that perhaps they wanted to make us fearful in order to drive us away and take possession of our belongings. At noon I went with the horses to our lake to fetch a crudely worked canoe from there, in order to be at least somewhat prepared. While I was out, some fellows broke into our little store-house and took away my rifle and what ammunition there was. They started to go into our field and garden as they pleased and took what they liked. About 4 o'clock the chief, who had left for Crowwing by canoe in the morning, came back and told me that we should leave in a hurry, as a number of people from the headquarters in Gall-Lake had already left yesterday to murder us. He said the same might arrive at any moment and we should not delay any longer. Then he said, "I will run down the trail now and hold them back until you are gone. Hurry up. With that he gave me his hand and hurriedly ran down. Now there was no more to hem. On our usual way there was no possibility to escape. Nor was it possible to go by river, because we did not have enough water.

vehicles. We therefore decided to make a raft, put the wagon and some other things on it, float the horses across the river and pack the family into said canoe to reach an old lumber camp from where a winter road led to Crowwing. This was accomplished with great rapidity and without accident, although the raft was not large enough to hold the wagon and was over 3 inches under water and badly balanced to boot. It was fortunate for us that two Lumber- people joined us. By the time we reached the aforementioned place, it had become dark. We brought our things ashore and settled in for the night as best we could. At midnight it began to rain, and rained until 9 o'clock the next morning, (that our clothes and beds all got wet). At daybreak we set out and began to search for our way. This was no small task, as this area is one of the wildest imaginable. Rugged hills alternate with swampy lowlands and impenetrable thickets; in addition, there are more than 15 creeks on this side of the river, which usually have a very hollowed-out belle, so that it seems almost impossible to get a wagon across without a bridge; but the bridges were almost all gone and those that were still there were in great disarray. But we had to cross. Sometimes we let the wagon in, brought the horses across one by one, and then let them "pull" the wagon out on a rope, standing in the water and mud, lifting on the wheels. We arrived happily at Crowwing in the evening of the third day; but no sooner had the children been put to rest than an order appeared from the commandant of the fort that all the inhabitants of Crowwing were to assemble at the fort this very day. So at 12 o'clock at night we had to set out again for Fort Ripley, where we arrived at 4 o'clock.

We have quarters here for the time being (a very narrow one) and what we need for our necessities. Apart from our horses, we have saved nothing but some clothes and berets; all my books and other belongings had to stay behind. Our wonderful harvest is destroyed, our cattle slaughtered. We can still be glad to have escaped in this way; others fared much worse. The plan of the Indians was to attack the fort first, which seemed easy to them, since there were only about thirty men here. Now they will probably leave it alone. We have made more fortifications and have received three companies of reinforcements. Today the regimental commissary also arrived to see what is to be done about the matter. The whites are determined not to let it go that way this time and to drive the Siour back across the Missouri River. The consequences of this unrest are easy to see, the people had to abandon all their farms and neglect their crops; from this, of course, a general shortage must result. - I would now I would have to travel further down immediately if I did not want to stay as close as possible to check on my things again at the next opportunity, because I hope that at least not all my books have been destroyed. It is possible that we will get our mission property replaced from the Indian funds, at least that would only be cheap. Our horses are hard to sell now, since no one wants to buy; but that can change quickly. We have no money except a few dollars. My servant has not yet received his wages in full. We live here about as well as on the ship; there is enough to eat, but it is a bad opportunity to cook. We have all caught a severe cold. At first we had to work quite hard to make the fortifications, and also stand guard at night. This has ceased since the reinforcements arrived. I must close for the day, etc.

Your faithful

O. Cloeter."

Pleased that our concerns about the safety of the Cloeter family had been fairly alleviated by the above letter, the undersigned left immediately to convince himself that no harm had come to Missionary Mießler in Jsabella County, and to consult with him about what should be done under the present circumstances. On Wednesday afternoon, September 10, I traveled by wagon with my oldest son to Saginaw City, and there I received the secretary of the mission commission, Father Guenther, as a traveling companion; so we arrived happily at the mission house on Friday morning at 9 o'clock, after we had spent the last night in the jungle at a forest fire in persistent rain. The whole area, although full of Indians, many of whom met us and interacted with us in the old friendly way, is in the deepest peace; no thought comes into these Indians to rise up against the whites, they themselves as citizens of the United States wish nothing but that their intercourse with the whites be always maintained and become more and more lively. The missionary, whom I had visited two months ago, accompanied by Studiosus theol. Schultz, only in his heated fever, we found this time in almost perfect health, and as he said, he wanted to give in to the urgent requests of his Indians on the next Sunday and preach to them again for the first time. He would be very, very much in need of a young man who was well versed in the English language and who would help him in the Indian school. - Unfortunately, we could not wait for Sunday at the mission station, but after holding the necessary conference with Missionary Mießler, we returned to the jungle the same day, where this time we spent a more pleasant night under the sky-high trees. On Sunday night, I, the most distant one, also moved under God's

I returned to my home with my son Frederick in my little carriage under the protection of the Lord. Praise and thanks be to the Lord. Amen.

Frankenlust, Sept. 22, 1862.

Ferdinand Sievers, currently Chairman of the Mission Commission.

**The Christian soldier Marinus.**

When in the third century Macrianus had raised himself to the emperor in the eastern part of the Roman Empire, the persecutions of the Christians renewed also in Palestine. The church historian Eusebius gives the following strange example:

A Christian soldier at Caesarea, Marinus, was to receive the position of captain. Just as the captain's baton was to be presented to him, another soldier, who after him had the closest claim to such a promotion, appeared and declared that Marinus, according to the old laws, could not receive a Roman military dignity because he was a Christian and did not sacrifice to the gods and the emperor. Marinus was then given three hours to decide whether he wanted to remain a Christian. In the meantime, the bishop Theoteknus led him into the church; he pointed from one side to the sword that the captain carried at his side, and from the other side to a Gospel book that he held out to him. He was to choose between the two, the military arrangement and the Gospel. Marinus raised his right hand without hesitation and took the Gospel book. Now," said the bishop, "hold fast to God, and may you obtain what you have chosen. Go in peace. - After freely confessing that he was a Christian and wanted to remain one, he was beheaded.

Happy is the soldier who confesses with words and deeds that Christ is his true duke, the duke of his souls. Even if this confession brings him nothing but disgrace and persecution here on earth, he will leave the battlefield of this world as a victor and be crowned with an unfading crown of honor.

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(Submitted.)

## **The Ohio - Synod.**

Mr. Rev. Bierdemann of the Ohio Synod has charged that the General Synod is not Lutheran. \*) It is certain that every Lutheran can do this with a good conscience. Only I would like to make the modest inquiry whether a member of the Ohio Synod can do it with a good conscience without testifying against his own Synod, if things still occur in it like those to be reported. The undersigned was at the Ohio Synod of the Eastern District, held at Butter, Pa. in June of this year, where he heard the un-Lutheran hymnal formally defended and vowed, citing

\*) Is now revoked.

D. R.

of authorities, such as that of a blessed Schmucker. Furthermore, for years now, one part of the local congregation has been in dispute with the other part, served by Rev. Fetter in Butler, member of the Ohio Synod, because the part served by Fetter absolutely refuses to reintroduce the abolished Lutheran (Missouri) hymnal, but stubbornly adheres to the common one. All complaints and petitions to the Ohio Synod have so far been in vain. It was decided at the synod in Butler at least so much to send an investigation - committee on the spot; alone the congregation of the Fetter has quite simply declared, they need no Untersuchungs- Committee. Let us see if the Ohio Synod will prove to be more Lutheran than the General Synod. The testimony against the General Synod is good, but it would be desirable for the Ohio Synod to get rid of its un-Lutheran elements.

Millerstown, Butler Co, Pa.

Pastor Ströhlein.

## To the ecclesiastical chronicle.

In the "Kirchenblatt" of the Iowans of September of this year, there is a partial reprint of a letter written by Pastor Schieferdecker to one of the editors of that paper, in which it says among other things: "Mr. Nitzschke must have made a deep impression on Walther by his pure heartfelt zeal for the healing of the rift and by his emphatic defense of my and my congregation's orthodoxy and conduct against all kinds of slander and distortions. The assertions and suppositions expressed herewith are absolutely erroneous. Mr. Nitzschke has neither defended P. Schieferdecker's and his congregation's orthodoxy and conduct against alleged slander and distortion, nor, as is self-evident, has he made a corresponding impression on our minds. The exact opposite has taken place. The matter is recently as follows. After Pastor Schieferdecker was expelled from our synod because of his chiliasm, which shook several main articles of the Christian faith, and was dismissed from his office by a very significant majority of the members of his congregation in Altenburg, Perry Co, Mo, he founded a counter-congregation in Altenburg; the above-mentioned Mr. Nitzschke, the most knowledgeable among the members of the Christian congregation, joined the congregation. Already earlier dissatisfied with the decisiveness of the Missouri Synod in matters of doctrine, he soon became the most zealous and influential opponent of the old Lutheran congregation in his party. However, the more peaceful conditions of the church stood before him, the sooner his conscience awoke because of the sin of the church schism, which he had helped to cause and maintain. It seized him

He was very uneasy about it. In addition, he had finally been convinced by an essay published in "Lehre und Wehre" that chiliasm lacked all biblical foundation, and that a certain conversation had brought it to light that Pastor Schieferdecker himself basically regarded his chiliasm only as a human "opinion". All this made his and his party's position more and more questionable and suspicious to dear Nitzschke, put him in great anguish of conscience and awakened in him the ardent desire to be reconciled with his old Lutheran brothers and friends and to be reunited with them on the old ground. But he still hesitated to take steps for this purpose. What happened? Once he suddenly collapsed, as if moved by a blow, and when he regained consciousness and saw how close he had been to his end, he immediately recognized this dangerous coincidence as a voice of God calling him to order his house and therefore, especially with regard to his relationship with his old Lutheran brothers and friends, to take steps toward this end.

to relieve and cleanse his weighed-down conscience. Unfortunately, it was then! Mr. Pastor Schieferdecker, who made it so that Mr. Nitzschke did not completely satisfy the urge of his "conscience" at that time. The old restlessness therefore remained within him. Finally, however, he broke through and managed to visit his old brothers here in St. Louis and, among others, also us, against whom he had previously been particularly devoted. Here he explained to us, in addition to what he had already told us, that he had finally descended from all heights, that he had found his only reason for faith and hope in the teachings of the Small Catechism, and that his motto was now: "Nil sum" (I am nothing).

There was no mention of defending the alleged orthodoxy and the behavior of his former pastor and his congregation, but there was pain about the past and the (albeit weak) hope that a turnaround had occurred in both Pastor Schieferdecker and his congregation, which had made both of them inclined to repent. He therefore asked us quite urgently that we should meet Pastor S. with a friendly letter; in view of the present state of affairs, he promised himself the most blessed success. He heartily wished to be the bearer of the letter himself; he was therefore very sorry that we could not write immediately at that time (it was shortly before the meetings of our district synod). This certainly made "a deep impression" on us, but not in the sense that we thought we had wronged our old friend Schieferdecker with our synod, but in such a way that we thought we could conclude from dear blessed Nitzschke's openings that our old friend was beginning to waver by God's grace and to become accessible again to the biblical Lutheran truth also in the doctrine of the last things. When we

When we returned home from the meetings of our synod and heard that Mr. Nitzschke had suddenly died while still in St. Louis among his old brothers and friends, we were nevertheless determined to fulfill the promise we had made to the blessed man and to send a friendly letter to Pastor Schieferdecker asking whether the blessed hour might have come when he would become open to

the voice of truth in love. We thought that the strange case with Mr. Nitzschke, whom God had obviously brought back from his errors in a miraculous way, would not have passed by Mr. Schieferdecker's heart in vain. So we began our writing. Soon, however, we had to hear to our great sorrow that such a letter would hardly be received as we had hoped. So we have suppressed it until now. But since Pastor S. himself mentioned it publicly, we intend to send it to Father Schieferdecker in this public way as soon as the "Lutheran" will have room for it. By the same, as we have written it down shortly after our conversation with be. Nitzschke, it should be the safest way to see the impression that this conversation made on us, while at the same time we do not yet give up the hope that a good word can and will find a good place.

**Missouri Synod.** On the occasion of the announcement that Pastor Brauer had been elected professor of theology at our Concordia Seminary, the "Luth. Kirchenbote", as is its nature, made all kinds of extremely venomous remarks about Professor Brauer, ourselves and the entire Missouri Synod. This moved an impartial, non-Missourian reader of the "Kirchenbote" to make a testimony for our reviled good name and to send it to the "Kirchenbote" for publication. The latter has seen itself compelled to accept this testimony, although with the addition of new attacks on us. In view of the flood of vituperation that otherwise pours down upon us from almost all local journals, we believe that we must not withhold the communication of this testimony from our readers, not in honor of our miserable persons, but in honor of Him who, out of undeserved grace, has graced us to reveal His pure Word to us and to give us courage and joy in confessing it. The testimony is found in the number of the "Kirchenbote" of Sept. 12, is addressed to the editor Rev. Anstädt and reads as follows:

"Most honorable sir! For twenty years I have been a reader of your paper, receiving it as a "shepherd's voice", but I have never bothered a venerable editorial staff with essays, neither good nor bad, of which in general no lack is felt; today I make an exception and fall to you undoubtedly burdensome, nevertheless it must not fail. The cause of the following

Remarks gave me the honorable editor thoughts in the last Nro. of August 15 under the head

""A New Professor Chosen.""

Neither Pastor Brauer in Pittsburg, nor Professor Walther in St. Louis, need the theological miners' service - but will give thanks for it - because ...

The following does not apply to the persons, but to the cause they represent.

The greatest yield for shallow writers, scrawny and meager literatures, dwindling editorships - in the governmental as well as in the ecclesiastical field - is provided by personalities, which clouds the eye of the superficial reader, therefore a good man, a Christian theologian should not sail with this underworld wind.

It is not necessary to tell historians that pioneers for light, right and truth, - theologians not to remind, that fighters of false doctrine and error always had to be the sting of the opponents - not so much in the matter, as in the way, with which they fought and represented the good.

Let me ask you frankly, Venerable Sir, whether the Church, the Lutheran Church of this Occident, can refuse to thank **God for** bringing to light here, here in America, what we call ""Missourian""! Let me ask, most venerable sir, every anti-Missourian, ask in the presence of God and before the whole Christian people of our country, whether the work which the so-called "Missourians" are doing is not the work of God, the work of the confessing Lutheran Church?

Did not the Lutheran and Reformed Church here, before the Missourian "rioters" came "booted by the legs", hold siesta with each other, siesta in sweet embrace, those who, roused, now resent each other, resent those who disturbed them!

If we take the records of the church, the journals, synodal negotiations, liturgies, hymnals, congregational regulations and the like, what do they testify to? They testify to the church's sleep and boundless lack of clarity in all areas assigned to it; they document for all time to come the indisputable fact that professors, teachers, preachers and congregation members in general did not know what was Lutheran, did not know what was actually Reformed, did not distinguish what was Bible-believing or rationalistic, or if they did know, did not dare to openly advocate or refute it.

Of course, this has changed now! If one now writes a dogmatic sentence of necessity (which in former times was equal to a curiosity), then he, if not completely narrow-minded, puts the matter first on the waggon of the confession of the church, knowing well that the ""Missourians"" will not be able to understand it.

practice a kind of censorship, unconcerned whether one tries to dispute this with them or not.

It must be admitted that the Missourians always hold up the pharmacopoeia of the Word of God to the physicians of the souls of our new fatherland for no other purpose than to prove the pernicious bungling in the various laboratories here; the strictest analysis is often unavoidably necessary there in order to finally satisfy the eye. This is not always done by them in a sentimental way, almost never with the old coquetry, hence their name is frowned upon by extremely tender and sensitive souls, who willingly sacrifice the truth, only ""their feeling"" remains for them, as is the case on a large scale with the sects of our country.

That Luther was coarse, his friends have never denied, has also never harmed his teaching, because what a sound has the name ""Luther"" among the pious since the Reformation, only the enemies have it highly to harm the doctrine.

That professors at various Lutheran institutions in our country now have a different idea of the Lutheran Church than before, they will silently thank God and His instruments, the "Missourians," as with them thousands of preachers and congregation members, including writer of this, though not a Missourian.

You will certainly have come across the word during your revue in Claudius:

""The truth remains truth after all, I see;

Well rubbed, it hurts.""

Should a replica require further substantiation, you should certainly not have to complain about length and deviation from the matter.

For today:

*Kappa My"*

**The Jesuit Father** Roh has offered a considerable sum in gold to anyone who would prove that the Jesuits ever taught: "The end justifies the means. There can hardly be a more impudent proposal, since the principle itself is clearly taught and practiced in the Constitution (or "Institutum") invoked by all Jesuits. But in any case, when the proof is delivered, Father intends to finally get out of the affair happily and keep his money by means of that Jesuit emergency and help saying. Of us in America, however, the clever Jesuit probably fears least the attempt to provide the proof, since, as is well known, here in America and especially now, the principle: "The end justifies the means," as the highest principle of action, slurs everywhere, therefore we Americans could only confront the Jesuits with a blush of shame in our faces because of their clean motto.

**Correction and request.**

By mistake, in the last number the number of students of our practical institution has been un

The number of students in the seminary of this department is currently 28 and in the proseminary 13, so that the entire institution, including the scientific department, has 74 students. The size of the difference is due to the fact that those announced by Father Brunn, 10 in number, have finally arrived happily. Since the latter, consisting among others of three *families* with children, are all destitute, we have seen ourselves compelled to retain a not insignificant portion of the money sent for the proseminary in Germany, in order to use it for the maintenance of those sent to us from this institution. If we were not allowed to do this, it would have been absolutely impossible to accept the arrivals, since they naturally have no personal patrons here and would have to be received from the *general support fund for poor students*. This fund, however, is not at all able to bear this significant expense. If the generous donors who have contributed to the proseminar in Germany are not satisfied with this use of a part of their donations, which was not intended in the first place, we ask them to let us know. In this case, of course, we would be completely helpless. - In general, we take the liberty of reminding all friends of the institution, and especially the dear brothers in the neighboring communities, that with the blessed growth of the institution in the number of students, its needs have grown significantly, and that we are therefore now even more dependent than before on the support of money and food through the charity of pious Christians. Our plea is therefore that of the apostle: "Be ye therefore followers of God, as the dear children." Ephesians 5:1.

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(Sent in by Past. Stephan.)

## **At the grave of my little beloved Martin.**

(Saturday, May 20, 1816, early at 5 a.m.) By Julie Stephan.

Why do we fear decay, death and the grave? The God who lovingly gave us life, Has power to take away the terror of death; Be praised, O Lord, for his short life! - —

He went ahead, he rests in peace!  
This beautiful fate was granted to him by the Lord; he now walks in the transfigured love, which finally breaks us through the dark nights.

We rejoiced to embrace the darling, We joyfully carried him in our arms;  
But now his faithful Savior will nurse him, And kindly lay him in his arms.

Out of paternal grace and love for us poor, God took this dear child from our arms; He took it to Himself, so that we would not lose it, The voice of deception should not hear it.

Once he first comes to meet us transfigured, Announces to us the Savior's blessing;  
And when we have fought well through the pilgrimage, the Father also lovingly takes us out.

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## Commemoration of the **mission - celebration** in the

Ev. - luth. Ebenezer - parish  
on the

Grand Prairie, Ills,

on July 27 and 28, 1862, containing two mission sermons and a mission history lecture.

Under this title a pamphlet has just been published by Mr. Wiebusch and Son in St. Louis, Mo. which contains a historical lecture by Past. Fick and two sermons by Prof. Cr  mer and the editor. The congregation in whose midst the lectures were delivered desired their printing. They hoped that this would also serve other Christians and promote their zeal for the holy work of the external and internal mission. May the faithful God grant that this hope may be abundantly fulfilled. The book contains 47 closely printed pages and is sold for the cheap price of 10 Cts. per copy and \$1,00 per dozen for the widest possible distribution. Postage 1 Cts. extra pr. Copy. The proceeds are intended for the cause of the mission.

### **The Order of Odd-Fellows, or Strange Brethren,** Examined in the Light of Holy Scripture and Reason by Joseph T. Cooper.

As has already been indicated earlier, the

The Lutheran Young Men's Association in Baltimore intends to submit the book, which bears the title given in the title, for printing. It was originally written in English and has already gone through two editions in this language. In order to make this valuable book accessible also to German Christians who do not speak English, the aforementioned association has commissioned a good German translation of the work. The number of subscribers necessary for the execution of the printing has now been found. Subscribers are therefore requested to pay the subscription fee, 50 cents for the book and 12 cents postage if it is to be sent by mail, at the address: Schlitt, box 1471, Leavenworth, Kas., to send in. Later, non-subscribers will have to pay 75 cents for the book alone; those who have not yet subscribed, however, can still receive the book for the subscription price if they send it in immediately. May many do so! The matter treated in the book is highly important, and it is treated with rare thoroughness. The danger that the church, Christianity and civil society are in

The threat from the secret societies, especially from the Odd Fellows, is great. The secret societies, especially here in America, twine around the tree of the Christian and civil community like a creeper.

and have already made it almost completely wither in many places and are finally threatening to suffocate it everywhere. Here it is important not to stand still until this enemy has completed his terrible work of destruction, here it is important to fight against it while there is still time. Therefore, where interest in our political turmoil has not yet swallowed up all interest in the kingdom of God, make haste to seize and use the opportunity presented by the book in question to provide oneself and others with a good weapon against an ever-deepening destruction. Even those who do not need such a weapon for themselves should not disdain it, in order to be able to give the same weapon into the hands of those who need it. The book has about 300 pages and will be delivered for the indicated price in a good binding.

### **For your kind attention.**

Since the undersigned must fear for certain reasons that a registered letter has come to him at the local post office, which contained a love offering for our church building in progress, all those who have sent such letters here under my address are hereby urgently requested to inform me as soon as possible at what time they were sent and what they contained.

Furthermore, all those who still wish to send such gifts of love for our support are asked to send such at the address of:

**No. George P. Elbert, Leavenworth Kas.,**

The postal service is not responsible in any case, and registered letters are always regarded as misdirected letters and are therefore more easily misappropriated. Leavenworth City Sept. 16, 1862.

M. Meyer, Pastor.

### **Literary.**

The first edition of Dr. Lassen's Trostreden is almost out of print. I therefore call the attention of those who still wish to have a copy of this excellent book to contact me very soon.

St. Louis, Sept. 24, 1862.

. Volkening.

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### **Receipt and thanks.**

For the proseminar in Germany

received from Rev. Reichardt in his St. John's congregation in Whitley Co, Ind, collected at the Harvest Festival \$6,41.

C. F. W. Walther.



## For Past. Röbbelen

Received from Past. Böse collected at his wedding \$5.00.- from B. in Cincinnati \$1.00.

C. F. W. Walther.

## With thanks received

from the New Aork Women's Association through Mrs. Pastor FLH- linger for poor students 6 pieces of shirts with bustles, 6 pieces of head cushion covers, 7 pairs of cotton stockings and 1 pair of leather shoes C. F. W. Walther.

## For the Lutheran have paid:

### The 14th year;

Messrs: John Mees, Kroll.

### The 13th year:

Gentlemen: John Mces, Philippi, Kroll.

### The 16th year:

The men: C. Hattendorf, I. Seidel, I. G. Rausch, Kroll, Philippi, I. Beierlein, C. Hcise, H. Welge.

### The 17th year r

Men: Welge, I. Mees, N. Henke 50c., N. Oellrich 50c., M. Buchholz, Tubesing, Kamprath, Philippi, Persch, Eggers, W. Hoppe, S. Merz, Metz, Bendel, L. Große, Arndt, H. Nieder\*, M. Heinrich, N. Sörgel bOc., NaitheL Glas, Past. H. Eisfeller 50c., W. Wenke, Gottl. Merz, C. Müller, Past. I. Nupprecht \$4.05, Past. L. I. M. Wege \$7.50, Past. W. Hattstädt, H. Grese, Dohrmann, C. Heise, M. Strvhacker, L. F. Sälen, Past. H. Hanser \$9.60, C. Schulte, H. Lübking, A. Suhrheinnc.

### The 18th year:

The men: Biesterfeld, F. Kölling, F. Gieseke, C.Teyler, F. Kastening, J. Baumgart, I. Bihlrr, Burkhardt, A. Ernst, H. Kumming, C. Niebling, M. Neule. Past. G. Bernthal 5 Er., Past. M. Guinther, I. Winter, I. H. Anschütz, H. Fahselt, P. Weggel, L. Klemm, G. Strceb, M. Blank, M. Schnell, Past. F. z. Mühlen, I. Mees, C. Kundingcr, Runge, teacher Haltimer, M. Müller, H. Maus, N. Henke, E. Dittes 50c., Past. P. I. Bühl, N. Oellrich, I. Frank, I. Rodler, M. Buchholz, S. Luft, I. Reif, H. Susik, Schenk, Schmitt, Hillmann, Bindig, Beyer, Westpbal, Past. L. Dulitz, W. Trampe 50c., W- Lange 50c., Past. L. Stücken, C. Bergmann, C. Schwier, A. Dorsch, A.L. L. Stoll, A. Hedde, C. Löffler, H. L. C. Klinksiek, A. Kirchhofer, D. LudderS, H. Steinmann, H. Ritter, H. Nenn, H. Stücken, H. Helling, I. Scherer, H. Krönte, H. Hubenthal, C. Moder, I. Geiger, A. Hartmann, H. Frank, G. Dcompy, H. Buchholz, H. Brockmeier, H. BoigtS, H. Horstmann, Lebrer Schriver, Past. L. Daib 11 Er., Past. M. Merz 2 Er., C. Große, I. L. Löhr, P. Heinz, I. Jnnghaus, F. Trewert, C. Kasten, C. Schulze, G. Scyfferth, C. Hauer, C. Grotefcnd, C. Allendörseh F. Schulte, Past. W. Achenbach 10 Er., I. W. Schmidt, I. Moritz, H. Tröller, L. Schüler, C. Unbchanen, H. Niedert, Past. H. Wunder, I. Schuhrk, N. Sörgel 50c., C. Dovenmühle, C. Abrens50c., F. Lvdding, H. Kempe, RaitheLL Glas, Fr. Kroger, F. Riechemeyer, L. Seelemann, H. Hehmeyer, Past. F. Ruhland, I. Zinn, Past. H. El'sfeller 50c., G. Wiunebcrgcr 3 Er., W. z. Mühlen, B. Wulfekötter, W- Wenke, A. Schnaare, I. Hügli, Past. I. Biltz, Obenhaus 50c., C. Streckert 50c., Past. F. Doscher 10 Er., Past. E. I. M. Wege \$2.50, Past. I. Trautmann 8 Er., Past. W- Hattstädt 8 Er., W. Griebcl, B. Meyer, L. Schunke, C. Wahrenburg50c., L. Drunwort, D. Westmann, H. Grese, H. Kuhlmann, G. Schneider, C. Witte, Dohrmann, Past. G. Baßler, M. Strohhecker, I. Schwalenberg, F. Pape, Past. C. Rolf 18 .Er., L. F. Sälen, Past. H. Hanser \$8.40, A. Suhrheinnc, D. Korff, teachers P. Emrich, F. Umbach, L. Alms, L. Fischer, Past. H. Evers 5 Er., N. Müller, G. Nürminger, L. Hübschmann, G. Hentmeter, A. Weiß, Salvner, A. Winter, I. Dietzrl, A. Grünner, N. Mießler, Pastor M. Stephan 3 Ex.

Furthermore: Mrs. Ritter and Rauch.

### The 19th year:

Messrs: C. Salges, E. Witze, Prof. L. Larstn, Past. M. Guinther, N. HenkebOc., E. Dittes 50c., N. Occln'ch 50e., I. Frank, Past. A. Lehmann, Hadser, Past. E. Riedei \$3.56, Past. N. Brandt, H. Känecke, I. Kienze, H. Behrens, I. Möller, E. Möller, I. H.Napp, G. Martens, G. Möller, H. Voupel, Past. H. Nägener, I. W. Schmidt, Drangmcistcr, F. Fathauer, B. Würfel, C. Ahrens 50c., G. Hoffman", Past. P. Seuel, G. Wiuneberger \$6.50, I. Schlagenhau, L. Fischer, A. Schnaare, Past. I. Biltz, K. Cassebaum, C. Gallmeyer, I. H. Brackhage, Past. A. Wagner, H. Alttag, H. Meyer, I. Frese, Pak. G. Baßler, Past. A. Weyel, M. Thomä, H. Brandhorst, Past. A. Zaget 18Er., Past. L. W. Habel, Past. M. Guinther 50c., Stelzriede, Past. C. Frkcke, Past. M. Stephan 5 Er.

Furthermore: Mrs. Laakmann.

M. C.Barthrl.

## Changed addresses:

Rev. 6br. L. Keller, !  
Resäsivills,

Nanitorcoe Oo., M.

Lev. ff. Ilorsi, Lsä MvZ, Ninvcs.

Kev. 2^.. L. Sinter, Henäerson, 8iple^ 6o., Ninv. Z!

No. OeorZ LartlinZ, ,

Nrrtteson Ktutiov, - 6oolc6o.,IU. ...

No. ^V. IlunZe,

Lake Orssk, Deritov Oo. No. (Viu, Lvrueust) L Llorevee^

St. Louis, Mo,

Synodäl-Drnckerki by Aug. Wiebusch u. son. "

# Volume 19, St. Louis, Monday, October 15, 1862, No. 4.

## Open letter

to

Mr. Pastor Schieferdecker in Altenburg, Perry County, Mo. \*)

Still my dear old friend! When the now blessed Nitzschke was recently with me to reconcile with me and to confess to me that he had returned to the old Lutheran simplicity and therefore no longer wanted to take part in the division that he had helped to promote, he asked me to write to you again, hoping that a word from an old friend under God's blessing could be the blessed fruit of a reunion on the basis of the teachings of our church, whose servant you also wanted to be. This request has not only fallen on my conscience, but also meets a longing that has been stirring in me for some time. Well, in God's name! Accept then these lines so kindly, in such a friendly spirit I write them.

We were, my dear Slater, formerly heartily united. In addition to the bond of one faith, the bond of true friendship also embraced us for a long time. My only neighbor in office in times of great inner and outer struggles, you were at the same time the confidant of my heart during this time, to whom I was so happy to commit myself.

\*) This letter was for the most part already written by us in June of this year; however, for reasons already stated in the previous issue, we have held it back until now and are now publishing it.

D. R.

and in whose fellowship I so often received strengthening of my weak faith, counsel and consolation; and you, too, often opened yourself up to me trustingly and, having come with a heavy heart, not infrequently, according to your own confession, departed again with a light heart, happy in God. Nothing lay between us. My spiritual mother was your spiritual mother, my teachers were your teachers, my faith was your faith, my confession was your confession, my sorrows were your sorrows, my struggle was your struggle, my disgrace was your disgrace. When, more than eighteen years ago, I decided in the name of the Lord to have the "Lutheran" issued, which was to be dedicated to the defense of the precious legacy of our mother church, it was you who not only, as often as I wanted to become fainthearted and withdraw my hand from the plow, always strengthened me in my resolution, but who also joyfully took up sword and trowel and now fought and built at my side; of which each of the earlier years of the now eighteen-year-old

This is the actual testimony of the first issue of this newspaper. Sixteen years ago, when God gave grace to the formation of a synodal community based in doctrine and practice on the confession of our dear Lutheran Church, it was you again who was one heart and one soul with me in the most zealous promotion of this work. Oh how joyfully we often came together and strengthened each other in the hope that the Lord would again give our church a time of refreshment here.

I will give to you! You will agree when I say that the days of this brotherhood of faith, office, confession and struggle were blessed, blissful days.

But what has happened? - A great gulf has opened up between us. And not only between us, but also between the whole ecclesiastical community to which I belong and the one you founded. A church schism separates us.

How? Have I, the brothers associated with me, let go of the doctrine we held together before? Have we become unfaithful to our old Lutheran church? Do we no longer recognize the teachers at whose feet you and I once sat together as our teachers? Have we turned to a new teaching? - You must confess it yourself: no, not we - you have become another, and **that** is the cause of the division that has taken place.

I now readily admit that there are divisions, there are separations, the promotion of which one does not have to regret; indeed, there is a leaving of a community without which one cannot be faithful to his God. God's word speaks of such godly division and separation when it says: "But I exhort you, brethren, to take heed of them which cause division and offence beside the doctrine which ye have learned, and depart from them." Rom. 16,

(17) "Do not pull on a strange yoke with the unbelievers. For what enjoyment has righteousness with unrighteousness? What has light for fellowship with mild darkness? 2c. Therefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing: and I will receive you, and be your father, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6, 14-18. Compare 1 Tim. 6, 3 -5. Tit. 3, 10. 11. 2 John 10. 11. From false teachers and from the communities founded by them one should separate oneself. To depart from them is not only wrong, but every Christian is commanded by God himself to lose divine grace and his blessedness. Such a godly division was once the departure of our Lutheran church from the fellowship of the papacy, on the basis of that voice from heaven: "depart from her (spiritual Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18:4 Furthermore, it was such a godly pretense when Luther in Marburg did not take the brotherly hand offered to him by the Zwinglians who were straying from the faith, refused all brotherhood to them and said, "You have a different spirit than we do," no matter how much outward confusion may result from it. Hence our fathers speak in the first appendix of the Schmalkaldic Articles: On the authority and supremacy of the pope: "It is difficult that one wants to separate from so many countries and people and lead a special doctrine, but here is God's command that everyone should be careful and not be in agreement with those who lead unrighteous doctrine." Our fathers did not conceal from themselves the terrible confusion, the horrible aversions that accompanied their separation from the Roman church, and which, according to Christ's explanation, Matth. 10, 34-36, had to be the consequence; but their consolation was that it was not they, the separating "orthodox believers," but the stubborn false teachers who were to blame for all this, and that they, the ones who were forced to give out, actually only suffered the division. Therefore, she further "confesses" in the Apology of the Augsburg Conf. Conf. in the second article about the abuses: "We know almost well that some cry out very much, we make schismata (divisions), but our consciences are quite sure, after we have sought peace and unity with all faithful diligence and do not want to let the adversaries suffice them, we deny (that God forgives!) the public divine truth." And in the last article of the same confession: "Because our adversary has not wanted to tolerate the truth and has taken the liberty of handling public errors by force, it is

It is easy to judge who is guilty of separation: all the world, all wisdom, all power should give way to Christ and his word. But the devil is God's enemy, therefore he exerts all his power against Christ to suppress God's word. So the devil with his members, who opposes God's word, is the cause of division and disunity; for we have sought the "highest" peace, which we still desire the highest, provided we are not "urged" to blaspheme and "deny" Christ; For God knows, who is the judge of all hearts, that we have no pleasure or joy in this terrible disunity; so that the opposite has not hitherto wanted to make "peace" in which we should not seek to drop the wholesome doctrine of the forgiveness of sin through Christ without our merit, thereby blaspheming Christ to the highest. And although it is not without possibility that, as the world is wont to do, in this schism, nevertheless, trouble may be caused by iniquity and unskilful men, for the devil judges such trouble to be shameful.

the Gospel \*), all of them are not to be respected against the great consolation which this doctrine has brought with it, that for Christ's sake we have forgiveness of our sins and a gracious God without our merit." Johann Gerhard, too, in his *Locis* (the great work of his doctrine of faith), in the article on the church, takes into account the accusation that the

Lutherans are said to be guilty of the sin of schism; but he writes: "We admit that we are schismatics, rightly understood, because we have seceded from the Roman church and its head, the pope; but we have by no means separated ourselves from the unity of the general church and its head, Christ; but O blessed schism, by which we have been united with Christ and the true general church! Such a schism it was once,

by which the Christian church separated itself from the synagogue, which schism is also commanded in Acts 2, 40: "Let these naughty people help you," and Revelation 18, 14: "Come out of her. Such a schism also "commanded" the Fathers. Ignatius writes in his sixth letter to the Philadelphians: ""If any man putteth himself out to him that hath separated himself from currency, he shall not inherit the kingdom of God: and whosoever shall not depart from a false preacher shall be damned to hell."" Ambrose, in his interpretation of Luc. 6. writes: ""If a church be found rejecting the faith, it is to be forsaken."" Chryso-

Without a doubt, this refers to the arousal caused by Münzer's misunderstanding of the spiritual freedom preached by Luther and his preaching of general secular freedom, which led to the abominations of the peasants' revolt.

stomus writes in his forty-sixth sermon on the Ev. Matthäi: ""Not he goes out from the church who goes out bodily, but he who spiritually leaves the grounds of church truth." For we go out from those (the Arians) according to the body, and those according to the faith."" Reminded by these commandments and examples, in departing from the idolatrous Roman church, we have not left Zion, but fled from Babylon; we have not torn apart the church, but, imitating Paul's action in the Ephesian church Acts 19:9, we have separated the disciples; we have not set up altar against altar according to

!the example of Ierobeam or the Donatists,

but the damascene (idolatrous) altar

cast out of the house of the LORD and restored the true worship of God." (1^oo. td. äo ooolosin h 156).

But there is, as you know, dear old friend, also a division which is not commanded by God but forbidden, which does not lead to the

honor of the divine name, but for its

It does not protect the souls redeemed by Christ from defilement and seduction, but plunges them into sin, death and ruin; it is not to be carried out at the loss of divine grace and his blessedness, but to be shunned at the loss of divine grace and his blessedness; it is therefore not a blessed but an unblessed one, and its reward will be eternal separation from the fellowship of Christ and his triumphant church. Woe, woe to him, you yourself will exclaim with me, who is guilty of this division of the church, the body of Jesus Christ! It is true that at this time of ours the church is already divided and fissured in so many ways that the "certain" are numb to the sin of division; every self-smart person thinks that he has made a great name for himself in the church if he has been able to tear off a part of an ecclesiastical community and to gather it around his person and to add a new denomination to the so-called "denominations" that have become almost innumerable, be it under a new or under the old name. But the conscience may be silent about a sin that has become general, or it may not pronounce a verdict of condemnation as a matter of erroneous "holy" zeal: God's word does not dull with it, God's word remains alive and strong and its verdict of condemnation remains.

You will agree with me when I say that it is evident from the first letter of St. Paul to the Corinthians, which is actually a church schism condemned by God's Word. There it says Cap. 11, 18, 19: "When you come together in the church, I hear that there are divisions among you; and I partly believe it. For there must be divisions among you, so that those who are righteous may be able to stand,

become evident among you." According to this, there are obviously two kinds of sinful church divisions: the one is a mere division, the other is a sect. What the apostle wants to understand by a mere division, he indicates himself, when he writes in the beginning of his letter: "But I exhort you, I. Br, by the name of our Lord JESu Christ, that you always speak one word and do not let there be divisions among you, but hold fast to one another in one mind and in one opinion," 1 Cor. 1:10, and when he complains that the Corinthians had separated themselves from one another because some held it especially with Paul, others with Apollos, others with Cephas, who all led only one doctrine and were only adorned with different gifts. A mere sinful division is therefore already every separation of Christians from Christians with unity in doctrine for the sake of other things that do not concern the salvation of souls, but by which the bond of love is cut; although, as a rule, disunity in faith, doctrine and confession is also produced. What the apostle means by a sect can be seen most clearly in 2 Pet. 2:1, where it says: "Just as there will be false teachers among you, who will introduce corrupt sects. According to this, the sects are those church divisions which are introduced by false teachers for the sake of their false doctrine, such divisions as those among the Corinthians may have been guilty of who said, "The resurrection is nothing." 1 Cor. 15, 12.

Let me now ask you, my dear Slater, on the conscience: What kind of schism is it that you have caused? Is it one of which Gerhard says, "O blessed schism!"? Is the matter such that you would rather give up ecclesiastical fellowship with us than make yourself a party to false doctrine on our part or deny a doctrine clearly revealed in God's Word for blessedness? Have you made a schism by which you have been united with Christ and the true universal church? Must you not rather admit that all the hopes of the future, which you think you can base on certain prophetic passages, can deceive you? that you have thus caused and maintain a division of the church for the sake of a mere human opinion? Or can you deny that in the depths of your heart you consider your eschatological views (concerning the last things) to be nothing more than a mere opinion, not unshakably founded in God's Word and not clearly revealed for salvation? Have you not agreed with your present congregation not to teach any of this publicly? But how could you have made this compromise if you thought that your hopes were revealed in God's Word for the salvation of souls? Truths? Wouldn't your conscience then tell you that you are an unfaithful steward of God's secrets, that you make yourself the master of the word instead of the servant of it (Luc. 1,2.), that the curse that is threatened to those who do something of it (Rev. 22, 19. Deut. 4, 2.) must hit you? Wouldn't you have to blush and be frightened as a scoundrel as often as you read what Paul, as an example and test for all ministers of the word, confesses about himself: "You know... how I have not done anything that is useful, that I have not proclaimed to you and taught you publicly and especially? Therefore I testify this day that I am clean from all blood: for I have not behaved unto you, but have declared unto all the counsel of God." Apostles 20:18, 20, 26, 27. If you really considered your chiliastic thoughts to be divine truths revealed in the Scriptures, would you not then have to accuse yourself of having the blood of many souls on your hands, who have entrusted themselves to you and to whom you have and continue to act in accordance with divine truths revealed for salvation? I do not deny that there are some truths revealed for salvation, which many a faithful preacher, either because of ignorance and weakness, has never preached, or because he considered them too strong food, has saved their public proclamation for later time, without therefore being guilty of the blood of the souls entrusted to him. But can he be a faithful servant of God and His written Word who allows himself to be bound to conceal such truths as he is divinely convinced are revealed in God's Word? A faithful servant of the Lord will always say with Paul, "God's word is not bound." 2 Tim. 2, 9. Yes, he would rather die than enter into such a contract by which God's Word would be bound; whoever does so is a traitor, a denier of Christ, whom Christ will deny again before His heavenly Father. That you stand like this, I cannot believe. Rather, I must assume that you have made this agreement with your congregation precisely because your conscience tells you that your chiliasm is only a human opinion, not something familiar to you for administration in the house of the living God, that it is an "opinion, on which you cannot live and die, on which you cannot, men may laugh or be angry about it, stand firm, not a revealed truth, which you must preach, while you have to leave the consequences of it quietly to God, who has given it to the world and especially to his church. In short, you cannot deny it, you have in fact confessed before the whole world that your chiliasm is not a certain divine truth, but a human opinion.

But is it something else that has caused you to turn your back on us, your old friends and brothers? have we caused you to turn away from us?

Have we sinned against love in you? I do not want to declare myself blameless in this question, because although I am not aware of anything in this regard, I am not justified by it.

How easy it is, according to one's perverse, depraved heart, to inflict wounds on one's brother without intending it, yes, while wanting to heal him! But this cannot be the true cause of our separation, for how easily would this reason for separation have been lifted! How gladly would I have wanted to pay you back for every sin committed against you, privately and publicly! But no, I believe you will not deny it yourself, it is not personal insults, it is the difference in doctrine that separates us.

And now consider what kind of doctrine this is that has moved you to no longer profess together with us the doctrine that our church professed in the times of its flowering? the doctrine to which the most enlightened, most gifted, most pious sons and

servants of our church, a Luther, a Brenz, a Melancthon, a Chemnitz, a Johann Gerhard, and so on, professed? You do not deny it yourself - it is **chiliasm!** - A doctrine for the sake of which our Lutheran church, in the times when ecclesiastical doctrinal discipline was still practiced, deposed from office those of its preachers who paid homage to it; a doctrine of which your conscience itself tells you that it is not based on a clear, incontrovertible word of God, that it is a mealy-mouthed opinion! And not only did you rather turn your back on us, your old friends and brothers, than abandon this opinion, but you also rather made divisions in our church, in the midst of our congregations, congregation against congregation, preaching chair against preaching chair, altar against altar.

Altar erected, souls entrusted to other shepherds taken under Your care, and not only from your former congregation, but also from other congregations. "disciples" have been attracted to you and taken into your common ones! Is this not frightening? It would be frightening enough if you had done this because you considered your false doctrine to be a divinely ordained warbest that is necessary for salvation. Then, however, you only sinned with an erroneous conscience. But where will you find an excuse for the sin of church schism, since your conscience itself tells you that you caused it for the sake of a human opinion that you do not want to let go of, do not want to let rest?

Do not say, "I did not separate from you; you separated from me and expelled me from your community. I would have liked to stay with you." - Well want-

You will remain with us physically, but after you have already separated yourself from us inwardly through your new teaching. I remind you here again of that saying of Chrysostom: "Not he goes out of the church who goes out bodily, but he who spiritually leaves the grounds of divine truth. As often as the church has seen itself compelled to expel from its fellowship those who brought up new doctrine and did not want to be dissuaded from it, so often it has not caused the schism, but suffered it. You also know quite well that we did not put you out in impetuous haste and in personal dislike, or even in indifference to your person, but after many and serious negotiations, lasting over year and day, conducted in a brotherly spirit, with pleas and supplications to God for softening of your heart, with our own bleeding hearts and weeping eyes. We had to do this if we did not want to faithlessly squander the jewel of the pure divine teaching of our church entrusted to us, whose servants and guardians we are, if we did not want to plant the germ of death ourselves in our ecclesiastical community standing in doctrinal unity, if we did not want to open the door to the rule of human thoughts and the penetration of an extremely dangerous infatuation, if we did not want to become traitors to our congregations and to the whole church. You yourself had to declare in our negotiations with you: "In view of the fact that we are convinced that we cannot tolerate such a hope as you have expressed in our midst, that it is contrary to the purity of the doctrine, you will not deny us if we denounce the ecclesiastical fellowship to you. (See Synodal Report of 1857, p. 46.) But this was also the only last thing that our love could still do to you, in order to startle you, God willing, out of your grave self-deception and to save your soul, which was in urgent danger.

But you have done even more than this, rather to enter into a church schism than to let your opinion rest on itself. You have allowed yourself to be moved by this human opinion, by this uncertain hope. You have allowed yourself to be moved by this human opinion, by this uncertain hope, to no longer say a round yes to three articles of the holy general Christian faith without restrictions, namely to the articles: 1. of the cross-form of Christ's church on earth until the end of the world; 2. of a general resurrection of the dead on the last day; 3. of the visible future of Christ that can only be expected again on the last day. You have 1. for the sake of your uncertain hope not been able to confess without additional clauses with all Lutherans that "the church of Christ in the proper sense, i.e. the entirety of the faithful, remains invisible and hidden under the holy cross until the last day." You have answered 2. to the question: "Does the general resurrection of all the dead, of the dead, of the dead, of the dead, of the dead, of the dead, of the dead, of the dead, of the dead?" with a yes, but at the same time also with a limiting "but", and thus declared. For the

sake of your chiliastic opinions you could no longer confess with every Lutheran: "at the last day he will raise me and all who are dead." 3 You have answered the question: "Is solely and exclusively on

Do you want to affirm "this last day the visible future of Christ, as which alone and exclusively will happen for the judgment of all nations without exception" only conditionally for the sake of your opinion? (S. Synodal Report of 1857, p. 43.) Thereby you have put your uncertain human thoughts about the faith of the whole holy Christian church at all times, yes, about the clear, lucid, bright Word of God itself set. Isn't that frightening? You cannot say with the apostle Paul to the church: "The Son of God Jesus Christ, who was preached among you by us, by me and Sylvanum and Timotheum, was not Yes and No, but there was Yes in Him. 2 Cor. 1, 19. For you, solemnly called to confess the holy Christian faith before many witnesses, could not decide on a round yes. Is that not frightening? \*)

Oh, my old dear friend, have you ever considered what terrible guilt you have burdened yourself with all this? For the sake of your uncertain interpretation of certain dark prophetic passages, you have denied the content of the clear Word of God your round yes. You have made God's word uncertain by your cloistered confession of articles of the general Christian faith and, as much as it is in you, you have also made other Christians believe in those articles and in the

You have undermined and shaken the Word of God itself. You have violated the highest sanctuary of the entire holy Christian church, its general holy faith. You have broken the oath you took at your ordination as a minister of the Lutheran Church to teach according to the confessions of this Church and not to deviate from them, neither in *rebus* nor *phrasibus*, *not even by a single finger*. You have

the church, which had placed such great trust in you. To appoint you as overseer over a large part of its congregations and servants, as guardian of the jewel of its pure doctrine inherited from the fathers, and to charge you in particular with the office of seeing to it that no one causes division and annoyance in it apart from the doctrine that he has learned - even filled with new doctrine and sought to fulfill and divide it. You have spilled great blessings with it, destroyed the peace of whole communities forever, led to great, horrible sins of unkindness, hatred, slander and others.

By the time these words were written, the present open letter had long since been drafted, when we read in the "Church Bulletin" of the Iowa Synod that Mr. Schieferdecker was still waiting for such a letter.

You have accepted people who do not agree with you, but only gathered around you because they had long since harbored a secret

enmity against our synod because of its serious struggle against false doctrine and unrighteousness. How

Many a soul has already lost faith and love from the heart because of the quarrels and separations caused by you and has been lost, only the heart-denouncer knows. With horror I think of that Marcion in the second century, who was excluded from the church community by his own father, a bishop of Sinope in Pontus, "probably because of disrespect for ecclesiastical authority and apostolic tradition" and when he was now also rejected in Rome, exclaimed in anger: "*Ego findam ecclesiam vestram et mittam fissuram*".

*in ipsam in aeternum*, i.e. I will divide your church and cause a rift in it forever. Poor Marcion carried out this threat as much as he could, but when he belatedly realized what a great sin he had committed by dividing the church, it was too late! Death hastened him; he died suddenly, unreconciled with the church which he had so grievously vexed.

I do not say this, my old dear friend, in order to publicly scold and shame you. No, only the love for you and for the souls who have entrusted themselves to you, and the longing for the peace of the poor torn church urges me to make you aware of the danger to your soul. Here I follow the example of St. Augustine. Augustine. He too issued a public friendly letter to a number of Donatist bishops, invoking for the sincerity of his attitude the one who said: "Blessed are the peacemakers, for they shall be called the children of God," and yet he reproached those bishops living in the sin of church schism: "They still baptize outside the (orthodox) church, and if they could, they would baptize the church itself once more, offering in disunity and division, and greeting in the name of peace the people whom they tear away from the peace of salvation. The unity of Christ is torn asunder, the heritage of Christ is blasphemed, the baptism of Christ is desecrated. . They are not displeasing to us because they tolerate evil, but because they are intolerably evil because of division, because of altar against altar, because of their separation from the inheritance of Christ spread through the whole world, as promised so long before. About the violated peace, about the torn unity, about the repeated baptisms, about the desecrated sacraments, which are holy even among sinful people, we lament, we mourn. If they regard these things lightly, let them look at the examples that have shown how highly God has esteemed them. Those who have made an idol have been punished by the godly.



The people who perished in the homely death of the sword, but who wanted to make a division, whose heads were swallowed up by the opened maw of the earth and the unanimous crowd was consumed by the erupting flames". Augustine finally concludes the whole letter with the words: "This address (God knows with what love both for peace and for you we have taken it from the gift of God) will serve you, if you will, for correction, but if you will not, for testimony." \*)

I, too, hereby conclude and swear to you by the faith you once swore by, by the peace of the church, by your salvation and the salvation of those entrusted to you, by the love of Christ, your Savior, and by the love of the brothers, by which everyone should recognize his own - consult God once more, examine once more according to God's infallible word how you stand, rid yourself of all human thoughts and hopes that have become so dear to you, for which you have no certainty of faith, on which you cannot swear, and seize and confess again purely and roundly the indisputable articles of the general holy Christian faith and - turn back, get rid of the sin of division in which you still live, and join again the ranks of those who have remained with the faith that was once given to the saints. This will truly not be a disgrace for you, but the highest honor, as even now those great teachers of the Christian church, Augustine and others, who retracted their former aberrations, stand so high in Christianity for this very reason. Your last declaration in our synodal negotiations with you was: "Should it come to pass, according to God's will, that I recognize as error what I have now believed I must hold, then I hope that the synod will not deny me admission and return to its fellowship. (A. a. O. page 47. 48.) O then now give glory to the truth, and God will look down upon you with favor, the angels in heaven will rejoice, and the church, now saddened by you, will be comforted and open its arms wide to you. Oh, do not talk to flesh and blood, do not look for smears, do not dampen the effects of the Holy Spirit that are stirring in your heart during this testimony. Do not dampen the effects of the Holy Spirit stirring in your heart at this testimony, but open your heart to the knocking spirit of wisdom and love. This wishes and begs and implores for you from the Lord

Your old friend

St. Louis, Mo., C. F. W. Walther. Beginning of October 1862.

(Sent in by Pastor Carl Becker.)

### Earlier Union Attempts.

(Conclusion.)

Löscher conscientiously underwent this examination and clearly pointed out the dissent (Zwie-

\*) *Ep. 162. opp. Basil. 2, 736—38.*

He also describes the doctrine of predestination. He describes the doctrine of predestination as the most important doctrine of the Reformed Church that differs from the Lutheran Church. Although there is a difference among the Reformed themselves, in that the Marches and Hessians lean toward the assumption of a general grace, nevertheless the election of grace is nothing more than a decision of God about the faith to be given to the individual. - In the doctrine of the Lord's Supper, too, the German Reformed take a mediating position; but in their unwillingness to accept the provisions of the Concordia formula for the enjoyment of the unworthy, their different views are clear enough. The Lutheran Church, however, could not depart from these provisions; and a union was not to be thought of as long as the fluctuations and indeterminacies in the Reformed doctrine of the Lord's Supper continued. "From the beginning of the Reformation until now, they have continually made *hypotheses* and soon afterward rejected them. Nor will the present one last long." - Even in the doctrine of the person of Christ, the conflict is open enough. There is no hope of a settlement here. The reformers in the Marrow wanted to teach a union of the two natures in Christ, but rejected the *communicatio idiommm* (the impartation of the qualities of one nature in Christ to the other). He claims that the reformers wanted to save themselves by teaching that the natures and their attributes were imparted to the person of Christ, that the person had shed his blood and received all authority, and that the fullness of the Godhead dwelt in the person. "But still the fullness of the Godhead does not dwell in Christ inasmuch as he is God, for nothing dwells in itself. If then it does not dwell in him inasmuch as he is man, it will never dwell in him according to the person, or the person would have to be something else than God and man." In the doctrine of the means of grace, too, there is still a great distance between them, for the outward relationship in which the Reformed still place the conclusion of grace and the means of grace in relation to one another still leaves room for many false doctrines, such as that of the inward word and the inward baptism of the elect. In the doctrine of baptism in particular, as far as the effect of it on the children was concerned, one was still very far from the other, "because it is still constantly and generally taught on the part of the Reformers that a means of grace, especially a sacrament, cannot have an effect unless one understands the nature of the things which it conceals; and that not all baptized children would be born again. \*) - As particularly dangerous

The first part of the book is the first part of the book. By Moritz v. Engelhardt. S. 104.

This difference, especially emphasized by Löscher, has not yet been resolved, so how can we talk about a union and an alliance? Baptism is the re-generation (the baptism is the rebirth) is now still the

Löscher then presents the proposals of those "who, under the pretext of a special holy intention and purer institution of Christianity," presented the Union as beneficial. On this occasion, he shows conclusively that the Pietists, who strove for a reformation of the church in favor of the pure life, but inwardly detached themselves from the church and its pure doctrine, offer the opponents of the church the hand for the destruction of the church.

He harshly attacks the Pietists, to whom Winckler also belonged, for claiming that God is not served at all by knowledge; that truth is only in the intellect, but in the will and well-meaning mind; that faith is the hearing of the heart against the commandments of God; that orthodoxy is a human poem; that he who refutes someone for the sake of an opinion does not have the spirit of Christ; that love tolerates all opinions, and that no opinion is harmful to salvation. Therefore, this proposal does not serve to unite the Lutheran and Reformed religions, but to abolish both. Therefore, the latter considered the articles of faith, the truth drawn from God's Word, and the faithful science and applause of the same to be nonsense, quarrelsomeness, and delusion, and blasphemed orthodoxy.

He successfully confronts this wrong direction with the thorough argument that these opinions are contradicted by the Holy Scriptures, which everywhere insist on pure doctrine and true knowledge of divine things. He also opposes the unordered appointment of teachers by God, who are supposed to keep the word that is certain. It is also opposed by God's unordered appointment of teachers, who should keep the word that is certain and punish the adversaries. Finally, it is an indisputable truth that God has revealed Himself in the Holy Scriptures in words. It is an undeniable truth that God has revealed Himself in the Holy Scriptures. Consequently, one must try to understand it and then faithfully adhere to it. But since this is not done, many deny the devil, condemn the death penalty, and teach the redemption of all things, along with other errors. He says: "As long as the general dependence of the understanding on the will and of orthodoxy on the pious life is taught, the door to all evil is open. (Engelhardt, p. 109.) Furthermore, the mildest of this party are inclined to chiliasm and therefore tend again and again to regard the church as inferior in comparison with the former chiliastic. - He especially emphasizes that it is a grave injustice to betray the freedom and most sacred privileges of Christ's church and to reduce everything spiritual to a secular footing. The Protestant Church is far from being able to exercise the *jus circa sacra*, (the state's right of supervision over the

The Baptists, this reformed sect, confess in the eighth article of their creed: "Baptism is the first fruits of faith and love in Christ," etc.

Church, that no disorders or excesses occur) or to obtain an independent external power; but the right to make or change articles of faith is in no way connected with the *jus circa sacra*; for Christianity, by its nature, demands the service of God out of a free, joyful spirit and impulse, and therefore resists any rule of conscience.

This address by Löscher to the King of Prussia caused quite a stir. Reformists and Pietists took up the pen against him, and the Berlin Union College was dissolved soon after its publication. There were also very reasonable voices, such as that of Professor Strimesius, who had been a member of the Commission and now tacitly accepted Löscher's demands. He continued to work with renewed zeal for a reconciliation of the two churches, but declared doctrinal unity to be an indispensable condition of any true union, and the previous opposition of the Lutheran church to be completely justified. Dr. J. C. Bekmann in Frankfurt very maliciously attacked our deleterer by publishing his "Erceptionsschrift gegen die Adresse," in which he tried to prove that the Reformed had never been hostile to the Lutherans, that especially in France there had never been a Lutheran church, and that the Lutherans, who always acted with blind zeal, cut off their neighbor's honor and blessedness, and railed against the church, had started all kinds of mischief! At the same time, he became personally very abusive, did not spare himself from claiming that the address was full of "infamies," and demanded without further ado an answer to the question from whom that person had received the mandate of the entire Lutheran church?

Löscher was astonished to be attacked in such an empty and hostile way. He answered already in 1704 with his "Historie der ersten Religions-Bewegungen zwischen den Evangelisch- Lutherischen und Reformirten, nebst christlicher Beantwortung der Exceptions-Schrift. He developed a comprehensive erudition in it, since he had long since collected the material for it. Regarding the Lutheran Church, he gives this explanation: "According to its nature, it is that congregation which accepts the true and pure Gospel and Word of God according to its literal and sharpest understanding in all articles of faith, confesses it, and teaches it in conformity with it. According to the historical circumstances, however, the congregation is called Evangelical-Lutheran which exactly and completely agrees with the church re-established by the personal service of Luther, his true disciples and unsuspecting assistants, in the fundamental articles, which also truly maintains the doctrines of the Fundamental which Luther defended until his death and which have never been changed, and which accepts the unchanged Augsburg Confession in its original sense. And praise be to God, these two declarations contradict each other.

not. But he wanted to refrain from presenting his opponent with the difficult counter-question: what is a Reformirter? - —

Since Bekmann did not remain silent, but repeated his attack in the "Christian consideration of the Historia" (1705), Löscher sought to bring about a decision of the dispute by his "detailed Historia motuum" (1707). He thoroughly proved that Zwingli's party was to blame for the dispute, that the Lutheran religion had preceded the Reformed one in most countries, but had been suppressed by concealing its doctrine or by political arts. At the same time, he proves that the Evangelical Lutherans are still the same church body that professed the Augsburg Confession, and that they have not accepted any new doctrines since then; but that the Reformed are a body made up of many parties, which has changed a great deal from its first beginnings; and finally, that the disguised Lutherans, or the false peace-makers, have done the church unspeakably more harm than the open Calvinists! The Lutheran doctrine is the true one; but he does not consider it necessary to prove the soundness of the doctrine first. - "But nothing is more difficult," he says, "than to explain constantly what a reformist is." For the emergence of the reformed congregations is convoluted, their existence fragmented. They are constantly at odds with one another, and a characteristic sign or feature that is eternally and consistently common to all of them

It is not possible to find out what is the meaning of the word, neither in the ecclesiastical customs, nor in the doctrine. In addition, no single symbolic book was generally binding, neither the 6onii. /VuZust. variata (modified), nor the Heidelberg Catechism, nor the Dortrechter Beschlüsse. Thus, there was nothing left but to describe the Reformed congregations only according to their origin as the mixed *corpus*, which separated itself in the doctrine of the Lord's Supper from the first Protestant, i.e. Evangelical Lutheran Church, and then existed and still exists in the most diverse forms. \*)

The Union College established in Berlin in 1703 had dissolved, as already mentioned, especially as a result of the strong appearance of Löscher, also Leibnitz, the famous philosopher, gave up his useless Union attempts. He had set all forces in motion, especially with the Royal Court Preacher Jablonski in Berlin.

to bring this union to fruition. But no matter how eagerly the business was pursued by both sides, no result was achieved, and after the beginning had already been made by Jablonski in 1698, no step had been taken after almost nine years, and Leibnitz himself saw the fruitlessness of his enterprise, so that on January 28, 1707, he wrote in a letter to the court preacher: "From the peace business I expect, as now

\*) Engelhaft Löschers Leben p. 115. 116.  
the circumstances are, nothing more, the thing will stop by itself."

Löscher, too, would probably have dropped the dispute on a larger scale, for he had now only appeared against the Union in his journal "Innocent News"; but the opponents could not rest. The unionists continued their game. In 1705 a common church for both

confessions was established in Friedrichsstadt, in 1708 an orphanage was founded in Königsberg and common services were held there. Even more, in 1710, Bishop Jablonski began negotiations with the Archbishop of York, Dr. Scharp, and eagerly pursued a union with the Anglican Church. Löscher pursued the matter with sharp criticism in the "Innocent News". The deal became even more serious, however, when in 1719 two members of the Wäternberg, the professor Chr. Klemm and the chancellor M. Pfaff, placed themselves at the head of the unionist party and found support in the Corpus Evangelioorum assembled at Regensburg. In 1719, the Protestant Estates issued 15 propositions concerning the introduction of the Union, in which it was to be proved that the Peace of Westphalia in no way stood in the way of the Union plans. The premise was that there were differences between the two churches only in insignificant and indifferent doctrines; in the main they were completely one! When things stood like this, Löscher (1721) came forward with his paper: "Illumination of the True Doctrine of the Reformed on the Lord's Supper. And when Pfaff's proposals had found acceptance among the Protestant estates in Regensburg, and on February 28, 1722, they had reached an agreement to give themselves the common name "Augsburg Confession Relatives" and to make their collective designation "Protestants," which had hitherto been meant only politically, into an ecclesiastical currency as well, and to jointly promote the union, then Buddeus, Prof. of theology at Jena, Cyprian, church councillor and vice president of the upper consistory at Gotha, who had his thorough "abgedrungenen Unterricht von der kirchlichen Vereinigung der Protestanten" published, Weismann, professor of theology at Wittenberg, later at Tübingen, Neumeister, pastor in Hamburg. And once again, in his appendix to the third part of his *Historia motuum*, Löscher took a stand against the union in 1724.

His essay was entitled: "Peaceable Address and Exhortation to the Reformed Congregations in Germany to be Healthy in Faith, Love and Hope. He protested most emphatically against an outward and thus false union and stressed the obstacles that had to be overcome and overcome from the

The last word of his was to be a word of peace, which, of course, does not indifferently overlook and cover up the error, but rather exposes it with cordiality. His last word should be a word of peace, which, of course, does not indifferently overlook and cover up the error, but exposes it with cordiality. "Friendly and faithful," he says, "we must speak to the Reformed congregations, but none the less contradict their errors with earnestness and joy. The world may sneer at this and pretend that both things cannot happen at the same time, and may reward this work of mine with such ridicule; I am assured that such judgments are part of the disgrace of Christ." He expected the most from the reformers, who were serious in their doctrinal concept according to their predecessors, but who shied away from contradicting the Lutheran doctrine. On the other hand, he expected little from the love that the Reformed were willing to show to the Lutherans. If they, for their part, wanted to make love as the right characteristic of the church of Christ the basis of the union, then it must first be examined whether this love comes from faith or rather from human good opinion, even from disdain for the faith spunete? Love deserved love in return, but for its sake pulpit and altar fellowship could not be granted. What the Reformed allowed the Lutherans according to their circumstances and freedom, they were not allowed to grant to them according to their circumstances. The best thanks for their love is intercession and faithful admonition. And he wanted to offer them this thanks.

The community of the Reformed is not healthy in its faith, love and hope, that is the starting point of his admonition. - The Lutheran church is healthy in doctrine, but some members lack the right application of doctrinal health in love and hope. As far as the faith of the reformed church body is concerned, the Holy Scriptures are not sufficiently and consistently applied. However, as far as the faith of the reformed church body is concerned, the Holy Scriptures are not sufficiently, consistently and emphatically asserted as the only reason in matters of faith. There is much inclination toward rationalism among them; they place reason alongside Scripture as a source of faith. They put reason alongside Scripture as the source of faith. From this all deviations from the correct course in the individual doctrines were to be derived. - The Reformed make much boasting about love," says Löscher; "for this reason they are also very much exalted by those who resent our church and its teachers for being so hard and stubborn and not wanting to repay love with love. But there are many unhealthy ways of loving. They love us only if we are syncretistic; to the rest they offer their love as a raw dish of lentils, before which they are to sell their first-born. This is how Louis XIV once loved the German nation!" - Also the hope for unification of both churches is not the right one, if it is based on indifferentism (indifference in faith).

The following are the main reasons for this. \*)

He concludes: "We must not be more willing than God's word, office, duty, profession and conscience allow. If we should give away oil from our lamps, something of the wholesome doctrine, of the necessary preservation of the same, or even of our church constitution, we would neglect our best. To such "imposition" we must respond: Not so, lest there be a breach between us and you! Matth. 25,9. The word of the Lord frightens us: "Whoever does not have, even what he has will be taken from him. Amen."

C. Becker, Lutheran pastor at Königsberg in the Neumark.

## To the ecclesiastical chronicle.

**The free communities in Prussia** raise their heads higher and higher. The ministry confirms the election of freethinkers as magistrates, although the lower authorities object to it. In Görlitz, the Free Religious want to build a building for their meetings, to which they intend to give the pagan name "Temple of Humanity". And in Breslau a religious reform association has even been formed, which wants to support the freethinkers and provide for the employment of a larger number of preachers. In Halle, there are already cases of unchurched children whose parents belonged to the Free Church 14 years ago and later returned to the church. They had to be baptized before their confirmation, so that they could only be admitted for confirmation of the baptismal vows.

**Our dear Pastor Wüstemann, who had** to undertake a journey to Germany because of his suffering condition, arrived there happily, as he writes from Schworstedt near Weimar on September 1. On July 14, he went to sea with his family. Although the voyage was a favorable one - it lasted thirty days - the dear brother had to experience the pain that his child, who had come sickly on the ship, died of emaciation on the 17th day of the voyage. Arriving in Bremen, he felt compelled to rest here for twelve days due to the unfavorable influence of the land air on his sick lungs and therefore accepted with heartfelt thanks the great love with which he was received here. Now everything is going so well that the dear patient looks forward to a complete recovery in the near future.

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### The foreign justice

Valerius Herberger tells the following story in his mourning bandages:

Once a challenged person came to his confessor (who was probably our Herber-

\*) Engelhardt Löscher's life p. 122. 123.

The confessor said, "Yes, if I were as pious and holy as you, I could be satisfied. Then the confessor said: "Are you serious that you would be satisfied if you had my holiness and piety for your person? The challenged one says: Of course I would be satisfied. The confessor concludes: "Well, since you are so comfortable with someone else's holiness, I must tell you that I know a man who is a thousand times holier than I am, and he can and will also give you his holiness, as long as you feel like it. My holiness is nothing; I have to pray every day: Forgive us our trespasses 2c.; and if it were anything, it would only be an impure garment, according to Isaiah's language. I could no more serve you with my holiness than the wise virgins serve the foolish with their oil. But Jesus Christ, the fountain of all piety and holiness, can and will help you; through his knowledge you can be justified and saved. Therefore he is called by the prophet Jeremiah the Lord our righteousness. Therefore he laid aside his garments, and left his dying garment in the grave, that we might clothe ourselves in his innocence and righteousness, as the garments of salvation. - —

From then on, the challenged man no longer wanted to be satisfied with his pastor's piety, but he found peace in him who was made sin for us, so that we might become in him the righteousness that is valid before God. Blessed is he who does the same, unblest is he who wants to become righteous by other means.

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## **Luther's People's Library.**

The seventh volume is finally finished after many obstacles and its dispatch will be started immediately. It contains selected letters of Luther from 1518 to 1530, 41 in number. Individual copies, if they cannot be enclosed in larger packages, must be sent by mail; the postage is 10 cents and must be paid in advance. We ask those concerned to send in this 10 cents without delay. Since the agent has already lost a considerable sum by publishing this postage without it ever having been restituted to him, he cannot be expected to risk even more. Larger packages will be sent by extortion. Should anyone not receive his share within the next few weeks, we ask him to inquire at the next express office and if he does not find it there, to let us know as soon as possible. The eighth volume, which will contain 61 selected letters of Luther from 1530 to 1546, is already in progress and its completion shall be pursued as diligently as possible. The number of participants in this year so far amounts to 1700; it is highly desirable that it will still get a considerable increase. The list is open until the end of this year and we ask all who take an interest in our cause to urgently recommend and promote it in the circle of their acquaintance.

St. Louis, October 13, 1862.

Adolf Heinicke, Cassirer.

your ok Heinicke & Lstel.

## Ordination and introduction.

After the Candidat des heil. Theodor Gustav Adolph Krumsieg, hitherto a pupil of the practical seminary in St. Louis, had received a regular appointment from the Lutheran St. John's parish near Eau Claire, Wis, he was ordained in the midst of his congregation on the 15th Sunday p. Trinit. by the undersigned on behalf of our honorable President, Pastor Fürbringers, and inducted into his office.

May the faithful Archpastor Jesus Christ also give his newly called servant strength and grace, joy and courage in his ministry and let him bear much fruit for eternal life.

Frank Hill, Minn, Oct. 6, 1862.

H. Grupe.

The address of the l. brother is:

Rev. I. <sup>rum</sup>8ieZ,

Lau Olmro, ^is.

## Church and school dedication. \*)

The sixth Sunday after Trinity was a day of great joy for the congregation of Belleville, Ill, because on that day its really quite beautiful, church-like and spacious church and school building was consecrated to the service of the Triune God. It was beneficial and strengthening for the still young congregation that quite a few l. Friends from Collinsville and Pleasant Ridge had come to share in their joy. Pastor Mangelsdorf first said the dedicatory prayer and then gave an encouraging speech describing the purpose of the house. The dedication sermon fell to the undersigned and was preached by him on Ps. 26:6-8.

May God be the sun and shield of the church surrounded by many enemies, and give it grace and honor. May He especially make her school a blessed garden of Psalms for the church, for the sake of Christ Jesus. Amen. A. Wagner.

## Church consecration.

Finally, the faithful God has also enabled the branch congregation in Town Mosel, which has been served from Sheboygan with pure Word and Sacrament since the time of H. Eisfeld, to build its own church. Eisfeld's time from Sheboygan with pure Word and Sacrament, has finally succeeded in building its own church. The lovely, with a tower decorated, inside quite nicely developed little church stands on, also to the churchyard with determined, property of two fields, six miles north of Sheboygan, the school house straight.

opposite, where we have held our church services up to now.

On the XVIth Sunday p. trinit. a large part of the town congregation drove out early to Town Mosel; others were picked up in farm wagons and many went on foot. From the other branch parish in Town Wilson quite a number of guests, some of them already on Saturday, had arrived in Town Mosel; likewise from the sister community in Town Hermann.

The festive guests gathered first in the old schoolhouse, where after a short

\*) Unfortunately, this news comes a little late due to the fault of the editors. D. R.

In the first speech they thanked the faithful God for all the spiritual blessings they had enjoyed so far. Singing the hymn No. 10, 1-4, the procession went to the front of the church, which was opened after the reading of Ps. 100. But the space did not hold all the congregants, so that many had to stand outside. The consecration prayer as well as the sermon on the consecration gospel was held by the undersigned.

Then in the afternoon, Fr. Kolb of Town Hermann preached on the Sunday Epistle, with revivalist references to the Church Feast at the conclusion of the sermon.

After a dreary rainy week, the faithful God had given us the loveliest autumn weather for the Kirchweih, which increased the joy of the festivities that shone from everyone's eyes.

As the gracious and merciful God has helped the dear branch congregation in Town Mosel to build a lovely little church, so may He now also help its members, through the power of His pure Word preached in it, to be built up as spiritual stones, to become a living community.

dwelling of God in the Spirit.

Sheboygan, Wisc. 22 Sept. 1862.

A. D. Stecher.

The following text appears just now:

### Who has the power, authority and right to appoint preachers?

From

Dr. Tilemann Heshusius.

According to the original edition of 1561 unchanged printed.

St. Louis, Mo.

Published by L. Volkening. 1862.

We are heartily pleased that Mr. Volkeniug has taken on the task of putting this booklet back into print. It treats not only the doctrine of the right of appeal in the most thorough manner, but at the same time several other related important matters, namely the now burning questions of church, office, community rights, church regiment, banishment and the like. Whoever wants to hear the voice of one of the most important and most zealous theologians from the time of the "thirty-year theologian war" after Luther's death \*), should buy the booklet. The dissemination of it among our Lutheran people will, with God's blessing, contribute much to making it immovably rooted in God's Word against the storm winds of certain dangerous opinions of the time. Many a Christian brother and friend in Germany would be very pleased if the booklet were sent to him as a gift from here, which could be done at little cost.

The booklet, 40 octavo pages in compressed print, costs only 15 cents stapled and in colored cover.

## Receipt and thanks.

For Past. Hoffmann in Geldern (Hesse) received from Rev. D. G. Kunz in Cumberland, Ind., 82nd C. F. W. Walther.

For the proseminar in Germany

received from Rev. L. Daib in Fairfield Co, O., 8l, - by Rev. H. Sieger in Cumberland, Md, from Fran C. Gombert and daughter 50 Cts.

C. F. W. Walther.

\*) In the next number we remember those of our Readers, to whom Heshusius may still be a stranger, with the same something closer to acquaint.

### Thanks to.

Since two arrivals from Germany, who have families, had to take lodgings in the neighborhood due to lack of space in our community, some members of the Immanuels. Tinrict of the local community were kind enough to provide the following for the domestic furnishings of one family: 1 cooking stove with dishes, 1 cupboard, 1 bedstead 2 tables, 6 chairs, half a dozen cups, plates. Soup and tea spoons, set of knives and forks, 1 sugar bowl, 2 larger and smaller bowls, 1 salt and 1 pepper jar; for the other family was received from members of the Trinity - District t desk and 1 chair. Many thanks to the Christian donors!

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, the undersigned certifies receipt of the following gifts for the Scminar household and poor students:

From the congregation of Mr. Past. Bilz: cash 85.30.

From members of the congregation of Mr. Past. Moll: 1 side piece, 1 do., 25 td butter.

From a member of the congregation of Mr. Past. Claus: 4 barrels full of vegetables, partly cabbage, partly beans, yellow turnips 2c.

From a parishioner of Mr. Past. Doscherr 81 cash, for poor students.

From the congregation of Mr. Past. Streckfuß: 1 horse worth "7.5 from Mr. Mätten: 2 Bush. Beans, 2 Bush. Onions, 1 side piece and 21 lb butter; from the l. Women of the same parish: 6 quilts, 1 pillow, 1 sheet, 1 bag of feathers u. 85.10baar, A. Crämer.

## Received:

For debt repayment of Concordia College in St. Lou s: \*)

From Mrs. Wittwe Kalbfleisch, St. Louis, Mo. - . 82.00 By Mr. C. F. Rohlfing in St. Louis, from the Wives of Messrs. Christ. Frdr. Nohising, Carl Kohring, Christ. Stockho, Heinrich von Lehren, Fricdr. Kölling, Christ. Röhmbeid (ch 81.00: Mrs. Schmidt and Igf. Maria Elisabeth von Behren G 81.00. 8. 00

To the Synodalcasse weftl. Districts:

By Mr. Past. Gotsck, MempbiS, Tcn. 2.00 " of the comm. of the Past. Wolf, Iefferson Co, Mo. 2.00 " ,, ,, " ., Miracle, Chicago, Ill. .... 2.70 " Mr. Ulrich teacher, St. Louis, Mo. 2M

To the College Entertainment Fund:

From the comm. of the Past. Biltz, Lafayette Co , Mo. 5.03 ,, ,, ,,, ,,, Geyer, Carlinville, Ill.--- 20.ch

By Past. Meyer, Proviso. ges on his infant baptism 1,87 ,, the same ges. on F. Degemcr's infant baptism...- 2.61 " Past. Löber, Thornton ward, Ill of N. N. 1.00

To the Synodal Missionary Fund:

From Mr. Werfelmann, scn., through Past. Löber, Tboruton Station, Ill - 10,00

"Mr. Benemann, through Past. Löber, 2,00

To the church building in Leavenwortb, Kansas:

From Mr. H. Meyer, Benton Co, Mo. 1.60

To the Fort Wayne college budget:

From the Gem. of the Past. Geyer, Carlinville, Ill -8 .50

Ed. Roschke.

The receipt under the above heading in No. 2 of the "Lutheraner" for the 850.00 sent in by Mr. Birkner in New York must read: From Herru Heinrich Birkner in New York, N. I. 850.00.

## Changed addresses:

Lssoockor 2a.elwria8, teacher, your ok Hev. "l. home, Ltruttonport, l/ONA lÄanch X. T.

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ss. Kooss, teacher, Hn8Üvills, lVuZssiuZton Oo., lÜ8.

St. Louis, Mo

Synodal printing house of Aug. Wicbusch u. Sohn. '



# Volume 19, St. Louis, Monday, October 29, 1862, No. 5.

(Sent in by Pastor Fick.)

The

## chiliasm is false

because it further abolishes the difference between the kingdom of grace and the kingdom of glory. \*)

How do the Chiliastes imagine their millennial kingdom? The scene of it shall be this earth, the kingdom of grace shall partly still exist in it, the ministry of preaching and the holy sacraments shall still be administered and the Christians must still fight against sin and its temptations. At the same time, however, they will mix into it a part of the future glory. Christ will then appear visibly, his saints will rise from the dead and reign with him and the elect who will then live on earth in great bliss.

The kingdom, which would be disfigured in this way, would however become a kingdom of the most terrible confusion, against which the Babylonian confusion would be only a child's play. Just imagine the horrible confusion that would then prevail. In the churches would be preached: Faith in the Lord Jesus Christ, 1 Peter 1:8: "Whom ye have not seen, and yet love, and now believe on Him, though ye see Him not," and John 20:29: "Blessed are they that see not, and yet believe." But at the same time

\*) Is the continuation of a previous article.

D. R.

the believers see the Lord Jesus face to face. Thus a state would occur that was not foreseen in the Scriptures, for which no suitable word of God could be found, indeed, in which the Bible would become an obvious untruth.

Then the millennial kingdom would lead to a horrible ghost haunting that everyone would wish to be dead in it rather than alive. Let us imagine such a scene of the millennial kingdom, as the chiliastes like to imagine it. A number of believers are gathered, the conversation turns to spiritual things, all at once a resurrected man appears in transfiguration, who announces himself as - Abraham, another one who introduces himself as the holy - Peter 2c. "Oh, how sweet it will be, exclaim the chiliasts, when we shall thus converse with men who have spiritual bodies, the blessed and the saints! what blessed hours those will be! what marvelous insights we shall get there" 2c.

However, the Scriptures argue against such enthusiasms with powerful words. It teaches us 1. that God is a God of order. Just as the old Bible could no longer be valid in the millennial kingdom, the God who revealed Himself through the Bible could not be valid then either, for He is a God of order and is praised as such in 1 Cor. 14:33: God is not a God of disorder, but of peace. And Psalm 104: "Lord, how are thy works so great and many? thou hast wisely ordered them all." As far as God has made himself known through his words until now, he has always proven himself to be a God of the wisest order, not only in the realm of nature, but also in the realm of grace. The time of the promise and the time of fulfillment, the Old and the New Testament are two households of God, distinguished from each other by clear boundaries, each of which had its own order and its own regime. Likewise, the Scriptures distinguish the kingdom of glory from the kingdom of grace in the most definite way and teach us likewise that a certain, and indeed the most perfect, order would prevail in it. But the chiliasts confuse the kingdom of grace and the kingdom of glory. Their millennial kingdom is supposed to be half one, half the other, half a kingdom of faith, half a kingdom of sight. Thus they invent a mixed kingdom, in which all irreconcilable opposites are to be dissolved, and holy inhabitants of heaven are to reign at the same time as unholy people. This, however, creates such a terrible confusion that it is absolutely contrary to the concept of the wise order that God maintains in his government. With the same right one could also create a mixed kingdom out of heaven and hell, in which devils and angels, damned and blessed, torments and joys would rule at the same time. But God has not made the earth an uncanny haunted place for appearing

and disappearing inhabitants of the heavens, as the chiliasts dream, but Ps. 115:16.: "the earth he has given to men."

If there were a millennial kingdom, the Scriptures would certainly mention it when they speak of the future world in contrast to the present one. But it is completely silent about it, it does not speak of several, but only of a future world, and puts this together with the present world in such a way that it is impossible to insert the millennial kingdom in between. The main passage is Match. 12, 31. There the Lord says: "Whoever speaks anything against the Holy Spirit, it will not be forgiven him, neither in this world nor in that." Where now remains the dreamed-of thousand-year world? Does the Lord Jesus Christ say: neither in this world, nor in the millennial world, nor in that world? If he would say so, then the chiliasts would be right. But the text clearly says: neither in this world nor in that world, which clearly excludes the millennial world. Equally important is Luc. 20, 34-36.: "Jesus answered and said unto them: The children of this world are free and let themselves be free. But those who will be worthy to attain to this world and the resurrection from the dead will neither be free nor allowed to go free. For they cannot die henceforth, for they are like unto angels, and are the children of God, being the children of the resurrection." The Scriptures consistently distinguish between this world and that world which will appear at the last day, after which the general resurrection, the Last Judgment 2c. will take place.

To prove how clearly the Scriptures distinguish between the kingdom of grace and the kingdom of glory, we will cite a few passages in which they contrast the kingdom of grace with the kingdom of glory in various ways: the eternal glory, the heavenly kingdom, the perfect, the invisible, the visible, the imperishable, the image of the heavenly, the imperishable, the immortal, the heavenly fatherland. 2 Cor. 4, 17. Our affliction, which is temporal and light, creates for us an eternal glory that is important beyond all measure, which we do not see in the visible but in the invisible. For what is visible is temporal, but what is invisible is eternal. - 2 Tim. 4, 18. But the Lord will deliver me from all evil and help me to his heavenly kingdom. 1 Cor. 13, 9. 10. Our knowledge is fragmentary and our prophecy is fragmentary. But when that which is perfect shall come, then shall that which is in part cease. - V. 12: Now I know it in bits and pieces, but then I will know it just as I am known. - 2 CDr. 5, 6. 7.: We walk by faith and not by sight. But we are

They are confident and have rather the desire to walk outside the body and to be at home with the Lord. - Rom. 2, 7: Glory and honor and incorruptible nature to those who patiently seek eternal life in good works. - 1 Cor. 15:49: As we have borne the image of the earthly, so shall we bear the image of the heavenly. V. 53: This corruptible must put on the incorruptible, and this mortal must put on immortality. - Hebr. 11, 14-16: Those who say these things indicate that they are looking for a fatherland. And indeed, if they had meant the one from which they had departed, they had time to turn back. But now they desire a better, namely a heavenly one.

— —  
We could multiply these passages with many others. These alone show sufficiently that the Scriptures, in distinction from the kingdom of grace, know only one kingdom of glory, the perfect qualities of which they indicate in the most definite manner on all sides. All these passages do not permit a millennial mixed kingdom, because the mixture of the perfect with the imperfect would only result in an imperfect kingdom. In vain, therefore, is the effort of the Chiliastes to unite irreconcilable opposites and to form a new kingdom out of them. The kingdom of glory is perfect in every respect and cannot possibly be squeezed into the forms of this world, as the enthusiasts dream.

**4** Then it would also be the greatest torment for the saints and blessed ones if they had to leave heaven and rule here on earth for another thousand years. For if they are to reign, according to the Chiliastes this means that they are to occupy and administer all sovereign offices. If the millennial kingdom comes to America, one of the saints, perhaps Abraham, Isaac or Jacob, will become president, other saints, perhaps Daniel, Paul, Peter 2c. would form his cabinet, the blessed David would perhaps become minister of war, Samson general field marshal, other saints would officiate as senators, representatives, generals, officers, postmasters, justices of the peace 2c.; in short, the saints would have to make themselves comfortable to take over all sovereign offices up to the service of the constables and the police. This, however, would put them in the most unfortunate condition. For as authorities they would have to punish crimes, decide on trials, and would thus have to suffer unspeakably much from the fellowship with sinful people. Just as agonizing for them would be the contact with the then still living believers on earth, since these also still have sins in themselves, and thus would make life bitter for the saints. Thus the millennial kingdom would become a true hell for the saints. When they died tired and full of this life, they had looked forward to seeing this hell of misery.

But no! According to chiliastic doctrine, they are to be driven out of paradise again and languish in misery for another thousand years.

But such chiliastic reveries burst like soap bubbles on the rock of the divine word, which promises those who die in the Lord not an alternation of joy and agony, but an eternal bliss. Is. 57,2. God says: Those who have walked rightly before Him come to peace and rest in their chambers. Hebr. 4, 9. There is still a rest for the people of God. And Revelation 13: Blessed are the dead who die in the Lord from now on. Yea, the Spirit saith, that they may rest from their labor, because their works follow them. But if the saints who have fallen asleep in the Lord are to rest from their labor, it is not possible that they should labor a thousand years more on earth,

and perform a most sour and laborious service as rulers, constables, and policemen. The rest of the saints is an eternal one, uninterrupted by any millennial interlude. God gives them an eternal glory 2 Cor. 4,17., an everlasting being Rom. 2, 7., an eternal joy Is. 35, 10.

(5) According to the chiliastic doctrine, before the last day on earth, there will be three different church administrations of God, each of which will always be more perfect than the previous one, and just as the Old Testament church form has been abolished by the New Testament one, so the kingdom of the New Testament will be displaced by the millennial kingdom. But this is a fundamentally false assertion. The Old Testament had to give way to the New Testament, the law, the examples, Moses and the Old Testament high priest had to give way to the Lord Christ, "who has obtained a better ministry than that of a better testament, which is also based on better promises," Heb. 8:6. 8, 6. But the New Testament stewardship cannot and will not yield to a more perfect one before the last day, for it has the perfect Mediator and the essence of all the goods that were shadowed by the examples of the Old Testament. The letter to the Hebrews Cap. 12, 26-28. testifies to this: "But now he promises and says: Once more I will not only move the earth, but also the heavens. But this, "Once more," indicates that what is movable is to be changed, so that what is immovable may remain. Therefore, because we have received an **immovable kingdom**, we have grace, by which we are to serve God, to please him with discipline and fear."

In these words, the great difference between the stewardship of the Old and New Testaments is demonstrated. The latter is called "that which is movable, which is to be changed, than that which is made." The Old Testament, in fact, contained many sanctuaries, models, and ce

remories, which pointed to Christ, "the law has the shadow of the goods to come, not the essence of the goods themselves," Hebr. 10:1. But Christ fulfilled the law and all the examples, through Him grace and truth came to be, through Him all the essential goods of salvation were acquired for us. Therefore, at the time of the New Testament we now have an immovable kingdom, which begins in us here through faith and will be completed in eternity.

Before the last day, therefore, no new revelation, no other household of God in the church, no change of the kingdom of Christ is to be expected, because the same is an "immovable kingdom," which before the last day shall not be abolished and displaced by another, neither in content nor in form. This is also proved by all the numerous sayings of the Scriptures, in which the kingdom of the New Testament is called an eternal one. Daniel 2:44: "But in the days of such kingdoms God shall set up a kingdom from heaven, which shall never be destroyed; and his kingdom shall come upon no other people. It will crush and destroy all these kingdoms, but it will remain forever. Luc. 1, 33. Christ will be king over the house of Jacob forever, and his kingdom will have no end. Compare Isa. 9, 7. Dan. 7, 14. Mich. 4, 7.

Would that the righteous among the chiliastes, who still want to hold on to the word of God, would take this to heart. Would that they would realize what a heavy account people will have to give on the last day, because of every useless word, because of the false teaching. They themselves must admit that they have no scriptural basis for their chiliasm. With clarity as bright as the sun, the Holy Spirit calls the kingdom of grace an immovable kingdom, which means that it will not be abolished or changed before the last day, nor will it be replaced by another kingdom. Whoever nevertheless claims a millennial kingdom must himself confess that he teaches only his own false dreams against the bright, clear word of Scripture.

### **Tilemann Heshusius' life.**

In our last issue, we announced Heshusius' recently published book, "Who has the power, authority and right to appoint preachers? We do this by sharing the short biography, which is found in the preface to the aforementioned little book, which we hereby once again urgently recommend to our readers. In the preface it says, as follows: Tilemann Heshusius, the author of the book, is not only one of the most learned, witty, godly and experienced theologians, but also one of the most powerful and faithful fighters for the

It was not only the pure Lutheran doctrine in our church, but many of his own experiences taught him in particular how important it was that the right of appointment and dismissal of preachers be handled by those to whom it was granted by God Himself in His Word, namely, by the church or congregation. The entire life of our Heshusius was, as Heinsius notes in his Church History, "almost a constant wandering," namely because in his time, partly the secular authorities, partly the so-called clergy, mostly exclusively usurped the entire church power and especially the power to appoint and dismiss church ministers. If this power had been in the hands of his congregations, which mostly adhered to him as a highly gifted and zealous preacher of the divine word, he would not have taken up the wandering staff so soon, and would not have had to leave his dear congregations with sadness and abandon them to false teachers. The life and work of our Heshusius coincided with those times immediately after Luther's death, in which the cryptocalvinists (that is, the secret Calvinists in disguise) penetrated into many Lutheran churches and, on the other hand, sought to oust the faithful followers of Luther from their offices through all kinds of intrigues and by drawing the secular power to their side. The more zealously Heshusius held on to the jewel of pure Lutheran doctrine and the church discipline based on it, and the more he discovered and fought the wolves of his flock, who were creeping in sheep's clothing everywhere, the more furiously they and their party comrades attacked him. Party comrades over him and prepared for him all imaginable heartache. There are at least seven exiles that the dear witness had to endure in his life for the sake of truth. He was born on November 3, 1527 at Wesel in the Duchy of Cleve. After attending various German and French universities, he became a master of theology at Wittenberg in 1550 and a doctor of theology there in 1553, having already become superintendent at Goslar a year earlier. \*) However, since he did not want to administer his office according to the regulations of the local mayor, he experienced his first exile here as a result of the latter's activities. It was in 1556, in which year he received a call to Rostock as a preacher and professor of theology. Here, too, his stay was short. Disputes arose about the introduction of a better Sunday celebration and about the abolition of certain papist ceremonies still retained there. Here, too, Heshusius found a determined opponent in the mayor, who finally succeeded, even against the will of the duke, in forcing Heshusius to leave the city after only one year. In the same year (1557), however, he received the dignity of a professorship.

\*) Around this time he married the daughter of the well-known zealous theologian Simon Musaeus.

sor primarius, a president of the church council and a general superintendent in Heidelberg. No sooner had he taken up these offices than he was involved in a hard struggle with the Calvinists who had invaded the city, especially with his deacon, named Klebitz, which ended in 1559 with his dismissal once again. Thereupon he became superintendent in Bremen; but since the council

here did not want to dismiss the Calvinist Hardenberg, Heshusius resigned himself and went from there to Magdeburg, where he received the pastorate at the church of St. Johannis in 1560 and the superintendency in 1561. Since he did not want to abstain from public testimony against the cryptcalvinists, synergists, etc., and felt compelled to pronounce a ban on the magistrate, he was finally taken out of the city by force one day in 1562 in the middle of the night, after he had continued to preach despite the ban he had received. He then stayed for a while in Wesel, the town of his birth, until in 1564 he had to leave this town because of his serious writings against the papists. After he had lived in Frankfurt for a short time, he became court preacher to the Count Palatine of Zweibrücken in Neuburg in 1565, then in 1569 professor of theology in Jena until 1573, when he was removed from office because of his zeal against crypto-Calvinism, but soon after was elected bishop of Samland. However, he was also deprived of this office in 1577 because of a theological dispute with Wigand. After he had withdrawn to Lübeck for a short time, he followed a new call as professor primarius at Helmstädt, where he remained until his blessed end, which took place on Sept. 25, 1588. In 1578 he had the misfortune to fall into a cellar, as a result of which he had to limp until his death. To those who do not know the time in which Heshusius lived and the activities of the enemies of the pure word, who were then rampant in the middle of the Lutheran church, Heshusius may appear to be a quarrelsome man according to the foregoing. But if you only know his "Betbüchlein", you will soon realize that this noble man, while he was in a constant battle with people, lived in the peace of God and found in God's bosom the peace that the hostile world denied him.

**Brief proof** from St. Paul's letter to the Romans that the present Roman church is an apostate one.

(From Johann Gerhard's answer to a booklet called "Morgenstern").

One of the main artifices of the Romanists, by which they beguile many, is that they point to the prestige in which the first Roman Church was held, both in the apostolic and in the

The following time has stood for this. Rom. 1, 8. bites it from the members of the Roman church, "that one speaks of their faith in all the world;" and also the weightiest voices of the next centuries speak much of the great merits of the Roman church and its bishop. J. Gerhard has therefore taken the trouble to briefly prove the apostasy of the present Roman church, among other things, from the letter of St. Paul to the Romans. We hereby share this proof with the dear readers of the "Lutheran". It reads in the above mentioned book p. 76-99 as follows:

Since we do not now speak of other writings of the holy apostles and prophets and examine the creed and doctrine of today's Roman church according to them, we will take only the epistle of St. Paul to the Romans for this time; there it will be found that today's Roman church has deviated from the old apostolic Catholic doctrine in many ways. Of the Word of God, which the apostle preached and subsequently wrote, he teaches that it is "the power of God unto salvation to everyone who believes in it," Rom. 1:16, and clearly states that "all things which were written before were written for our doctrine, that we through patience and comfort of the Scriptures might have hope." In contrast, the Roman Church of today calls the written Word of God a dead letter, and also pretends that the Holy Scriptures cannot say what their actual meaning is. They also pretend that the Holy Scripture cannot say what its real true meaning is; it is imperfect and dark unless the traditions, which they call the unwritten Word of God, are added to it.

The saint. The apostle wrote his epistle "to all who are in Rome, the beloved of God and called saints" Rom. 1:7, without any doubt to the end that they should read it; but the Roman church of today does not want to admit that the laity should read this epistle or even other books of the Holy Scriptures without the permission of the bishop. Scripture without the permission of the bishop.

The hol. The apostle says of the word of God, which he and other apostles preached at the beginning and then wrote down, that according to it and according to it the judgment will be held on the last day, Rom. 2, 16. If the written word will be the guideline on the last day, according to which the judgment on all men should and can be held, which Christ also testifies John 12:48: "The word which I have spoken will judge him on the last day," then it can also represent such judgments in this life. In contrast, the Roman church of today teaches that the writings of the prophets and apostles are by no means the perfect guide of faith.

The holy. The apostle refers to the writings of the prophets from time to time in the same epistle and proves his teaching from them: Rom. 1, 2. 17. ch. 2, 24. ch. 3, 4. 10. 21. and elsewhere. But the Roman church of today voluntarily confesses that not all and every article of faith it teaches can be proven from the writings of the prophets and apostles.

St. Paul teaches about original sin. Paul teaches that it is a miserable corruption of all human powers, which is propagated from Adam to all descendants, that it not only understands the loss of the good that God gave to the first humans in creation, but also the introduction of evil, namely the evil, sinful lust; that original sin is so deeply rooted in all of Adam's descendants that even those who are born again and renewed cannot completely get rid of it in this world. 7:14: "The law is spiritual, but I am carnal, sold under sin;" v. 18: "I know that in me, that is, in my flesh, dwells no good thing;" vv. 22-24: "I delight in God's law according to the inward man, but I see another law in my members, which opposes the law in my mind, and takes me captive to the law of sin, which is in my members. I wretched man, who will deliver me from the body of this death?" On the other hand, the Roman Church of today teaches that original sin is not, in fact, sin, but gwLloAioo 6t Ldu8iv6 (called so only after its resemblance to sin and incorrectly), that it is less than any other venial sin; that it consists only in the loss of the supernatural gifts given to the first human beings, because the natural powers in man are still correct; that through holy baptism into the reborn man, the natural powers of the first human beings are not lost. That through holy baptism in the born-again, what is actually called sin is taken away from the foundation and root; that the blessed Virgin Mary and some other people were not conceived in sins.

The apostle does not only call the evil lust in man, which is still active after the rebirth, sin, but describes it in such a way that it can be sufficiently deduced that it is truly and actually sin and transgression in the sight of God, if man does not want to commit it and does it Rom. 7, 7-8: "I did not know sin without the law, because I knew nothing about lust, where the law had not said, 'Do not let yourself lust. But sin took occasion, and stirred up in me all manner of lusts.'" But the Roman church of today teaches that the evil desire in the born-again is not actually sin, but only comes from sin and incites to sin.

The Holy Apostle teaches about the free will of man after the Fall. The apostle, Rom. 8, 7, teaches that "to be carnally minded is enmity against God, since it is not subject to the law, nor is it able to be," which he explains in 2 Cor. 2, 14: "The natural man (who has not yet been born again by the Spirit of God) hears nothing of the Spirit of God (and of spiritual mysteries); it is foolishness to him.

and cannot comprehend it, for it must be spiritually directed." But today's Roman Church teaches that there are still such powers left in man before the rebirth, through which he could prepare himself for conversion and work the same in the work of conversion at the same time as God's grace.

The holy apostle teaches about the law of God. The apostle teaches that it is so weakened by the flesh that it cannot be fully kept and fulfilled in the weakness of this flesh, Rom. 8:3, which he also proves with his own example, Rom. 7:14: "We know that the law is spiritual, but I am carnal, sold under sin. V. 18 and 19: "I can will, but I cannot do what is good. For the good that I will I do not, but

the evil that I will not, that I do." V. 25: "So then with the mind I serve the law of God, but with the flesh the law of sins." In contrast, the present-day Roman Church condemned this doctrine as a heresy in the Concilio of Trent, that a born-again Christian cannot fully keep the law of God. Yes, today's Roman Church teaches that one can do even more than God requires of us in His law, which they call the work of supererogation, by which one can come to the aid of others.

The Holy Apostle teaches about the Gospel. The apostle Rom. 3:21, 22: "That the righteousness which is before God should be revealed in him without the law, which righteousness is by faith in Jesus Christ unto all them that believe," from which it clearly follows that the gospel, properly speaking, is the doctrine of faith, which teaches us that we alone are justified before God in Christ without the law and without the works of the law through faith. On the other hand, the Roman Church of today teaches that the gospel of the true word is not only a doctrine of faith in Christ, but also of good works, by which, as well as by faith in Christ, man is justified before God.

The Holy Apostle teaches about the justification of man before God. Thus the apostle teaches that "we are all sinners, and lack the glory which we ought to have in God," Rom. 3:23, "and are justified without merit by his grace through the redemption that came by Christ Jesus," v. 24, "whom God set forth to be a mercy seat through faith in his blood, that he might present the righteousness that is before him, in that he forgiveth sin," v. 25. 25. recently, "that a man may be justified without the work of the law, through faith alone," v. 28. the present Roman church, however, condemns this doctrine, that a man may be justified before God through faith alone in Christ, without the work of the law.

Therefore, the holy apostle also teaches that justification before God consists in the forgiveness of sins. The apostle also teaches that justification before God consists in the forgiveness of sins. Rom. 4, 7: "Blessed are

Those whose iniquities are forgiven, to whom their sin is covered." V. 8: "Blessed is the man to whom God imputes no sin." In contrast, the contemporary Roman Church teaches that justification consists not only in forgiveness of sins, but also in infused grace and good works (w<sup>a</sup>ustitiao dñbituaHs inLusiono et Leluali operum <sup>a</sup>ustitüu).

The forgiveness of sins is described by the holy apostle. The apostle thus describes the forgiveness of sins: that "sin is covered and not imputed". In contrast, today's Roman Church teaches that sin is not only covered in justification, but is also completely and totally erased and taken away from the person.

The holy apostle teaches that righteousness is imputed to us without works. The apostle teaches that righteousness is imputed to us without works, Rom. 4:6. Today's Roman church rejects such imputation of the righteousness of Christ.

The saintly apostle excludes from justification before God all works. The apostle excludes from justification before God all works, even those of those who have been born again. Rom. 4, 2- 5: "If Abraham is justified by works, he has glory, but not before God. But what does the Scripture say? Abraham believed God, and this was counted to him for righteousness. But to him that repenteth by works, the reward is not reckoned by grace, but by duty. But to him that believeth not with works, but believeth on him that justifieth the ungodly, his faith is reckoned unto him for righteousness." In contrast, the Roman Church of today condemns those who exclude the works of the born-again from justification before God.

The holy apostle. In the article of justification, the apostle contrasts grace and the merit of works, Rom. 11:6: "If it is by grace, it is not by merit of works; otherwise grace would not be grace. But if it is of merit of works, grace is nothing; otherwise merit would not be merit." On the other hand, the Roman Church of today teaches that grace and merit of works are together in justification before God.

The Holy Apostle teaches that faith is not only a science and applause, but also a certain confidence of the heart. The apostle teaches that faith is not only a science and applause, but also a certain confidence of the heart, and that we should walk in the footsteps of the faith of Abraham, Rom. 4:12, whom he describes as having believed in hope when nothing could be hoped for, I. 18, that he did not become weak in faith, nor did he look upon his own body, which had already died. V.19. He did not doubt the promise of God through unbelief, but grew strong in faith and gave glory to God. V.20. He knew with certainty that what God promised he could do. V. 21. He also teaches that the fruit of such faith is peace and joy of conscience, Rom. 5:1: "Therefore having been justified by faith, we have peace with God.

God through our Lord Jesus Christ. But the Roman Church of today teaches that one should doubt the grace of God and the forgiveness of sins, with which doubt the certain confidence of the heart is overthrown.

The enclosed apostle teaches that the Spirit of God bears witness to our spirit that we are his children. The apostle teaches that the Spirit of God bears witness to our spirit that we are His children, Rom. 8:6: "If we are children, we are heirs also. V.17. On the other hand, the present Roman church teaches that believers cannot be certain in this life that they are children of God and heirs of eternal life.

The St. The apostle teaches that what does not come from faith is sin. Rom. 14, 23, of which faith he testifies, Rom. 10, 18: "that it comes from preaching, but preaching through the word of God;" whereby he condemns the divine services that man invents and performs apart from and without God's word, out of his own discretion and good opinion. On the other hand, the Roman Church of today calls such self-devised works good and pleasing to God, even meritorious before God.

The Holy Apostle teaches about good works. The apostle teaches that we are always indebted to God for them, Romans 8:12, 13:8, that they are imperfect, and that evil is still with us even if we do good, Romans 7:14, 21, 25, from which it follows that no merit can be attributed to good works; for how can we earn anything from God with such works, which we owe to Him beforehand, but which are also imperfect and stained with sins? Against this, the Roman Church of today fiercely argues that good works deserve not only temporal reward, but also heaven itself with God.

The hol. The apostle teaches that while the wages of sin is death, eternal life is a gift or gift of grace from God in Christ Jesus our Lord, Romans 6:23, by which contrast he clearly testifies that eternal life is not a deserved payment for our good works, as death or damnation is a deserved payment for evil works, but it is a pure gift of grace from God, given to us in Christ and for Christ's sake. On the other hand, the Roman Church of today teaches that just as evil works deserve hell, so, on the contrary, good works deserve heaven and salvation.

The St. The apostle teaches that the law of God is the standard and guideline for good works, because when he exhorts the Romans and all believers to good works, he points them to the law of God, Rom. 13, 8, and when he says that he is ready and willing to do good according to the inner man, Rom. 7, 21, he adds that he enjoys the law of God, v. 22. 7, 21, he immediately adds that he delights in the law of God, v. 22. The Roman church of today also considers works to be good and pleasing to God, which are done out of good opinion, if they are not already prescribed in the law of God.



The St. The apostle teaches that by no means the  
He says that the doctrine of justification by faith without works gives rise to sin, or that diligence to good works is put down, when he writes, Rom. 6:1: "What shall we say to this, shall we then continue in sin, that grace may be the more abundant? V.2. "How shall we live in sins, to which we are dead?" And again, chap. 3:8: "We are blasphemed that we should say, Let us do evil, that good may come of it." But the Roman church of today believes that the diligence to good works is diminished by teaching that man is justified by faith in Christ alone, without the addition of works.

Of the holy sacraments the apostle teaches that they are seals of the righteousness of faith. The apostle teaches that they are seals of the righteousness of faith, which the Lord God added to the evangelical promises to strengthen our faith, Rom. 4:11. On the other hand, today's Roman church does not want to admit that the sacraments were instituted by God to strengthen our faith. On the other hand, today's Roman church does not want to admit that the sacraments were instituted by God for the purpose of sealing the evangelical promises and strengthening our faith.

Of the holy Christian church, the apostle teaches that it is the company of those whom God has ordained, called, justified and glorified, Rom. 8:30. On the other hand, at the instigation of the Roman church, John Huss was condemned to the fire at the Council of Kostnitz, among others, because he taught that the church is the company of those whom God has chosen and ordained to salvation.

The apostle teaches in Romans 11:4 that the Lord God can preserve a holy seed for Himself. The apostle teaches that the Lord God can preserve a holy seed if the public ministry of the visible church is tainted with error, which we then call the invisible church. But today's Roman Church rejects this doctrine and holds that if we want to claim that the Roman Church is tainted with error, we must also admit that no church and no holy seed remain. Seed would no longer remain.

The holy apostle teaches that Christ is the head and bridegroom of the church. The apostle teaches that Christ is the head and bridegroom of the church, Rom. 7, 2. ch. 12, 5. Today's Roman church is not satisfied with this head and bridegroom, but also wants to have the pope as head and bridegroom.

The saint. The apostle lists many pious Christians in Rome whom he commands to greet, Rom. 16, 3. If at that time St. Peter had established his papal chair in Rome and ruled over the general church for 25 years, as the Roman church teaches today, St. Peter would not have mentioned him in this register. In this register, the holy apostle would not have ordered him to be passed over, but also to be saluted, because he also lists persons of lesser rank by name.

The Holy Apostle warns the Romans to beware of apostasy and all ungodliness. The apostle warns the Romans to beware of apostasy and all ungodliness, and to reflect on the example of the Jews, Rom. 11:18: "Do not boast against the branches." V. 20. "They are broken because of their unbelief, but you stand by faith," v. 21. "Do not be proud but

be afraid. If God has not spared the natural branches, perhaps he will not spare yours either. In contrast, today's Roman Church teaches that it has such an advantage not only over the Israelite Church of the Old Testament, but also over all other particular churches of the New Testament, that it cannot err or be rejected by God.

The Holy Apostle teaches about the temporal authorities. The apostle teaches that everyone, regardless of his status, should be subject and obedient to them, Rom. 13:1: "Let every man be subject to the authority that has power over him, for there is no authority without from God," about which the ancient Greek church teachers write that this also means the clergy, that they as well as the secular should be subject to the authority. On the other hand, the pope, the head of the present Roman church, sets himself above all princes, kings and emperors, and has also absolved all his clergy from the authority of the authorities.

Against the invocation of the deceased saints, so common in today's Roman church, the saying of the holy apostle, Rom 10, 14. Rom. 10, **14**: "How can they call on Him in whom they do not believe," since he connects the invocation indissolubly with the faith or trust of the heart. Now, the trust of the heart cannot and should not be placed in the dead saints, but only in the Lord God, Jer. 17:5; therefore, the dead saints should not be called upon.

From all this it is clear enough that the teachings of the present-day Roman church are in harmony with the teachings of the ancient Roman church, which were gathered at the time of the holy apostles to the Lord Christ in Rome. The teaching of the present-day Roman church does not at all coincide with the teaching of the ancient Roman church, which was gathered in Rome at the time of the holy apostles to the Lord Christ. Therefore, it cannot be regarded as the pure and orthodox church.

On the other hand, we can say of the Protestant Church, which adheres to the Augsburg Confession, that it is the pure, orthodox Church, and prove it in this way: Which church in all and every article of faith adheres to God's word, written in holy scripture, and thus remains with the catholic teachings of the prophets and apostles, and not only teaches nothing contrary to holy scripture in the least, but also accepts nothing apart from holy scripture in matters of faith. However, the situation of the Protestant Church, which adheres to the Augsburg Confession, is such that it does not teach anything against the Holy Scriptures in articles of faith, even without the Holy Scriptures. Scripture, nor does it accept anything without Scripture. From this it follows that it is to be held for the right Catholic and right believing church.

## **A good political paper.**

It is a real abomination to us that, with a few honorable exceptions, all local reli

It is clear that the religious papers are not only half purely political, which have made it their business to bring all political news, including the circulating rumors and lies, if they only serve a certain purpose, to their readers, but that these supposedly religious papers themselves, in the department intended for religion, carry mainly the partly fanatical, partly immature and undigested ideas of their state wisdom to market. One can see from this that the editors are either factionists who are happy to have the opportunity to establish a political gossip booth in their religious paper, or that they do not dare to get customers for their religious merchandise, except when they puff it up for the people as an addition to their political merchandise. For this cannot possibly be the reason that the purely political press belongs almost universally to the Satanic press, which no Christian can take in hand without defiling his soul; for almost all religious-political papers are in their political part nothing but a disgusting copy of the Satanic press with all its ideas of subversion and sensational lie-manufactures.

As anxious as we have been, therefore, not to give even the remotest appearance that the "Lutheran" wants to make capital for his interests, even with politics, we nevertheless consider it a matter which is quite within our ecclesiastical profession to call our readers, who do not yet know it, a good political paper, which never contains anything morally or religiously offensive, and thereby completely satisfies the need of a Christian or merely moral person in regard to what is worth knowing in the political world. This is the "Indiana State Paper," to be obtained for the annual subscription price of \$2.00 at the address: A. F. Siemon & Bro., Fort Wayne, Ind.

Without interfering in the dishonest party activities, this paper is really edited as one would expect from a paper that is now called a paper run "according to Christian principles. Without mixing religion with politics, without mixing church with state, one notices that Christian conscientiousness watches over every line. In addition, the paper is not a conglomeration of all kinds of self-contradictory news, rumors and assumptions, or lies borrowed from other papers. Rather, the paper gives with excellent skill overviews specially prepared by the editors, so that the reader gets a real living picture of the events and conditions in the new as well as in the old fatherland. The enclosed entertainment reading is mostly excellently selected for the tendency of the paper. The department it contains, which is devoted to agricultural and public-interest topics, also increases the value of the paper considerably. Quite apart from what it contains about purely political principles and judgments, which we, as editors of a religious journal, are not allowed to read.

We therefore take the liberty of recommending the "Indiana-Staatszeitung" quite urgently as a good, indeed in our opinion as the

best political paper in the United States at the present time, without wanting in any way to diminish the "Weltbote's" old fame as the pioneer in this direction. The Indiana state newspaper has apparently acquired an editor of rare ability who has given the paper more perfection with each number. It would be a loss hardly to be borne by the honored if such a paper, edited in the right spirit and with such skill, were to perish again for lack of interest and acceptance, as so many others have already done. Here's to you, Christians, God has given you this leaf, so that you, as citizens, can obtain the necessary information without first having to separate the deceptive poisonous herb from the healthy plant itself and always being in danger of being poisoned. Use this opportunity and work in your circles as much as you can for others to use it. Do not be so foolish as to reject the solid paper because you cannot agree with all the judgments concerning politics; the editor proceeds so modestly that he obviously intends nothing less than political opinion dictatorship. Rather, he presents things with the reasons he has himself so clearly that the reader is left free enough to form his own opinion, indeed, that he is invited to his own free judgment and is only supported in it. The main reason that the "Lutheran" only now mentions the paper is that he first wanted to see whether the paper, which soon promises much under the new editorship, will remain true to itself. This has happened. God be thanked and honored in this terrible time. May he bless the editor abundantly for the faithful service that he is rendering with his work to the poor Christians who are also in great danger as citizens.

### **An old Low German sermon.**

Pastor F. Wichman of Zapel, who retired in 1737, used to speak to his congregation once a year on the Sunday of his inauguration and resignation. In one of the last sermons he spoke about following the Maaßen:

"I often ask about you, children, and am always happy when I hear that you are doing well, and even more so when I hear that you are doing well, that you are Christian and pious. But I often hear that the pastor is not at all pleased with you, that you sometimes live in strictness and fellowship, even brokers with broders and children with their parents; that you never ask about God's Word; that you have given in the card and heard it, but that nothing wants to be documented about it. Segt mi, wat schall denn herutkamen, Kinner? Will you always drive it so fast? That much I know: we're not quite all Lüde; goods is up to you; you

willt ju ümmer bekeren; äwerst da laat ji't von eenen Dag tom annern good sten, un all ju good Willlöp up nir herut. Listen to the end of it. On your field you have Haddick (Hederich), whom you like to sing "Ich geern unner ju Kohr" ("I like to be with you"), who is always wondering: what do you do with it when the harvester küint? Then you send your servant and maid up to the field and let them all rake the ground together, and when the field is next to a horn, right? then you take the fodder and stalk it. Look, the living God has on his field oockHaddick, he lit't he nicht geern darup, wiel sie em sien gooden Weiten verdarft. And do you think he's not as good a hauswecrth as you are, so that he'd be able to pick up the haddock with all its widths? Oh, when the Harvst comes - that's the youngest day - he sends his huts - that's the cheap angels on the field and then he lets all the rubbish from Haddick sweep into the corner of his field - that's hell - and then he burns it down with an eternal foot. See, so the hell is full of Haddick. There it says: ""Haddick (I would have) piously West! Had I hurt the old pastor! Had I fetched Vader and Moder in honor! If I had been nice with my nabers! Had I not always faltered, sapen, de Lüd bedragenHad I not, had I not dat!"" - Äwerst da is denn de Gnadentiet verbiet det Lamenteeren kamt to laat; God let den Had ick verbrennen mit'n ewigen Föer.

But we have known for a long time what I am talking about: we have known for a long time what the Süuner's wages are; and why do we always go to the hay in the sacks like this, and let the people talk one day and every day? You can see that death often comes when the person is not yet ready for it, and that it would be better if you were converted and allowed to do so. What do you think it has to say with an eternal guide like "I"? It is such a word: eternally that no man really imagines what he really wants to win. You think there's a long, long time that's going to end; but no, I say, it's not going to end, it's always going to end, always going to end, in one way or another. See, when you come out of the village, as if you were going to Schwrin, and you look to your left, there's the big, big sandbar, isn't there? Nu good, Kinner, gewt Acht! If there is a small bird every two years, and then a small dog every year, how long do you think it will take for the sand to grow? But every thousand years, there's a new baby, and then there's another baby, and then there's another baby, and that's what they all do; after all, what else is there in the world than old, old babies? Eternity is a war, children, hundreds of birds can take away all the eyeballs and all the eyebrows, he won't be all, he is a war and remains a war and if you want to take away a federation - he will be "I am lame.

## To the ecclesiastical chronicle.

**Pastor Hoffmann in Gedern.** Under the heading: "The Sufferings of the Separated Lutherans in Gedern," the Freimund of Sept. 4 reports the following: Pastor Hoffmann has since held public services in Gedern every Sunday. On Tuesday he used to leave, and when he was gone, the police messenger appeared to invite him to serve his sentence. Finally this messenger met him and summoned him. However, he did not believe that he should voluntarily serve his sentence, so he was brought in by security guards, usually two men in worn-out coats, old sabers and rusty shotguns, and handed over to the keeper in the prison. His prison is not at all befitting of his status, but is built for robbers, murderers and hallunks, a narrow dark room, a small window with iron bars, the walls dirty, full of vermin, a place of cursing and the greatest misery of many former inhabitants. The iron stove is bolted with an iron rod and everything is calculated for those who break into the houses and break out of the prison.

It is remarkable that the Anabaptists, who would have to be sentenced according to the same decree, were punished neither with money nor with imprisonment. The Lutheran, however, is punished.

Hoffman" is now fined 60 fl., 80 fl., 70 fl., i.e. 210 fl. and has to spend 140 days in this hole.

The money of his friends is not enough to free him. He also said that he would leave prison if he were bought out. But he advised his friends against this deal. For that would not help and would not lead to a successful end.

He did not want to take the path of mercy recommended to him by a lawyer and also by his judge. He wants it as his right that he may freely officiate where he is appointed.

## Church News.

Mr. J. F. Niethammer, hitherto a pupil of the practical seminary in St. Louis, Mo., was ordained and inducted by the undersigned in the midst of his congregation on October 1 of this year, after having made sem Eramen and having received and accepted a regular profession from the St. Johannes congregation in Rodenberg, by order of Mr. Präses Schaller, assisted by Pastors F. W. Richmann and C. Meyer. Meyer ordained and inducted.

The Lord give him mouth and wisdom.  
A. Franke.

Addison in October 1862.

After Mr. H. Horst, while retaining his previous congregation, accepted the call of the congregation at Wittenberg, Franklin Co., Ohio, he was installed there on October 9 with the assistance of Mr. Bauer, his predecessor, was introduced there by me. May the Lord bless him.

H. C. Swan.

After Mr. k. H. Bauer, hitherto in Wittenberg, Ohio, had received and accepted a regular call from the congregation in Warrentownship, Marion Co., Ind. District, Mr.? Schwans, on the 18th Sunday after Trinity, as on October 19, was solemnly inducted into his new office by the undersigned. C. Fricke.

## Receipt and thanks.

### For the proseminar in Germany

received through Past. Hosts from H. Schmidt in Columbia, Ill, 50c. and from Neinbotbe there 50c.-By Past. Claus in Bremen-St. Louis from Hölemann \$1.00., from Spilker \$1.00., from Schürmann 5 0c., from Brunning 25c., from Past. Claus himself \$1.25. -

C. F. W. Walther.

### For poor students:

received from the Women's Association of the Parish of the Past. Holls in Columbia, Ill, 11 shirts with bust, 8 cotton undershirts, 1 pair of undershirt dresses-desgl. from the Virgins' Association of the Concordia District in St. Louis, Mo., \$6.35., for the purchase of linen - likewise by Mrs. Magdalena Opel from the Women of the ImmanuelSdi- strict and Zion District here as a Scminar-Eigcutbum for the use of poor students 15 pieces of woolen bed rugs - by Past. Hügli in Detroit, Mich., from the Women's Association there (especially for those arriving from Germany with family) \$10.00. - from I. H. Kuhlcnbeckin Eollinsville, Ill. (also for those who arrived from Germany) \$5.00. - By Past. Swan by A. Faust in Cleveland, Ohio, \$5.00. (desgl.) C. F. W. Walther.

### For Past. Röbbelen

received from Joh. Bernb" Barthel in Cvllinsviü e, Ill., \$5,00 - from an unnamed person there \$1,00

C. F. W. Walther.

### To the travel fund of the general president:

""""West Snecca 3,00  
""""Eden 4 .78  
""""Wolkotsville 3.00  
""""Middleton, C. W. 8.85

From the municipality: inWashington \$25.00

### For the maintenance of Concordia College at Fort Wayne Ind.

With heartfelt thanks, the undersigned certifies receipt of the following gifts:

From Past. Stcphan's Gem.: from Mr. C. Brettmillier 1 Fuder straw, 1 Buschl. rothe Ruben: from Mr. Müller 1 Fuder straw, from Mr. A. Brück two Virtel veal.

From Past. Zagel's Gem.: from Mr. Trier 2 Busch. Rye; from Mr. Frosch 1 load of straw.

From Dr. Siehler's Gem.: from Mr. Schaper, 2 sacks of wheat flour and 2 sacks of rye flour; from the Virgins' Association 9 towels; from an unnamed person \$4.00

From Past. Jäbker's Gem. 2 bunches of wheat.

From Past. Neisinger's Gem. Auglaize Co., O. from Wittwe Sommetinger's 1 bunch of dried apples.

From Past. Worfelmann's Gem. Van Wert Co., O., by Hrn. Georg Schumm 3 Seitensticke.

From Past. Fricke's Gem. JndinapoliS: from the Women's Association 4 padded blankets, 12 shirts, "bed sheets, 11 head kifscn-Ucberzüge, 4 woolen socks.

From Past. Miiller's Gem. Chicago from an unnamed widow 1 cloth skirt.

F. W. Reinke, property manager.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies in the name of his congregation the receipt of the following gifts of love for our church building: By H. Past. Shepherd in Jndiauopolis from whose

Municipality \$5,00

Through Mr. Past. Guenther in Saginaw City from his parish 5,00

By Mr. Past. Hügli in Detroit from H. C. Bieth 1.00 By Mr. W. Meyer in Fort Wayne from the

Municipality there 50,00

From the congregation of Mr. Past. Zagcl 7,06

From the congregation of Mr. Past. Köstering - -- > 13 ,00

By Messrs. Heinicke & Estcl in St. Louis from

of the municipality there 147.61

To wit: From Trinity District 76.01

Cathedral ImmanuelSdistrict57 .90 >  
 Cathedral Concordia District13 .70  
 Leavenworth City, Oct. 16, 1862.  
**M. Meyer.**

## Received:

For the general presiding officer:  
 Bon some Lutherans in Gainesboro, C. W. § 3.20 " the Gem. in Buffalo 10.00

For Prof. Biewend:  
 By Mr. Past. Wheels from N. N. 1 ,00

For Heathen Mission:  
 From the comm. in MartinSville 3.15  
 " N. N. in Buffalo 5.00  
 " Past. Munkel on the child baptism of I. Klose--- 1,00 ,, Teacher Pürner's school children 3,00  
 "" itself 1,00  
 " Wiedemann- 1,00  
 " of the Gem. in Pittsburg, yield of the collection  
 in bible lessons 12,16  
 " F. in Pittöburg 5/00

For Inner Mission:  
 From the comm. in JohanniSburg 2,94

For teacher salaries:  
 From N. N. in Buffalo 5.00  
 ,, the comm. in JohanniSburg 3 .67

For Pastor Brunn in Steeden.-  
 From N. N. in Buffalo 5.00  
 " some parishioners in Pittsburg 4.00 " F. Semmendinger 0.50

For teaching institutions:  
 From the comm. in Pittöburg 16.03  
 " Sch. in Pittsburg 2 ,00  
 " F. Semmendinger for St. LouiS 1,00  
 " I. Leupold for St. LouiS 0,50

For student support:  
 For H. Koch at Wendt's wedding in MartinSville-- 1,00 " the lasse of I. Leupold0-.... o,50

For the Debt Redemption Fund:  
 ByCharlotte Jungfor Fort Wayne 0.25  
 " Christine Junt " " " 0,25  
 " Charlotte Jungfür St. LouiS 0.25  
 " Christine Junt " " " 0,25  
 " L>, W. L. K. in Pittsburg for St. LouiS 2,00

For special purposes:  
 Don of the comm. in JohanniSburg for Pomeroy 3,11 " N. N. in " 0,25  
 " K. Bleuler for Leavenworth- 1,00

For the Synodalcasse Eastern Districts:  
 OK1.00  
 By Past. P. Räder, Bürger, H. Hansen, I. Ren; 4.00

" Past. Wichmann, Eilgelder, Sieger, Föhlinger G r2.00 8 .00  
 " Past. Dulitz-2 ,42  
 "Teachers Bürger, Blaich, Bützow, Knoche G Pl,00 4,00 ,, derGem . in Philadelphia 6,00  
 " ,,,inRainham 2.18  
 ""Buffalo 3.43  
 ,, ""West Seneca- 8,10  
 " " "Washington..... 50.00 ,, "" JohanniSburg 4 .52  
 " " " WolcottSvillc 2.12  
 ""New York  
 5.75

New York, September 3, 1862.

## For the Lutheran have paid:

The 13th year:

The gentlemen: W. Siegmann, W. Hallemann, A. Wussow, A. Schröppel.

The 16th year:

The gentlemen: Past. I. Hoffman", H. Fischer, G. Neumüller, W. Hallemann, A. Wussow, Bischvff, A. Schröppel.

The 17th year:

Messrs. Dau. Hepler, Past. M. Merz 2 Er., Past. I. Hoffman", Waldmann, H. Niemann, I. Nase. E. Hänselt, G. Nenmiiller, G. Kaufmann, C. TheiS, W- Hallemann, I. 65. Rausch, Past. I. Rupprecht 3 Er., A. Wussow, H. Jäger, Past. P. Weid, A. Schröppel, Bluin, G. BaalS, I. Haushalter, F. Busch, N. Baumann, Past. C. E. Bode

3 Er.

Further: Wittwe Poppitz.

### The 18th year:

The gentlemen: H. Bauer, Past. W. Hattstädt 5 Er., P. I. Schön S7,50, I. Werner, Oppermann 50c., G. Lichtenqerger, I. Kiefer, W. Kappclmann, C. Lochner, Dr. F. John, H. Ohlmann, G. Heinicke, C. Seisert, I. Hinz, W. Wilk, H. Keppler, Past. L. Daib 2 Er., Past. M. Merz 8 Er., W. Rusche, K. Seidel, I. Meyer, Past. C. L. Knapp, Past. H. Grätzel, Waldmann, H. Kollaß, H. Enderis, A. Lohn 48 Er., L. Haase, W. Wenholz, H. Müller, C. Jltcn, C. Seegers, I. Nase, A. Grimmer, D. Stell, L. Nolting, I. Fchd, G. Rudolph, E. Hänselt, Past. C. I. Weisel K7.81, Kämpfe, F. Buchholz, W. Lampe, Marks, G. Kaufmann, 65. Müller, I. Schimpert, <9. Schmidt, C. Saalseldt, C. Theiß, H. Körritz, W. Hallmann, Past. I. Rupprecht2 Er., F. Diihren, W. Kastner, Past. P. Heid 1 Er., C. Richter, A. Schröppel, Blum, Dammeyer, A. Wussow, I. HausHalter, N. Baumann, Th. Baumann, Past. Neissinger 4 Er-, Past. C. E. Bvde 11 Er-, Past. Letzcr 10 Er-, W. Botcnbruch.

Furthermore: Wittwe Dichm, Bohnenberger, Poppitz.

### The 19th year:

The men: W- Runge, I. Hoppr, A. Paar, P. I. Beautiful K5.50, 6). Steiubrück, I. Jocky, G. Zimmer, Past. 6). K. Schuster, H. Reifort 5 Er., Past. L. Daib 13 Er., Past. M. Merz 2 Er., A. F. Buth, C. Trier, Past. G. Speckhardt 2 Er., M. Milius, Past. Ströhlein, H. Lstbeinr, A. Bohn 13 Er., D. Roth, Negmhardt 50c., E. Bühring, W. Kirchhoff, H. Heidemann, I. Kcding, W. Brockschmidt, H. Sprcngler, H. WaShausen, K. Mübrandt, E. Krüger, K. Boscck, H. Berger, H. 65ütschow, Past. C. I. Meise. 9 Er., F. Buchholz, P. Muck, Past. H. Baumstark, W. Meier, A. Berkemeycr, W. Wißmann, W.Vettkötter, Past. F. König 24 Er., W. Kohl, Past. W. Hamann, Past. W. Schwensen, I. Kimpel, G. Krause, Past. G. Streckfuß, W. Haltemann, F. Diihren, Past. W. Meier 5 Er., W. Ammann, L. Schlaudroff, G. Doctor, A. Michel W. Griebel, Past. F. Schumann, H. Birkner, G. Bittner, F. Fink, A. Böhlke, M. Frcichel, H. Frciehel, F. Hoppc, C. Fink, 65. Pannier, F. Milbratb, 65. Scibel, C. Ekkart, Wittmann, W. Wehrs.

Furthermore: Wittwe Klügcl, Welker.

### The 20th year:

Mr. W. Hallemann.

M. C.Barthel.

## Changed addresses:

Rev. 8. Iauer

eure of 0. Lrie^e luäiauo^olis, luä.

Lricäi-icli Lex, Lebrer

Lurlssville, ^louroo Oo., III.

## Annual report

of the

### Agents of the cvang. Lutheran Central Bible Society in St. Louis, on the distribution of Bibles and New Testaments oon Michaelmas 1861 to Michaelmas 1862.

Habitual Altenburger

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Sum-

Stock from last year at Michaelmas 1861....

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New shipment

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#### Issue.

Of these were distributed until Michaelmas 1862 resp, sold 54712714238

Given away by the company

92

4

Sent to the Chicago branch association, Ills.

12659

Sold through the Collmsville branch association....

72

„ "" gives away 2--

Sold by the branch club in St. Charles.

96—3

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33-2

„„„„ Centreville "-6

6

503205142531175

Remains stock to Michaelmas 1862...340368922042921^

St. Louis, October 5, 1862.

L. E. Cd. Bertram, Agent.

## Invoice

the (kräng. - Lnth. Central Bible Society of St. Louis, Mo.

Since dcren disfigurement up to the year-naming to Michaelis 1tz62.

### Intake.

Monthly contributions from members in St. Louis-1682.88				
Contributions from branch societies and namely from the branch society:				
In CollinSville, Ill	\$109,88.			
in Columbia, Ill. 24.90				
in Neu Gchlcbeck, Ill. 12,i5				
in Chicago, Ill.	5.01			
in Carlinville, Ill. 2.00				
in Stauntou, Ill.	10,00			
in Altenburg, Mo. 7.25				
Extra contributions, incl. collections at Bible festivals in St. Louis---				171,19
For sold Bibles and ordinary wills 3t 83,63	""	Altendurger New Testaments 5396,58		
		»	"	" Old "
Borrowed capital	701,00			40,75

### Issue.

For the purchase of Bibles and ordinary wills\$3545	.77			
On the publication dcs Altenburg New Testaments	7327.13			
On the purchase of the Altenburg Old Testaments	26.75			
		Revenue expenses (operating costs)	419.\$7	11319.52
			Remains stock	\$234.79
I. T. Schuricht, Cassirer.				



## Volume 19, St. Louis, Mon. November 12, 1862, No. 6.

(Submitted.)

### Wisconsin attacks on alleged Missouri encroachment.

Under the title: "Missourische Eingriffe in die Ev.-Lutherische Gemeinde in Racine, Wisconsin," the church council of this congregation, which belongs to the Wisconsin Synod, recently made an attack in Ludwig's "Herold" on us Missourians, but especially on the senders of this. Strangely, he calls his submission a "justification," with which he must "bother the church" - and yet he has not been sued before the church with a single syllable! As it therefore could not come otherwise, the so-called justification has turned into an actual attack, and one that is as clumsy as it is unchristian; It was done with such haste that not only the "Herald" had to bring it and, after its known love for the Missourians, of course gladly did so, but that also the poor editor of the "Lutheran Magazine" was embarrassed by the sending of this "Justification" and, after his known love of peace, on the one hand refused to accept it, but on the other hand still gave the advice, according to Matth. 18, v. 15 ff., and even, tormented anew by the Church Council, issued the declaration in another number that this "justification" was not a "peace" issue. broadcast "was not a "rant"\*) but only contained a history and explanation of the matter at issue." Well, let us see what it was. Did the Kirchenrath, resp. Past. Conrad - his language betrays him after all! - could not refrain from appearing before the church as a public accuser against us, we must not refrain from justifying ourselves before the church, however much we would have liked to remain silent. It is necessary, however, that we not only give an accurate and truthful account of the events in Racine, but also speak openly about our relationship to the Wisconsin Synod.

The founder of the congregation in Racine, the blessed Rev. Weinmann, during his stay in Racine, was more attached in his heart to the Missouri Synod than to the Wisconsin Synod, of which he was a member, and had he joined the former, he would have been able to rid himself of chiliasm. Therefore, when 11 years ago Mr. Past. Dulitz wanted to join a true-believing synod and therefore discussed the matter with his friend Rev. Weinmann, who was a friend of his, he urgently advised him not to join the Wisconsin Synod, but the Missouri Synod. No wonder, if the same spoke out in an appreciative way also against church members about our synod and under

\*) As often as Pastor Brobst speaks of invective and rudeness, he is obviously taunting the Missourians. D. N.

He also seriously recommended our hymnal for future introduction. Thus it came about that the congregation looked for a preacher from the Missouri Synod more than 9 years ago, when it was left without a preacher by the removal of Rev. Weinmann's removal to Baltimore, without having been inspired in any way by a Missourian preacher. She therefore first turned to the president of our synod, Rev. Wyneken, and connected with it the request whether she could contact the preacher she knew and loved through his friendly relationship with Rev. Weinmann, who had become known and dear to her, Paft. Dulitz, then pastor of St. John's Church here, known and dear to her? whereupon she received the assurance on April 4, 1853, that the synod would gladly accept her and the advice to send a delegate to the upcoming synodal assembly in Cleveland or to renew her written request for acceptance, but in the meantime to appoint Rev. Dulitz to be appointed. This appointment was made on April 14, together with the announcement that the congregation had at the same time submitted a request for dismissal from the Wisconsin Synod to its then president, Rev. Mühlhäuser here. However, because Past. Dulitz became concerned by the latter's statements, as if all this had not come from the congregation, but only from the church council and the like, and in his letter of reply to the congregation he pointed this out to the congregation.

The latter wrote through her secretary, Mr. Hüffner, under April 26, thus:

. The content of your honored letter has touched us very unpleasantly, since we gather from it that Past. Mühlhäuser must probably have used ways and means to diminish our congregation in your eyes, either to induce you to sever your established connection with us again, or also to induce us to rejoin the Wisconsin Synod by difficulties which now seem to arise between us. Mr. Rev. Mühlhäuser was here 8 days ago, after he had received the letter in which we renounced the synod. He believed, however, that the congregation would immediately rejoin him, and did not refrain from resorting to petty means of help, since he especially visited individual members of the congregation and tried to work towards presenting the Missouri Synod with its customs in the church system to us in the most glaring colors. We immediately suspected that Rev. Mühlhäuser, after his attempt here was in vain, would approach you, Pastor, but we did not suspect that he would resort to such petty, low means, which are not at all suitable for a disciple of our Lord Jesus Christ, as well as for a pastor." At the end, however, it says: "Our united request now consists in this: if Rev. Lochner would like to visit us next Saturday to discuss orally the things mentioned in your valuable letter and would you like to invite Rev. I am firmly convinced that the latter will not come, however, since he will have easily lost the respect of our community that he has enjoyed up to now and will hardly be able to justify himself. At the same time, you will be very much obliged if Rev. Lochner then wanted to preach on the following Sunday after the examination has taken place and the aforementioned inconveniences have been eliminated, so that the Word of God will finally be proclaimed to our congregation from the mouth of a preacher." With this letter in hand, Pastors Dulitz and Lochner went to Rev. Mühlhäuser, who, however, correctly declined the invitation to a joint examination on the spot. On May 9, Past. Lochner carried out the same alone, after which the congregation declared that on April 24 they had again taken a vote on joining the Missouri Synod and accordingly wished to remain with their request for admission, and asked, since Rev. Dnlitz could not well leave his former congregation, Rev. Lochner would seek to obtain a suitable preacher for them at the upcoming synodical meeting. What happened, however? While the aforementioned was absent for the synod, the congregation unexpectedly broke off the established connection.

We heard that Rev. Mühlhäuser had in the meantime persuaded her to change her mind by the again presented bogeyman of auricular confession, catholic ceremonies, priesthood and by the promise of a soon supply of a preacher. Ceremonies, priesthood and by the promise of an imminent supply with a preacher they were persuaded to change their decision. In the opinion, therefore, that the secretary's letter of refusal was a declaration of the will of the entire congregation, we did not take any further steps: but everything we now hear forces us to assume that the whole story was settled without the congregation.

A few years after this incident, a family named Mohn moved to Racine from Huntington, Indiana, where they had been members of the Missouri congregation until the end. Unfamiliar with the position of the Wisconsin Synod, and believing in good faith that she would find a pure Lutheran preaching ministry, she joined the congregation there pastored by Rev. Conrad. Soon, however, she became concerned about the step she had taken, when she noticed that there was no healthy Lutheran air blowing here, and her uneasiness of conscience increased when it became clear to her in individual pieces that her pastor was not a pure Lutheran preacher, but a religious man (syncretist). Pastor Conrad not only used the formula of the Union Donation: "Christ says: This is my body 2c.", but he also once read in a sermon the Confession of the Reformed Church of the Holy Communion from the Heidelberg Catechism. In the same way, in a sermon on the Reformation, he called Zwingli one of the "reformers" and praised his death. Yes, not only did such syncretism occur, but also obviously false teaching, for Past. Conrad preached the Hades doctrine, i.e. the doctrine of a middle place in the other world, that new-fangled sugar-coated papist purgatory doctrine. In general, however, this family, along with several others, painfully felt the lack of clarity and decisiveness in the teaching of their pastor. How could it be found in a man who had formerly been a colporteur of the American Tract Society, who had been privately and hastily trained as a preacher, and who to this day still spreads the arch-syncretist journal, the "American Messenger", in his congregation with great zeal! All this this family finally complained to their former pastor, Rev. Stecher, who visited them a few years ago on a trip, and it could not fail that through the discussion with him and the ensuing correspondence with him they finally came to the decision to leave this congregation and to seek Word and Sacrament with a Missouri preacher. But even that could not fail to happen, that without all the "stirring up" this family had to defend their convictions against the people living around them.

members did not conceal the fact that these were also becoming more and more questionable, but the concerns were in part still nourished by a member of the congregation, Rev. Lochner, who moved to Racine, and that the pastor and church council sensed a separation in the future, especially since already 3-4 years ago the idea was raised to establish a special Lutheran congregation in the part of town where this family lived, and many regretted that the connection with the Missourians had been broken off earlier.

The feared separation took place at the beginning of this summer. The external impetus was initially given by a school matter. The part now in contact with us, numbering about 20 families, lives in a special part of town separated by the river, called "Canada". Since the way to the community school, which is located in the "other" part of town, is not only more than a mile away, but, as everyone can see for himself, is also dangerous for children: The fathers of the families in question asked for the establishment of a

community school in their part of town, but after three years of petitioning and vain hopefulness, they received the final decision that they would only undertake the entire work at their own expense, whereby the president, in addition to the meeting, said that he wanted to see if the petitioners would not separate in the course of time; if it turned out that they would remain with the community, then the community could still provide them with support afterwards.

Since we here in Milwaukee had not paid any attention to the Racine situation since that Intriguenstück Past. Mühlhäuser's piece and therefore knew nothing about the events just described, except that we occasionally heard something about Past. Conrad's teaching and practice in general, as well as of the silent regret of some not to have remained in contact with us: so we were not a little surprised when, on the Saturday before *Exaudi*, those 20 or so families sent us a deputy with a written request to provide them with a preacher; since they had decided, as residents of the more distant part of the city, to form a special parish, and no longer wished to be served by the Wis-consin Synod at all. Since we could not reject this request out of hand any more than we could accept it, we agreed that on the following Monday, Rev. Steinbach should travel to Racine and hear the closer discussion of the people. Arriving there after 4 o'clock in the afternoon, he found a number of petitioners in the house of the aforementioned family, who unanimously told him "that they were no longer satisfied with the teaching of the Rev. Conrad, since they could not recognize it as purely Lutheran and that they were now Lutheran.

In particular, however, they complained that they had been treated so rudely in the matter of the school and had therefore finally separated. Rev. Steinbach told them that their misgivings about the doctrine of their pastor and his position as a member of the syncretistic Wisconsin Synod were completely justified, whereby he based the latter on facts which we will present to the readers later; but that the school matter, as important as it was in itself, did not justify a separation from the previous preaching ministry. How much we wish that nothing further had been done that evening! Although Rev. Steinbach had to return to Milwaukee on the midnight train because of urgent festive work, he had still hoped to find enough time to consult with Past. Conrad. This, however, turned out to be impracticable, for not only did he find that he lived over a mile away, but he also heard that he would not be at home that evening, as was the case. When he was therefore asked to edify the people from God's word through a sermon on the occasion of this visit, he did not want to respond to this request at first. However, through the urgent pleading of some who told him that they were already separated for the sake of the doctrine, and by

the affirmative answer to his question whether they also wanted him to preach to them as such, he finally allowed himself to be persuaded to preach in the nearby English church, after which he repeated to the whole congregation what he had told some of them in his host's apartment about separation 2c. and then asked that some of them go to Rev. Conrad, inform him of his visit and excuse Past. Steinbach for the reasons given that he had not come to him before, but at the same time also assure him that he will come again on the 3rd Pentecost holiday and then discuss the whole matter with him in detail. All this is then also Past. Conrad immediately the next morning, as he himself testified. But what do we want to say about this? - An oversight has occurred here, no matter how much mau may accept the extenuating circumstances and no matter how true it is that our further procedure should have remained the same in all respects, even if this guest had not been invited.

preaching would still have been omitted. We are all the more sorry now, because this matter of separation is becoming more and more apparent to other neighboring ministers, who have now come into contact with it, as a relatively flawless one, but this oversight has given it a humiliating stain. By confessing this sincerely, however, we ask our opponents most kindly not to make our synod a It is not possible to put a burden on what, in human weakness, is provided by individuals here and there in such matters.

In keeping with his promise, Pastor Steinbach found himself on the 3rd Pentecost holiday with Past. Conrad, who first agreed with him to hold a meeting in his church in the afternoon, at which Past. Conrad together with his church council and his visiting colleague, Rev. Hoffmann of Kenosha, on the one hand, and Past. Steinbach, his teacher Glaser accompanying him and those petitioners on the other hand. As a result of the disputes during the first visit about the only sufficient reason for the separation, most of the petitioners emphasized the following

The only one who testified openly and without retraction was the aforementioned Mohn.

He said that he was of a "Missourian" mind and had therefore never felt quite at ease and calm in the present church fellowship, and pointed to the unionist practice in it, especially to the union donation formula that had been used for a long time. This led to a lively debate between the two Wisconsin pastors and Rev. Steinbach, in that Past. Conrad and his college in their statements about the Lord's Supper being nothing less than Lutheran, but rather thoroughly unionistic, raving and confused. For example, Past. Hoffmann, the union formula: "Chri-

stus says: This is my body," is the genuine biblical version; the version "true" body would also not be in the prayer scriptures of the Lutheran church (!) and is only an addition.

And when he was now reminded by Past. Steinbach of the words of the 6th chapter of the Small Catechism: "It is the true body 2c." and was asked if Luther's Small Catechism was not a part of the Lutheran Concordance Book, he answered naively: "Yes, but it belongs to the confirmants' lessons and the children's teaching, but not to the altar for the administration of the Lord's Supper!"

After these and other negotiations, Past. Steinbach first made his statement. It read: Those who, with regard to their separation, placed the main emphasis on the matter of the school, had no sufficient reason for this according to God's Word and therefore had to return to their previous congregational union.

He said that he had done so for his own sake and that he could therefore not force him to return. On such explanation he then turned to Past. Conrad and his church council, saying: "Since the local and natural situation due to the river, as well as the long distance and the partly dangerous ways made the establishment of an own parish in "Canada" desirable, they would also like to take into account the desire of the families living there and consider what serves peace.

With the separation, it had almost come too far and the given natural conditions would hardly allow a salutary reunion; if they would therefore release those in peace, then we could and wanted to take care of them, - if not, then he had in any case been in Racine for the last time, and then wanted to have nothing further to do with the matter, only that Past. Conrad and his part to see that the people in "Canada" did not fall into the hands of the enthusiasts, since the rift would be difficult to heal. This advice was also applauded by Past. Hoffmann also applauded this advice and said that he would let the people go in peace if such a rupture had happened to him. All this was repeated by Pastor Steinbach in the evening after a sermon held with Past. Conrad's approval, Pastor Steinbach repeated all this in the evening before the assembled congregation.

That now also these explanations of Rev. Steinbach's, but especially the discussions of the Lord's Supper formula by Pastors Conrad and Hoffmann, will have their further effect.

On July 11, therefore, Rev. Lochner again received a letter from the people, in which they asked him for a visit on his part and "informed him" that they had all become clear about the right reason for the separation and had now also gained courage and joy to make a corresponding confession. The report given by them and confirmed by later oral negotiations is as follows: On July 10, 21 fathers of families appeared in the quarterly meeting of Conrad's community and asked, after paying their quarterly contributions, whether they could get a peaceful dismissal. Now when, after some interlocutory speeches between the chairman of the community meeting and the petitioners, Past. Conrad took the floor and said that he thought it had not yet been time for such a separation, and that, moreover, their

The "captain" (the absent Mohn) himself announced that he (Conrad) still had Word and Sacrament, what they still wanted?- so one of them declared in All's name: "We are no longer satisfied with the doctrine, because one year it is unirt, the other reformed, the third Lutheran; Word and Sacrament is well there, but not pure; we leave because we do not find the pure Lutheran doctrine here and because we want to form an old Lutheran congregation here." Now when Rev. Conrad wanted to answer this, the chairman took the floor and asked: whether the petitioners had already made decisions? and when this was answered in the affirmative, that it had been decided to form such a congregation and that trustees had also been elected for the purchase of a plot of land, and that "the names of 22 fathers of families had been given to him upon request," he said: "The church council has decided that all those who are in favor of the formation of an old Lutheran congregation should be allowed to attend.

The people who had signed a special congregation were no longer to be considered members, but were hereby excluded and had lost all rights and entitlements. "Make your way out!" - concluded this statement of the powerful chairman, whereupon with the simple remark: "that is all we want," those family fathers left the meeting. In response to this, Past. Lochner came to Racine on July 16, and after a further investigation of the events just described and a discussion of the doctrine, he declared that, as much as we detested all unlawful separation and did not want to encourage it in any way, we would now have to consider the request of this special congregation for a preacher and until such a preacher was obtained, we would have to serve it with Word and Sacrament with the help of neighboring ministers. - —

This is the true course of events, which we had to explain in some detail for the sake of necessity. Let us now counter some of the attacks of the church council. "He writes that "as a result of the pure preaching of the gospel, a discontented party has formed, consisting of all kinds of people, who, like Pilate and Herod, have become friends. Strange! As long as these people were with the congregation, it did not matter that they were "all sorts of people" and "like Pilate and Herod," and as such they would have been gladly kept, if only they had remained and with them the regular contributions to the church treasury. But as they left, they were suddenly regarded as "all sorts of people, like Pilate and Herod," indeed, as they are finally dubbed in this essay, "ungodly men who had excluded themselves from the church by their wickedness and sedition." Are they "all manner of men, ungodly and wicked," because by their outward manner of life they disgraced the gospel before the world? But why, during that investigation by Rev. Steinbach, not a single complaint was made by the church council about the conduct of these people? Why has nothing been heard up to now about the special aversions these individuals have given? Why were they allowed to take communion as members of the congregation despite their alleged "godlessness" and "wickedness" and why would they have been kept in the congregation as such without further ado? But no, according to the explanation of the church council, they are actually "godless and wicked".

As a proof of how strictly the "pure preaching of the Gospel" is taken here, also with regard to the school lessons, we mention here that the congregation had for some time a declared Swedenborgian - i.e. a fanatical denier of the Holy Trinity - as a school teacher. We report here that for some time the congregation appointed a declared Swedenborgian - i.e. a fanatical denier of the Holy Trinity - as a school teacher, and that this person, as we are informed, was again accepted for the school office in this quarterly meeting without being asked to recant his ungodly teachings and without unreserved confession of the symbolic books.

D. E.

Malicious" because they have become a "discontented party" "as a result of the pure preaching of the gospel". Now the "pure" preaching of the gospel is already known to the reader. Therefore, only a very slight correction is to be made to this sentence; in the correct version it must read as follows: "As a result of the impure preaching of the gospel, a dissatisfied party has now formed." In this version the other one of the "all kinds of people", of "Pilate and Herod" and of the "ungodly and wicked" may remain, because now it fits perfectly according to the word of Christ: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, when they lie against you, for my sake. Be glad and of good cheer, for you shall be well rewarded in heaven. For so they persecuted the prophets that were before you." (Matth. 5, 10-12.) The church council continues: "These (the "all kinds of people," "Pilate and Herod" 2c.) have now got others on their side, who formerly asked nothing of the church, and organized themselves into a so-called Lutheran congregation, which wants to give the death blow to the congregation that has existed for twelve years." To this it is simply to be said that the 22 families on our council have so far kept to themselves and want to wait with the admission of new members until a pastor is among them, and that to our knowledge hardly four others have joined them immediately after their departure, namely a former member of Pastor Lochner's congregation; a householder who only moved from Milwaukee to Racine, and a Mecklenburger who, according to his explanation, therefore did not stick to Past. Conrad because he could not find his Lutheran church in him. But as far as the feared "death blow" is concerned, we rather wish that the existence of this congregation would give the church council and its congregation an impulse to live in the full Lutheran truth!

The supposed "justification" goes on to say: "Since the people knew that they would not get a preacher from the Wisconsin Synod, and moreover knew that the relationship between the Wisconsin and Missouri Synods was not as it should be, they turned, not out of conviction, but out of policy, to preachers of the Missouri Synod." Not out of conviction - and yet familiar with the relationship of the two synods? The conviction was certainly there, as we have seen, only that it became deeper and broader as a result of the intercourse with us and the negotiations that took place, and in some cases it developed into a definite expression, which only became clearer in the feeling of the people.

had lain. The fact that the growing conviction of un-Lutheran doctrine and practice was duly emphasized by all only at the end was also due to the fact that they, as they confessed later when questioned by us, wanted to be dismissed in peace and, with their initial knowledge, considered the school matter important enough to throw it into the wagons alone. They were also too timid and stupid, thinking that the testimony against the doctrine and practice would provoke all kinds of oral and written debates, which they did not believe themselves equal to according to their level of education.

The church council article also says: "A few weeks after the investigation, Pastor Lochner also came from Milwaukee and without any investigation he promised the people a preacher and money for the church building and said that if a sick person asked for Holy Communion, one should telegraph to Milwaukee and so on. So the sick person in his camp should live and die without the comfort of the Gospel, if the Missourian Lord cannot come or comes too late. This is, in our opinion, fanatical parthegeist, of which a Christian should be ashamed." The Kirchenrath omitted here that in the meantime that quarterly meeting took place in which the people left the congregation for the right reason and that thereupon Fr. Lochner accepted them and promised them a preacher, as he declared himself to be "before friend and foe". But that he should have promised the people "**money** for the building of the church" is an outrageous **lie** of the church council, taken purely from the air. The sender has never been approached with a request even remotely aimed at this, much less has he made any such promise, neither publicly nor especially with a syllable. On the contrary, the people have already purchased a beautiful plot of land entirely from their own resources without any help from us and have built a nice building on it, which is to serve as a church and school for the time being, without any outside help. But such gossip is too good to be held by a church council that praises the same Rev. Weinmann that he "collected funds for the church in eastern communities. The rest of what is said about the Krankencommunion, however, is too simple to be answered; likewise that the Rev. Steinbach and the preacher who administered the Lord's Supper on 9 Sonnt, p. Trinit, as on 17 August, is reproached in another part of the article for the fact that each of them did not then again and again make a new examination of the separation before the ministry.

But one place we can not avoid,

with a few more words to consider. With regard to the communion on August 17, it says: "It is probably neo-Lutheran to offer the sacrament of the altar to people in their wickedness without reconciliation, because the Holy Scriptures and the confessional writings of the Lutheran Church teach that only repentant souls who love God and their neighbor believe in Christ with all their hearts and are ready for repentance. Scripture and the confessional writings of the Lutheran Church teach that only penitent souls who love God and their neighbor, believe in Christ from the heart, and make an effort to improve their lives are worthy guests at Holy Communion." With permission, the confessional writings of the Lutheran Church know nothing of this characteristic sequence of love of God and neighbor, faith in Christ, and improvement of life. In Luther's questions, question 18 reads: "Finally, why do you want to go to the sacrament? Answer: That I may learn to believe that Christ died for my sin out of great love, as has been said, and that I may learn from him to love God and my neighbor. According to the content of these and the other questions, a personal confession was held at that Communion on August 17, so that the people concerned went to Holy Communion with more conscientious preparation than usual. The people concerned went to Holy Communion with more conscientious preparation than usual. But what the church council says about a previously necessary reconciliation with the former pastor and the congregation is unionist blather that does not distinguish between person and matter and considers the decisive testimony against false doctrine as enmity against the dear little person. Do not the people first want to be dismissed in peace? We must rather testify to this reproach that not only we both, but also all those neighboring ministers who have helped officiate in Racine up to now, have always taken away only the one impression that the people are least of all filled with personal enmity against Rev. Conrad and his congregation, and that they always spoke most gently against Past. Conrad and excused him wherever they could. Wherever a fire lit by God burns, it does not go off entirely without smoke from the flesh; but the smoke of personal enmity and hatred is felt least of all in this separation. May the church council reach into its bosom and investigate what it was for an impulse that drove it to attack, and indeed to such an attack!

"Blind zeal only harms!"

(Conclusion follows.)

(Submitted.)

## Heartfelt request to the congregation of the Synod.

Beloved brothers!

Just now I get a letter from one, recently based in northwest Wisconsin.

fenen young bishop. He has three branches there, 16, 28 and 40 miles from his home, and no horse. On foot, especially in the bad season, he cannot endure the length of the journey. His people, where he lives, are mostly new settlers and do not all have their own horses. In addition, it is oppressive and burdensome for the pastor to borrow a horse here and there. Either there is no horse suitable for riding, or the people use it themselves, or they don't like to give it free of charge, or they don't like to give it free of charge, but they shy away from demanding money from their poor pastor; but the poor, still small branch cannot easily raise the money every time.

Therefore, I ask you to send me a contribution of love for the procurement of this urgent need as soon as possible, because the treasury of the inner mission is almost empty. At the same time, I would like to take the opportunity to ask you, for the sake of Christ, not to lose sight of this work of faith and this labor of love; for this is irrefutably true: it is more important for us to save our fellow believers and people scattered here in the West from spiritual dehydration or from being devoured by the surrounding mobs and swarm spirits than to bring the Gospel to the heathen. What mother would be so unloving and unwise as to take strangers into her house and feed and clothe them before her own children? It is beyond all doubt, however, and can be proven by figures, that also from our synod many more gifts of love have proportionately flowed to the heathen mission than to the inner mission. Perhaps we would not want to be free of the reproach that has been justly levelled at our Lutheran church in Germany, namely, that it collects drop by drop what it pours out with buckets, that is, that while individual heathens become believers in Christ through its ministry, it quietly watches that, for example, here in America, baptized people become believers in Christ. Here in America, for example, some of her fellow believers and countrymen who are baptized either fall away from Christ and go wild or become prey to the enthusiasts and, instead of the healthy Lutheran faith in the Scriptures, which makes the heart firm and certain, they acquire an emotional wavering and swaying faith, which always leaves the heart in restlessness and suspense as to whether it is in God's grace or not.

In view of this undeniably sad fact, I would like to ask our dear synodal congregations, for Christ's sake, to turn not only their intercession, but also the hand of brotherly love, more than before, to their ecclesiastically neglected German fellow believers here. To this end, God gives us two clear hints and pointers from outside. First, missionary Clöter in Gabitawigama, Minnesota, had to flee from the hostile Indian onslaught, after this station had never actually been one; for only sparsely had the missionary opportunity to come even into outward intercourse with the *Chippeway's* and to take possession of their language. On the other hand, however, God has also sent us 10 young brethren, recently sent over

by Rev. Brunn, who will probably be sent out in a short time, God has significantly strengthened our teaching and military forces for the operation of the inner mission. Traveling preachers, however, require horses, and these, along with saddles and equipment, cost money. Where do we get this? Certainly nowhere else than from the treasure of faith and love in your hearts. Our dear Lord Christ, as the good shepherd, has followed many of you who came over here in unbelief and in the pursuit of money and possessions, and has blessed you twice, firstly by giving you true faith in Him through the pure and truthful preaching of His word, and secondly by making many of you, who were poor day laborers in Germany, into wealthy and prosperous men here. Therefore, it is only right and in accordance with faith and love that you should be grateful to your faithful Savior by doing to others as Christ did to you before and by showing love to them. May God do this for the sake of Christ, amen.

Fort Wayne, October 30, 1862.

W. Sihler.

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## To the ecclesiastical chronicle.

**The "Lutheran's" motto: "God's word and Luther's doctrine, perish now and never".** This motto has always been a great thorn in the side of all swarm spirits, half-believers and unbelievers, and has been blasphemed by them with just as much incomprehension as poisonous malice. However, no one has ever been so furious about it as an unnamed contributor to the Reformed church newspaper of Chambersburg, Pa. did in the number of October 23. Whoever wants to convince himself of what true Zwinglian spirit is, should read the lashing out \*) that is found in this number, formally against that motto. In it it says, for example: "By placing Luther's teaching next to God's Word, as they do, the Lutherists clearly show that they do not mean the Word of God in Luther's teaching (!), but just what Luther as such produced from himself, and be it about the Word of God or quite apart from it." It is hardly to be assumed that the writer would have taken these ab-

\*) We therefore find in the essay the genuine Zwinglian spirit, because once Zwingli, even before Luther had written only one word against him, in his writing "of the true and false religion" called the Lutherans because of their belief in the Lord's Supper secret "carnivores and a dumb elate of men, their doctrine godless, foolish and monstrous, which belongs to the cannibals (man-eaters)," (S. Oowwevt. æe ver" et t. rel. p. 238. 246. 256.)



He must know that the Lutherans consider Luther's teaching contained in his writings to be as imperishable as the Word of God contained in the Bible precisely because they believe and know that Luther's teaching is as imperishable as the Word of God contained in the Bible. He must know that the Lutherans consider Luther's teaching contained in his writings to be as imperishable as the Word of God contained in the Bible precisely because they believe and know that Luther's teaching is not Luther's own product, but nothing but the Word of God taken from the Bible. But people, like the blasphemer in the Chambersburg church newspaper, who are always learning and never come to knowledge; such unfortunate skeptics (doubters), who believe that no man at all can come to the knowledge of pure truth; who, when someone professes to have found the pure unquestionable truth, then mockingly exclaim with Pilate, "What is truth?" i.e., "Go to me with your truth! Everything wants it, and no one has it! It is everywhere and nowhere! - Such people are naturally terribly annoyed in the deepest depths of their souls as often as they have to read that the Lutherans really profess to have found the pure truth in Luther's teaching, and in order to get rid of this troublesome testimony they set about first distorting and then blaspheming the confession of truth. For the identification of the spirit by which the writer of the aforementioned blasphemy article is driven, we will share only a few samples of his style, which will hopefully suffice. He writes that in our "body and slogan we elevate Luther to the throne of majesty on high" and make him "a kind of God next to God;" our "little saying is a great blasphemy" (blasphemy); we make Luther our "household idol;" "If Luther would rise again and "come into the Mississippi valley, "" he would "ask the Father to prepare for us idolaters the lot of Korah's pack," would not "recognize us as his children, but only see his apes in us," "under the thunderbolts of his sermon we Luther apes and after Luther idolaters would lose sight and hearing;" "Finally, the kind man declares that he knows well that if we are told the truth by a reformist, we will oppose him with "ears of asses and oxen." Everyone can see that it is impossible to fight with such an opponent. Such an opponent is only interested in selling his vulgarities and satisfying his hatred. If this were not the case, we would not be able to offer a sincere

\*) Because the Zwinglian blasphemer knows how hated just the Missouri Synod is by all the world, by the obvious enemies of the Lutheran Church no more than by the false brothers of Latin name, so he poses as if only the Missouri Synod had that motto; while our motto, however, was only very much enthused by the false brothers; but already for a long time also by them, namely by the Lutheran Herald and the Lutheran Church Messenger. The Zwinglian writer, or at least the editor of the ref. church newspaper, knows this quite well.

If our opponent were to take offense at our motto, he would simply ask us to name something that Luther preached and wrote as his "doctrine" and asserted to the end, which would not be the pure and honest Word of God itself. Our opponent would then search in vain for the word of men in Luther's teaching and would therefore finally have to confess with us himself: Yes, truly!

God's word and Luther's doctrine perish now and nevermore, that is, God's word perishes now and nevermore, and because Luther did not teach man's word but God's word, we Lutherans believe and know that therefore Luther's doctrine will also perish now and nevermore, even if all of Luther's books and all those who call themselves after him were burned and even if his name were erased from the memory of men forever. Of course, the reformers cannot say this about their Zwingli and Calvin, they know that, and that is why the dishonest among them become so incensed when they see how cheerfully the Lutherans profess the teachings of their noble champion as the word of the living God Himself. But even if such fellows burst with rage, it remains so: God's Word and Luther's Doctrine Perish Now and Nevermore.

**Missionary E. R. Baierlein**, who labored for a number of years among the Indians of Michigan, and in recent years, having returned from the East Indies, lived in Leipzig, returned to the East Indian mission field in August.

Unfortunately, **Pastor Richmann** has succumbed to the unheard-of hardships of life in the field and has therefore already received an honorable discharge from his field chaplaincy at his request in view of his shaken health.

Resignation of a Baptist preacher. Eight years ago, the Lutheran preacher Ringsdorf joined the Baptists and became the preacher of a Baptist congregation at Vollmarstein in the county of Mark. On August 17 of this year, the same resigned again to the national church. In his farewell sermon, he explained that the main reason for his resignation from the national church was its corruption and the intention to establish a completely pure congregation in a hurry, which is what the Baptist congregations are supposed to be. Finally, however, after eight years of experience, he realized his foolishness. "The damage that was openly apparent in the national church was hidden here." Sins had occurred here in a more atrocious way than hardly ever in the national church. Therefore, the third part of 240 members had to be expelled. A young man who knew how to tell a conversion story was admitted, but was found to be a hypocrite, while an old pious man was excluded. Thus it seemed to him more and more sacrilegious and lantichristian to decide who should be excluded.

truly believing in heart, who is unbelieving. He hereby publicly and solemnly resigned. As soon as the blessing was pronounced, Oncken, who had come from Hamburg and was the current founder of the Baptist sect in Germany, shouted loudly: "Now I want to speak," and it would almost have come to a stormy, angry commotion in the church if Ringsdorf had not calmly and firmly told Mr. Oncken that he, Ringsdorf, was still the master of the house. The latter had built the church at his own expense. If all Baptist preachers were as honest as the aforementioned one, they would undoubtedly all immediately confess how foolish and presumptuous it is to proceed on the grounds that their congregations are congregations of believing baptized Christians, who must

therefore also necessarily reject infant baptism.

**Saxony.** In Chemnitz, the notorious Pastor Sulze of Osnabrück (a native of Camenz, in the Kingdom of Saxony), who was brought under investigation by the Hanoverian Consistory because of his anti-Christian teachings, was elected deacon at St. Jacob's Church.

**New Calendar Saints.** As is well known, the abolitionists believe that the age of general freedom and equality already striven for by Thomas Münzer and Johann von Leyden and proclaimed by Robespierre has finally dawned. A completely new age, however, naturally also needs a new calendar and a new calendar also needs new saints. The abolitionists themselves have already thought of this, as a local newspaper reports. According to the same, a Reverend Mr. Manning made the remark in a speech held in Boston that "when the curtain rolls up in heaven to reveal the purest saints, such as John C. Fremont, General Hunter, Henry Ward Beecher, Wendell Philipps and Lloyd Garrison" (as is well known, the main heralds of abolitionism) "will be seen as the purest saints in heaven." - But what will the Pope say to this? As is well known, he always canonizes only those who have long since died. Well, in the new age, he must surrender to the fact that mau not only messes with his handiwork, but also far outbids him. By the way, it is important to know how one can become a living saint in the world today.

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### Church consecration.

On September 28, as the 15th Sunday after Trinity, the newly built church of the German Lutheran congregation of St. John in Jackson City, Ja. was consecrated. The dedication took place as usual. In the morning Pastor Schürmann preached on Ps. 84, v. 2 to 4. In the afternoon the undersigned preached on Ps. 26, v. 8.

The old church had been too small for several years, and finally it became dilapidated; therefore, a new church was very necessary. The good Lord made it possible for the above congregation to build a new church in these difficult and sorrowful times.

It was built in gothic style by the master builders Griefe and Weile from Cleveland, and is an ornament of the local area.

May the merciful Savior of sinners, who also entered this church with His Word and Sacrament, remain in it with His grace and blessing and let it be and become a forecourt of heaven. Amen.

Dudleytown, October 28, 1862.

I. G. Sauer, Pastor.

On the 18th p. the 19th of Oct. d. The Lutheran congregation of St. John's in Town Abbot, Sheboygan Co., Wisc. had the joy of dedicating their new church to the service of the Triune God. The dedicatory prayer was offered by the undersigned, the very edifying dedicatory sermon on the consecration gospel was preached by the former pastor of the congregation, Rev. Kolb, and the afternoon sermon was preached by Rev. Stecher.

May the eternally faithful God also expand the life of faith of all who hear His Word in the enlarged church space for the blessedness of their souls and the praise of His holy name.

ell, Sheboygan Co" Wisc. d. Oct. 22, 1862. A. Brose, Rev.

On the 18th Sunday after Trinity, the Lutheran Trinity congregation of Wyandotte, Wayne Co., Mich., which has been in existence for one year, had the joy of dedicating its newly built frame church to the service of the Triune God. The Delreiter Singing Society, together with numerous guests, gathered on a steamer rented especially for this day for the festive celebration. The sermon was preached by the undersigned on the Gospel of the consecration of the church. In the afternoon Rev. Hupll preached on the Sunday Epiphany.

May the Lord also command this young congregation to file and promote the work of their hands in this factory town, which is important for the future. Herm. Lemke, Past.

## Church News.

After Pastor Otto Hanser, with the approval of his previous congregation at Carondelet, Mo., had accepted a regular appointment from the German-Ev. Lutheran Zion congregation in Boston, Mass, he was installed in his new congregation on the 19th Sunday after Trinity (October 26), in accordance with the order received from the Presidio, by the undersigned with the assistance of Rev. M. Tirmenstein into his new congregation.

May the faithful Archpastor, Jesus Christ, crown the work of the dear brother with rich blessings, so that many more of the hundreds of brothers according to the flesh may be awakened from the sleep of sins by the preaching of repentance and forgiveness of sins, and be led to the fold of Christ.

F. W. Föhlinger.

The address of the dear brother is:

llev. Otto Hanser,

56 Onnton 8t.

Loston, ^luss.

After the candidate of theology, Mr. Johann Schneider, had received and accepted a regular appointment from the Lutheran congregation in Aurora, Indiana, he was appointed by the undersigned on behalf of the High Presidency of the Middle District under the assistance of

of the Past. Wichmann on 19. p. Trinit. ordained and inaugurated into his office.

May the dear Lord Christ give this servant of His much grace and blessing for his ministry.

Cincinnati, O., October 27, 1862.

Br. King.

s: Hev. -I. 8elln6Ülor, ^uroi'a, luä.

"The Lutheran Calendar for 1863," edited by P. S. K. Brobst, has just been published. The eager Mr. Pastor Brobst asked himself to equip also this volume in the best possible way and to make it as useful as possible. It was an excellent idea to add a register of the sins of our American nation to the new calendar on the first page. This is followed by Luther as the father of the house in the circle of his own, described in simple words under a pretty woodcut. In addition, there are two articles on the Christian school system and on Christian charity, along with all kinds of well-meant winks and the statistics of the churches calling themselves Lutheran in America. There was one article we preferred not to see in the calendar, and that is the one about Sunday observance. As much as we do not like to blame the calendar, which is also dear to us, we have to call the mentioned article at least very misleading. It does not pass the test of Col. 2, 16, 17 and Rom. 14, 5, 6. A calendar for the whole Lutheran people should only contain what cannot cause concern among true Lutherans. We also take the following from the supplement:

The price of this calendar is here:

5 Cts. single. . . . With postage 6 Cts. 38 " the dozen. "" 50 ,,

75 " for two dozen. "" HI.OO.

K3.00 the hundred. "" K4.00.

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K12	"	500	"
,H23	"	1000	"
K44	"	2000	"

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We cannot send calendars on commission, because those that would remain after the time for selling calendars is over would also be of little value to us, and we cannot be expected to assume all risk and bear all possible loss alone, even if the price is fair.

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Mau addressire the orders:

Rev. 8. X. Lrodst.

Above calendar is also available at undersigned.

L. Vvkening. St. Louis, Mo.

## Receipt and thanks.

For the proseminar in Germany received from Past. Penalties at Watertown, Wis. 41.00- through Cassirer W. Meyer at Fort Wayne 419.38

C. F. W. Walther.

For the California Mission

received from John Derg 41,00 C. F. W. Walther.

For Past. Hoffman" in Geldern received 31.00 from John Derg - from Past. Ruhland in Wolkotsville, N. A., 31,10C . F. W. Walther.

For Past. Röbbelen

Received at Lh. Schultz's wedding in Wolkotsville collected \$1,10C . F. W. Walther.

For poor students

Received from Kastner at Stockten, Wis., KIM -from Tou- saint at Philadelphia, Pa., 31.00- collected for Nassauers at infant baptism by G. Laitsch, Ehieago, Ill, 32.06 -for same from Mrs. Hehler at Gleneoe, Ill, 50c. -by Cassier W. Meyer at Fort Wayne 313.02 -from congregation at Altenburg, Perry Co, Mo. for Nassau arrivals 45.75C . F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

From the parish of Mr. Past. Schliepsick: Bon Hoinr. Sievers 1(0 U> flour and 1 side piece; A. Sievers 100 L flour; W. Sievers 2 side piece; A. Tcbuaart 1 shoulder; Past. Schliepsick 1 side piece; I. G. Schla- genhauf 41.25; I. Fahdrich 50c.; Eh. Fischer 50c.; I. Hügli 25c.; A. Schöhn 41; I. Strebt and I. Maag- ler's wedding 42.50; I. Strept 50c.; I. Maagler 50c.; 3rd Lichl N, I. Max 42.

By Mr. Past. Trautmann from the communion fund of his congregation cash 412.

From the Dreicinigkeits District of this parish by Mr. Past. Schaller for poor students 410; and likewise from the women's association of the same district 41.

From Will). Gicseking from Hrn. Past. Klaus parish: 1 barrel of apples, 2 barrels and 2 tubs of cabbage, 2 tubs of yellow and red bc reuben, 1 bucket of tvmatoes; from another member of the same parish: 3 bush. Potatoes; from another member of the same community: 6 bush. Potatoes and 60 heads of cabbage.

From the Immanuel District of the local community: From Mr. Christ. Heinz, after he has already given us a large cooking stove at least 420 cheaper than it was offered for sale elsewhere: 1 coal stove worth 49, and 6 Kobleneimcr G 41.

From the gardener Jüngel here: 1 barrel of apples and 1 barrel of soup herbs, half of the latter from his brother-in-law Mr. N. Jüngel.

From the congregation of Mr. Past. Wagner: 2 peck beans, 1 peck dried apples, 39 Bush. Potatoes, 417 wheat flour, 4 Bnsb. wheat, 13 side pieces and 1 school- ter, 4Bush. Welschkorn, 14 pieces Kräutkvsssc, 2 bags of apples and baar 4>8.

By Mr. Past. Dorn von Will). Pohlmann from his Bethlehem parish: 4l baar.

From the congregation of Mr. Past. Fick, namely: From G. Flick 1 ham, 2 bush. Potatoes; H. Rcitz 2 B. Apples, M. Eberhardt 1 D. Potatoes; I. Eberhardt 4 B. Beans, 1 ham; G. Geiseln 1 sack cabbage; A. Schrüppcl 1 barrelchcn lard; C. Eckhardt 2H B. potatoes, 3 B. sweet potatoes; A. Estcrlein 1 B. Potatoes; L. Kalbfleisch 2 B. Potatoes, 1 B. sweet potatoes; C. Am- brosins 5 b. Potatoes; H. Albrecht j B. sweet potatoes,

2 pieces of meat; G. Richter 2 b. Potatoes; I. Wendler ' 1 bag of flour; Neivenberger 1 ham; C. Arndt 1 b. Potatoes; G. Wittmann 1 sack of flour, 5 B. Potatoes, 2 shoulders; Mrs. Wittmann 2 gal. Apple butter; G. Lauenhardt 3 B. Potatoes, 23 cabbage heads; Hoffmann z B. rothe Ruben, 1 B. Potatoes; Fr. Große 4 B. Aepfelschnitze; Eh. Sudbring 1 B. Kartoffeln; Schuricht 1 sack flour; M. Albrecht z B. Aepfrlschniße; N. N. 1 pot of lard; Fr. Bonn kl; Pechtold 50c.; A. Junkhans ri; C. Eigenbrodt -2; Rev. H. Fick 50c.; G. Richter 50c.; Gotthold Richter 50c.; Mrs. L. Richter 50c.;

I. E. Kalbfleisch 50c.; Ch. Blum ri; C. Hiller ri.

Bon Mr. Müller Kalbfleisch dahier: 6 barrels of flour.

From Mr. Past. Klaus: 1 barrel of apples.

Dom women - association of the Drrieinigckts district of local community were donated during the year: 4 Dtzd. Busrnhemden, 6 sheets, 5 QuiltS, 3 pairs of socks, 2 pairs of cloth pants and 2 double woolen blankets.

From Mr. Chr. Kasten from the Carlinville community through Mr. Steinmeier here: 17 td of bacon.

From the congregation of Hm. Past Klaus: from the gentlemen: Aowert Z Bush. Potatoes and 11 Krautköpfr; schoolteacher Barthel 1 pot of pickled cucumbers; Ennebrock ri baar; Lesthe ri baar; N. N. 25c. baar.

From the branch parish of the Hm. Past. Fick: 20 Bush potatoes.

By Hm. Past. Ruhland from his parish, WollcottSviller r3 for the married Brunnian pupils, and P6 haar, Collecte at the Harvest Festival, for poor students.

By Hm. Past. Schaller from Mrs. N. N. here: 1 package of shirt jugs with all the necessary accessories for the Brunnian pupils.

Through Mr. Past. Hfort by Mr. Fröhlich in Dillage Creek P. O., Ja., P2 baar, for poor students.

A. Crämer.

## Gifts for the Concordia College budget to Fort Wayne, Ind.

With heartfelt thanks certified rmpfangrn: From Past. Werfelmann'S Gem.: 5 side piece! and 5 bushel grain.

From Past. Stephani Gem.; Don Wittwe Brück 25 Kpf. Cabbage; from Mr. T. Brett Müller 1 sack of oats, 1 sack of grain, 1 sack of meringue, 1 sack of red beets, 1 sack of white beets, 2 sacks of potatoes.

From the collection of Mr. Past. Fritze: Don Hrn. Fohlina a Dirltel beef.'

From Past. Jäbker's Gem.: 3SackKom, 3Sack Roaqm, 1 Sack Potatoes, 1 Sack Wheat.

From Past. Bode's Gem.: From Hm. Lühmann 25 head of cabbage, baar ri; from Mr. F. Gerke 2 quarters of beef; from F. Meier 2 sacks of grain, 30 head of cabbage; from Mr. Volmer 1 quarter of beef.

From Dr. Siehlkr's community: Don W. Meier 1 quarter of beef; from Miss Sophie and Louis Stark <A ri; from some members of the community a new car worth \$70.

F. W. Reinke, property manager.

## Went along r For Synodalcasse:

From the filial parish of Hm. Pastors Husmannr	2,38	""	congregation	"" Stephan 5,30
" " Branch comm.	Husband	3.82		
"" St. John's congreg. hm. Past. Engelbert9	,95			
" " " " Reichardt	10,00			
"" Gemeinde Hrn. Pastor Stephan-....	6,00			
"Mr. E. T., from the community of Mr. Pastor Zage!	20,00	" "	Past. Reichardt	2,0t)

## Collected for the same fund at the Synod:

From the comm. mr. past WamSgans	70,00
" Hrn. Past. Wamsgans 2	,00
" of the Gem. Hrn. Past. läbker	73.31
" the schoolchildren of the same parish	2.34
" Hrn. Past. läbker	1,15
Collecte der St. Petri-Gemeinde Hrn. Pastor Friede-	
rich on thanksgiving	7,00
Collecte der EmanuelS-Gem. Hrn. Past. Friedrich ...	2,80
From Mr. Past. Friedrich .....	7.. z
" the Gem. Hrn. Past. Zage!	16,03
" Hrn. Fr. Schröder dertelben Gemeinde	2,00
" of the Gem. Hrn. Past. Bode	10,00
" Hrn. Past. Bode	1,00
" the comm. mr. past. Schumann inKendalville	8.35

" DeKalb Co.

namely: by A. AhrmS25c., H. AhrenS37c., P. Prvr ri, H. F. Höriger ri, H. Ahrens sen. ri, W. Rustdörfer S5c., W. Henke 30c., I. Ries 50c., I. Gohring ri, I. G. Mertz S5, M. Schumann r2, M. Mertz P2, I. F. Schumann ri, Mrs. Hartmann ri, H. Hartmann H3.50, together 20.1'.

"Hrn. Past. Schumann'	2,01
"" Swan 2.0(	
Mr. Past. Kunz	1,4;
Don of Trinity S comm. Hm. Past. Daib	12,68
"" Jacobus-	11,75
"" Parish Mr. Past. Kunz	5,58
" of the Gem. Hrn. Past. Merz	13.68
"" Stürken 6,1)0	
"Mr. Past. Stürken	1,00
" " Teacher Schriebrs	1,00
By Hm. Past. Werfelmann by E. Ph. Ger-	
man P3, from F. Sch. ri, together	4,00
From Hm. Past. Werfelmann	2,00
"of the ZionS-Gem. Mr. Past. Werfelmann	7,00
" " Wem. Mr. Past. Lindemann154	,00
" Mr. Past. Lindemann	2,00
" of the St. JohanniS-Gem. Mr. Past. Engelbrecht 4,16	" " " Paulus- ,, "" 1,40
"Mr. Teacher Hütter	1,00
" of the Gem. Hrn. Past. Swan	46,60
" Hrn. Past. Kühn	2,00
"" Seul 1,00	
"" Engelbrecht	1,00
"" Tramm	

1.00		
" of the comm. in Lavorte	4.05	
" " " Milwaukee	2.50	
Through Hm. Past- Klinkenberg by Mr. I. D. Strohe 1,00		"Village mryer-- 2,00
Don Hrn. Past. Klinkenberg	2,00	
" "" Hartmann-	1,00	
" of St. Peter's parish Mr. Past. Rolf	4,00	" Hrn. Past. Rolf 1,00
"" Schöneberg	3,00	
"" Teacher Rocker	1,00	
"" Past. Heitmüller	1,00z	
"" Husmann	1,IX	
"" Joh. Lunz	1,00	
" of the Gem. Hrn. Past. Ernst	5,07	
" Mr.		
Past. Ernst	1,00	
/ ""		Buhler
1,00		
"" Surplus of the travel expenses of		
bothm communities	3,0o	
Hm.		
Past. Wichmann	1.00	
"" Teacher GilS	3,00	
" of the comm. mr. past.	Eirich	11,00
" Mr. Past. Eirich	2,00	
"" Salmann	1,00	
""	2,00	
"Teacher Schmidt	1,00	
" of the Gem. Hrn. Past. Rinkrr	2,30	
"Br. Rolf by Hm. Past. Ernst	4,00	"" Teacher Brauer 1,00
"" Past. Oestermeyer	1,00	!
"" Prof. Fleischmann	1,00	
"" Past. Stubnatzi	1,00	
""A. Horst^	1,00	
""Stephan 1	.00	
"" Rinker		
1,00		
""Ruprecht	1.00	
"" Use! 2,00		
"" Zaget 1.00		
" of the Gem. Hrn. Past. Nutze!	8,00	
""Horst 5.00.		
""Fritze 24,00		
" Hrn. Past. Fritze himself	1,00	
"" Fricke "	1,00	
"" Daib "	2,00	

### For teacher salaries:

Don of the comm. Mr. Reichhardt	2,21	
		Received at Synod.
Don of the Gem. Past. Sauer	30,00	
"Mr. Past. Sauer	1,00	
"" Teacher Nolting--	1,00	
"" Fr. Rolf byMr. Past. Emst	4,00	
"" Past. Cobbler	8,00	

### For Synod Mission:

Collected by Mr. Past- Sruel at the wedding of Hm. Fr. Kuhlmeier collected	3.25	
By Mr. Past. Sruel by Mr. Hrrmeyer		1.00 Received at the Synod:
DonderGem		Hm. Past. WamSganS 10.00
"" St. Petri-Gem. Mr. Past. Friedrich	-1,30	
"" Drrieinigk.- "" Daib 6.43		
" " St. Jacob's-" "" 3.42		
From the Missionary Memorandum of the Congregation of Mr. Past. Swan 5.58 By Mr. L. Ph. German of the Gem.		
Werfelmann	1,00	
"two members of the ZionS-Gem. Mr. Past. Werfelmann	3,00	

### > For the verwittwcte Prof. Biewend:

Don of the comm. Hm. Past. Swan	received at synod >	36	.73
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### ! For the general presiding officer

'	received at the synod:	
> From the Gem. Mr. Past. Oestermeyer	2,00	

### ' For poor students in St. Louis:

From St. John's comm. in Canal Fulton, Hm.	
Past. Bühl	-3,00
"dear women from the Dreieim'gkeits - community	
Mr. Past. Daib, an Baar	10.02

### For the coëge sckmldentilungscaffe in

### sSt . Louis:

) Don N. Zelt from the Gem. Past. Köstering	5,00	) , Mrs. Gerke ans der Gem. Past. Bode 1,00	! "3. and F. Wolf 2,00
From Mrs. Horriger the Gem. Past. Schumann	1,00	" " Maria Hartmann, Gem. Past. Schumann 2,00	" " Christiane ""2,00
"F. Sch. der ZionS-Gem. Past. Werfelmann-- 4,00	" Mrs. Past. Mathilda Heidtmüller	1,00	

### For the church building in Leavenworth:

Don of the Gem. Mr. Past. Köstering13	.00
" " in Fort Wayne	50,00
"Mr. C. Ph. Germann of the comm. past. Werfelmann	1,00

"Mr. G. W. of ZionS-Gem. Past. Werfelmann 1,00 " " F.Sch.,, 2,00  
 " of the Gem. Hrn. Past. Oestermeyer 1200  
 " " " " Nail 7,06

### For inner mission received at the synod:

From the Gem. Mr. Past. Zigel 28,00  
 " " " " Schumann, DeKalb Co. 4.35

By Mr. I. F. Spannagel at the wedding of the

Mr. Ph. Baumann collected 3,20

From Mr. F. Sch. of the comm. of Mr. Past. Werfelmann 2,00 " emrm Ünanntderder Gem. Hrn. Past. Klinkenberg 1,00

"Mrs. Wittwe Reiter of the community Mr. Past. Oestermeyer 5,00

**For the pastor and teacher Wittwen coffee:** From the Gem. Hrn. Past. Schumann, DeKalb Co. 3,00 " Hrn. Past. Schumann himself 2,00

### For poor students:

From the I. Women of the DreieinigkeilS-Gem. Past. Daib 8 cut woolen rugarn, 1 pair of woolen stockings.

" of the JacobuS comm. Past. Daib: 8 CutWollrngarn.

" the I. Women of the Jacobus-Gem. r3 ,15

"an unnamed person of the Jacobus-Gem. 1,00 " Mr. John Mönning 1,00

### For Mr. Past. Röbbelen:

From F. Sch. the Gem. Past. Werfelmann 2,00 „ Hrn. Past. Fricke- 2,00

" " H. Soul, Indianapolis 1,00

" " Past. Kühn 2,50

### For the Nassau-Missson:

From the St. Johannis-Gem. Mr. Past. Engelbrecht 7,38 " Hrn. D. Haag der „ „ Heidtmüller 2,00

### For Mr. Pastor Sommer:

Bon F. W. Reinhardt of the Gem. Past. Engelbrecht 2,50 " Mrs. Wrrkhnmer " 1,07

" Eli Drusche! 1,00

„ Mr. Past. Engelbrecht 1,00

„ Hatmann 1,00

„ Bold 2,50^

### For Mr. Past. Hoffmann: ' 1

From Mr. Vondrau- 1,00

Collected by Mr. Vonderau on the Sy "de:

By Mr. President WynekenA 1.00 " " „ Wm. Griebel!----- 1,00

" „ Past. Horst 1,00

„ „ Mees 1,00

„ „ Mr. Buechner 1,00

" an unnamed 1,00

Wm. Meyer, Kassirer middle districts.

## Sermons

about the

## Sundays and feast days - Gospels

des'

## Church Year

; together with

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l'ietsoümLnn, teacher

2Hsveoelr

Oo., III.

DRoelc IsiLuä, III.

No. P. Noeller eure ok Rev. O. Nennielce

# Volume 19, St. Louis, Monday, November 26, 1862, No. 7.

## **Sermon on the Feast of the Reformation,** October 31, 1862 , delivered by

G. Schaller.

Text: Revelation John 14:6, 7:

And I saw an angel flying in the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people, saying with a loud voice: Fear God, and give glory to Him, for the time of His judgment has come, and worship Him who made heaven and earth, and the sea, and the fountains of waters.

I. N. J.

Beloved in Christ! Today it is three hundred and forty years since the blessed Father Doctor Martin Luther posted his famous five and ninety sentences on the castle church at Wittenberg in Saxony and thus, without even suspecting it, made the beginning of the blessed work of the Reformation. We celebrate this day with joyful hearts and offer God the sacrifices of thanksgiving for the unspeakable blessing that through the service of this faithful servant He has delivered us from the spiritual captivity and terrifying darkness of the Pabst. Whoever knows the history of the Reformation even superficially will have to count it among the great divine miracles. Already more than a hundred years before Luther, the need for the

The need for church reformation was generally and deeply felt. When in 1409 a so-called General Concilium gathered in Pisa, the archbishop there read from the pulpit a decree which stated, among other things: "We Cardinals assembled at Pisa promise to God, to the Roman Church, and to this Concilium, that if one of us should be elected Pope, he will not let the present Concilium depart until the necessary, thorough reformation of the general Church, both at the head and at the members, has been accomplished." Because, however, in spite of this solemn promise, no reformation had taken place at that time, five years later the Concilium at Costnitz again and repeatedly declared that it had assembled in the Holy Spirit to rebuild the Church of God. Five years later, the Concilium at Costnitz again and repeatedly declared that it had gathered in the Holy Spirit to reform the Church of God in its head and members. Likewise, seventeen years later, the Concilium at Basle declared at its very beginning that it had been assembled for a reformation of the general church at head and members. But what was so ardently desired and generally recognized as an indispensable necessity, the Reformation failed to materialize; the evil was too powerful, it mocked all remedies of physicians, it mocked all concilia. It was as if one could hear everywhere in the air the sound of the words: "Who is like the beast, and who can war with him?" Huss, Jerome of Prague and others experienced what it meant to argue with the beast. After so many futile attempts, almost no one had the slightest idea of what it meant.

The greatest hope that there would ever be a Reformation. And behold, God's hour struck. What was impossible for all conciliarities and all men, God did through a monk who until then had remained completely hidden and unknown, and from whom one would have least expected such a work. For what was a little monk in his cell against such a tremendous and terrible power as that of the papacy? And yet, God willed it so; the monk was to do it, he was chosen by God for it and made as it were untouchable, and he did it. Equipped with the power and might of the Holy Spirit from above, he unmasked the Antichrist and fought victoriously with the beast and his followers. The light shone forth in the midst of darkness and no one could dim it. Yes, praise be to God, it still shines to this hour and those who have it sing with joy: "God's word and Luther's teaching now and never perish.

So you already count three hundred five and forty years? the adversaries call out to us with scorn; truly a glorious age for a new church! But say, where would you Lutherans be, where was your vaunted Lutheran church before Luther? You are evidently a new sect, and owe your existence only to the heresy which you cherish; you have fallen away from the true catholic and universal church, how dare you call yourselves a church?

What do we want to answer to this? Did Luther really bring us to a new church, did he bring us away from the ancient apostolic church?



If we have been torn loose, if the bond between us and the apostles and the prophets and the whole orthodox Christianity has been cut, then weave us! Where is our hope of salvation if we are no longer members of the spiritual body of Jesus Christ? If we have a different faith than the apostles, a different doctrine than the believers of the Old and New Testament, we are lost! But praise be to God that we can boast in our work: "God's word and Luther's teaching forgive now and never," praise be to God that Luther's teaching is nothing other than the pure gold of the divine word pulled out of the rubble of papist errors and human statutes. Who is Luther? He is, as no one who recognizes the miracle of the Reformation will deny, the angel with the eternal gospel, whom John in Revelation sends flying through the church sky at the time of the dark papacy, and who proclaims with a loud voice not a new, but the ancient, eternal gospel on earth:

**Luther did not found a new church through his Reformation, but restored the doctrine of the old apostolic church in its purity.**

For 1. the papacy, which fell through the Reformation, was not the old church, but an innovation of the Antichrist;

The Lutheran Church, which came into being through the Reformation, is the true, ancient church of the prophets and apostles as far as its doctrine is concerned.

#### I.

By the papacy we do not mean the Roman church as it was at the time of the apostles, and as it remained later on the basis of the apostles and prophets, for we know very well that there have always been and still are true believers and chosen children of God under the papacy; but by the papacy we mean that arrogant general church regiment of the Roman bishops, by virtue of which they claim to be infallible judges in matters of faith and overlords of all churches in Christendom. Cardinal Bellarmine is not afraid to say: "If the pope were mistaken, that is, if he commanded vices and forbade virtues, the church, if it did not want to sin against conscience, would be obliged to believe that vices are good and virtues are evil. One cannot deny that the papacy is thus correctly drawn and vividly painted in its own colors; but it is also certain that this power is a tremendous presumption, a frightening innovation, of which neither the holy apostles nor the Church after their deaths were aware. Neither the holy apostles, nor the church after the time of the apostles, nor all of Christendom for six hundred years after Christ knew anything about it. If it were true what some papists pretend, that no one can be partaker of the eternal life of joy in heaven, who does not consider the pope to be an infallible overlord of the general church and submits to him in the most humble way, it would be extremely difficult to comprehend, Why our faithful Lord and Savior, who revealed to us the entire counsel of God for our salvation, did not direct the members of His spiritual body to the pope as the guideline of faith and the indispensable means to salvation, why He did not reveal one word, not one syllable about this, but rather testified everywhere to the opposite. We read that more than once there was a quarrel among the disciples about which of them should have the preference, who should be first and supreme. Then Christ could have decided the dispute forever and said, Peter shall be your chief. But behold, just the opposite the Lord says: "The worldly kings reign, and the mighty are called gracious lords; but ye not so, but the greatest among you shall be as the youngest, and the chiefest as a servant," and thus gives the most explicit command that none of them should set himself up as chief and reign over the others as pope. He says in another place, "One is your Master, Christ; but ye are all brethren." The Lord said to Peter, after he had made a glorious confession of Christ in the name of all: "You are Peter, and on this rock I will build my church. I will give you the keys of the kingdom of heaven." But if Peter had understood these words of the Lord as the pope interprets and tortures them, how could he have put Christendom into such confusion and conceal from it that he had been appointed as the general head of the church, and that therefore even the bishops of Rome after his death should be considered the unmistakable visible head of all Christendom? Why did he not cause the author of the Acts of the Apostles to give notice of this? Or does the book of Acts, which describes the foundation of the Christian church, contain any information about the papacy of the apostle Peter? There is not the slightest mention of it. Nowhere and never does Peter call himself a pope, not even at the first apostolic council at Jerusalem, where it would have been time, without a doubt, to mention something of the Petrine pontificate and to give an example to future councils by exercising papal supremacy. But Peter, far from claiming that it behooves him to confirm the decisions taken there, allows it to happen that, without mention of a pope, the synodal decision is introduced with the words: "We the apostles and elders and brethren." Even in the following there is so little trace of papal presumption that long before Luther Gerson made the remark that one reads in the Acts of the Apostles of four general conciliarities, but that they were by no means appointed by Peter alone in a certain supremacy, but by the common concord of the church. Everything that Peter does in his office, he does not do as a pope, but as an apostle of Jesus Christ; he derives all his actions from the apostolic dignity,

The apostles had received with him, without referring in the least to a papal supremacy. At the election of Matthias he spoke, but as an apostle, saying: "Judas was numbered with us, and had received this office with us. Matthias was then "assigned to the eleven apostles," which puts Peter in the same line as the other apostles. Even that glorious sermon on the first Pentecost of the New Testament was preached by Peter not as a pope but as an apostle, for he appeared with the eleven and was therefore the twelfth.

In his letters he calls himself the apostle of Jesus Christ, the fellow elder and witness of the sufferings that are in Christ, and exhorts all the elders and bishops to feed the flock of Christ, not as those who rule over the people. The rest of the apostles speak in the same sense. The Lord Himself gives the keys not to Petro alone, but to all the apostles, even to the whole church, when He says: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

Search all the gospels, all the letters of the apostles, the whole New Testament, and you will not find a trace of a papacy, as an order of Christ, but everywhere the opposite.

Thus not only one hundred years, two - three hundred, but six hundred years passed, and still nothing was known about a papacy. Only after six hundred years, at the time when Mubammed rose, the Antichrist also arose and this innovation contrary to the Scriptures arose, which caused so much sorrow and heartache to the Church of Christ and brought it to the brink of destruction. Therefore, Luther uses history as a proof against the legitimacy of the papacy when he writes: "It is very easy to prove that the pope is not the supreme and head of Christendom, or lord of the world, over emperor, concilio and everything, as he lies, blasphemes, curses and rages in his decrees, after the infernal Satan drives him; for he himself knows well, and is as clear as the loving sun, from all decrees of obsolete conciliarities, from all histories and writings of the holy fathers, Hieronymi, Augustine and Augustine. Hieronymi, Augustine Cypriani and all Christianity that has been before the first pope, called Boniface III, that the Roman bishop has been no more than a bishop and still should be. And St. Jerome may freely say: all bishops are equal, all heirs of the apostles' chair, and sets examples, that a bishop of a small city is equal to the bishop of a large city, as Eugubii and Rome, Regii and Constantinople, Thebes and Alexandria; but that one is higher or lower than the other, makes one bishopric richer or poorer than the other, otherwise they are all equal to the apostles' descendants. St. Gregory, when it was offered to him by some great bishops, refuses harshly, writing that none of his ancestors had been so presumptuous as to have such a title.

In short, he says that no one should call himself the supreme bishop of all Christendom; just as several decrees say that even the Roman bishop, although he may be the greatest, should not be called the supreme bishop of all Christendom. Such is the public, certain, probity. This is also the work in broad daylight; for he has never been over the bishops in Africa, Greece, Asia, Egypt, Syria, Persia, etc., nor will he ever be; indeed, at that time he did not have the bishops of the Welsh country under him, especially Milan and Ravenna. This Gregorius was the last bishop of Rome, and after him the Roman Church has had no more bishops until this day, nor will it have any more, unless there is a miraculous change, but only popes.

But how did it happen that after Gregory, that is, six hundred years after Christ, the papacy arose? Wickedness had been stirring for a long time, already in the time of the apostles, and afterwards more and more, until finally the child of corruption, the man of sin, was revealed. Gregorius was succeeded as bishop by Sabinianus, and after a year and a half by Bonifacius III, who, with the emperor's assassin Phocas, at last really had the title of a general bishop, i.e. a supreme over all the bishops in the whole world, or a pope. When the bell was cast, the disaster began. According to the history of the world, this is the true origin of the papacy, the power and the kingdom of the Antichrist. After the Lord Christ had ruled His Church through the Gospel for six hundred years, the abominable one, who exalted himself over everything called God or worship, sat down in the temple of God, in the Church of Christ, as a god and pretended to be God. It is therefore evident that the papacy which came about through the Reformation was not the old apostolic church, but an innovation of the Antichrist.

## II.

The Lutheran church, on the other hand, which came into being through the Reformation, is, as far as its doctrine is concerned, the true ancient church of the prophets and apostles. It is already evident from the word "Reformation" that it is not a question here of the foundation of a new church, but only of the restoration of the old one; for Reformation means restoration, improvement, renewal. If a golden coin, which has lain underground for many years and has become completely unrecognizable, is carefully cleaned and given back the shine it had at the time of its minting, or if a dilapidated building, unfilled with filth, is cleaned of filth and given a new roof so that it becomes livable again, as it was before, then what the word reformiren means happens. No new coin is minted, nor is a new house built, but the old one is restored to its original form. Luther did nothing else by his reformation. He has changed the old, golden coin of the divine

He has again polished out the Holy Word, which had become completely unrecognizable under the rubble of errors and falsifications, and brought it back to the glorious splendor it had at the time of the apostles; he has again swept out the house of the Lord, which had been so horribly damaged by idolatry and the theft of human beings. He has restored the beatific doctrine to its original purity by God's wonderful and quite extraordinary grace. No new, unheard-of, false, but the ancient, the eternal gospel this angel had in his mouth and proclaimed it with a loud voice on the face of the earth. Thus the Lutheran Church was founded, which differs from the old apostolic church in nothing but time. We will now show this with some examples, with some main teachings of the church, which were corrupted in the papacy and were brought back to their original purity by Luther.

In the papacy, the teaching of the Scriptures was completely obscured. They declared the Scriptures to be obscure, so that no one could see the way to salvation from them, to be imperfect, so that they would not even be sufficient to instruct a person for eternal life, and therefore they did not want to allow them to be valid as arbiters in matters of faith. Of course, they went even further and claimed that certain unwritten traditions had to be added in order to make it perfect, and that the pope had to be chosen as arbitrator in all religious disputes, because he knew what the meaning of the Holy Spirit was and was the only one who could authentically explain the Scriptures. Luther came along and reformed this article, removing the papal taint so that it would once again shine in unadulterated purity. He reformed the doctrine of Scripture by Scripture and proved that Scripture was clear and distinct in all matters concerning our blessedness, that it was completely perfect and the sole judge in disputes of faith, that the traditions were nothing but figments of human reason, void statutes of men, on which one could not build. As the angel with the eternal gospel, he proved all this powerfully from the Scriptures. He proved the clarity of the Scriptures from Psalm 119:105: "The word is a lamp unto my feet, and a light unto my path." If the Scripture is a lamp, a light, then it must necessarily be completely bright and clear. He proved its perfection from 2 Tim 3:15, 16: "Because you have known the Scriptures from childhood, they are able to guide you under the sun. Because you have known the Scriptures from childhood, they can instruct you in salvation and so on. If the Scriptures can instruct for salvation, if they are useful for teaching, for punishment, for correction, for chastening in righteousness, that a man of God be perfect, that he be qualified for all good works, then they themselves must be perfect and contain everything that is necessary for salvation. Finally, he proved in Gal. 1:9 that Scripture alone, not the pope, is the judge in all matters of faith: "If we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed. For this

is a clear and bright sentence by which St. Paul submits himself, the angels from heaven together with all teachers and masters on

earth to the Holy Scripture. But this was not the only thing that the flying angel shouted through the church sky.

In the papacy, the correct doctrine of the invocation of the Holy Trinity was also corrupted. The Scriptures and the apostolic symbolism show that we worship and worship only one true God in three persons. Scripture and the apostolic symbolism state that we should worship and adore only the one true God in three persons. But in the papacy, the invocation of the saints, especially the Virgin Mary, was added. The stones would have cried out and the wood would have sighed over the atrocious idolatry that was practiced with them. Luther came and reformed this main doctrine as well. He said with Christ: "It is written, you shall worship God your Lord and serve him alone. He cried out: "There is only One God and One Mediator between God and men, namely the man Christ Jesus. He cried out, "My people commit a twofold sin, forsaking me, the living fountain, and making them wells hewn out here and there, which yet are full of holes, and give no water." Yes, with a loud voice he cried, "Fear God and give glory to Him, for the time of His judgment has come; and worship Him who made heaven and earth and the sea and the wells of water."

Furthermore: The old apostolic church knew only of two eternities after death, where the pious were eternally at ease, but the wicked were eternally in pain; it knew only of heaven and hell. The papacy added purgatory as a newfound doctrine. Luther came as the flying angel and reformed these lowest values. He showed from the Scriptures that purgatory was nothing but a little human fiefdom, by which the sour sweat was squeezed out of the gullible, deceived people; the old church was right, there were only two places where the souls of the deceased went, heaven and hell. "Blessed are the dead who die in the Lord, from now on."

Another desperate doctrine in the papacy was that no one could be sure of his blessedness. This religious doubt is neither founded in the Bible nor in the writings of the Fathers. So Luther had to sweep out this papist leaven. He removed all doubt from the poor sinners sitting in darkness and the shadow of death and made them certain of their faith and their blessedness. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. If you believe in Jesus Christ, you will be saved. If thou be a piece of the world, as thou canst not deny, behold, this is the Lamb of God, which bareth the sin of the world."

How damning, furthermore, was the doctrine of indulgences heard in the papacy of Luther's time? Here, priesthood was selling heaven and God for money. How would that be possible, cried Luther, to pay for sins with

Money to atone! "That thou mightest be condemned with thy money, that thou mightest think that the gift of God is obtained by money. And there he began, as the angel with the eternal gospel, to proclaim Jesus in his suffering and death, to expel the blood of Jesus Christ, which washes away the unclean, reconciles sinners to God, to shut out again the languishing souls as a tunnel of refreshment, and to paint before our eyes the crucified One, who asked for our eternal redemption.

How did they torture consciences in the priesthood with auricular confession? There, all the sins that one had committed throughout one's life, and which one could only recall, had to be properly recounted and told into the ear of the confessor. If one concealed only one sin, it was not forgiven. The first church knew nothing of such torture of conscience. Luther, however, purified confession so beautifully that the compulsion of conscience was removed and the other good things about it were retained as a wholesome order. He revealed the abomination of the sacrifice of the Mass, the robbing of the chalice, the praised merit of good works. In particular, however, the three main classes, which were completely corrupted and despised in the papacy, needed a reformation.

How despised was the state of the secular authorities before Luther's Reformation. It had fallen so deeply into the muck that one could hardly recognize the divine image in it. What humble words did not even the most powerful emperors have to give to the pope in Rome: How many, who had a claim to a crown after their birth, had fled to the monasteries out of an erroneous conscience, because the secular state was presented to them as a carnal and dangerous one, into which one could not be blessed without the holiness and merits of the spiritual state. Luther, however, drew this estate out of its contempt, restored it to its due dignity, and made it a right service of God. O how much the secular authorities owe to the man Luther! Furthermore, how corrupt was the spiritual state! Had not the house of the Lord become a pit of murder? Fables and legends of the saints were preached to the people and they were deceived with false imaginary miracles. The clergy were ignorant and led an annoying life. Luther reformed all this, cleansed the house of the Lord, overturned the tables of changers and indulgence booths, drove the priesthood into the Bible, made good Lutheran preachers who now let the blessed voice of the Gospel resound from a thousand pulpits. How happy the household finally became through Luther's Reformation! Before, it was the most despised and unworthy of all; it was weighed down by such a heavy yoke of human statutes that it was impossible to bear. Ignorance had become an impenetrable darkness. No one understood the Ten Commandments, the faith, the Lord's Prayer, all his wealth must be given to the lazy bellies in this state.

The monasteries were not able to provide him with anything but empty shells in return. Luther, however, restored this state and adorned it with the word of God as with pearls and precious stones. He said, "A maid who cleans a stable or carries wood and water into the kitchen, if she does it gladly out of obedience to God and her householder, serves God with it." All these things the angel cried with a loud voice, and no one could gainsay him. All who dwelt on earth heard his voice, and many of them gave glory to God and returned to the old apostolic church and got rid of the abominations of the papacy.

Hardly any doctrine, however, was in such disarray under the papacy as the true main doctrine of the justification of a poor sinner before God. This was the doctrine that Luther had to reform above all, because it is the innermost, sweetest core of the gospel and actually the eternal gospel itself. He was to proclaim this to all challenged, afflicted consciences with a loud voice, with great power, with divine certainty. He himself was led to it through severe trials and tribulations of his conscience. In the furnace of misery, under great terror of God's wrath and judgment, it had to be purified for him as by fire. He sought, as he was not taught otherwise in the papacy, to reconcile God with his own works for a long time and let it sour. He was truly a holy, extremely strict monk who surpassed all in outward holiness. But did he find peace in it, could he satisfy his conscience before God? No, his anxiety, fear, terror and trepidation grew longer and longer. Before he could fly through heaven, the dear angel had to lie in the abyss of hell and learn to despair of all human works, his own virtue, holiness and strength, so that he himself might find his only and highest consolation in the gospel of which he was to become the messenger, so that he might learn the truth for himself, how the poor sinner becomes righteous and blessed before God in vain, out of pure grace and mercy without all merits and works, for the sake of Jesus Christ, through faith. This was what was concealed in the papacy, and thus robbed the consciences of all comfort, namely, the true main doctrine of Scripture and of the old apostolic church, even of the church of the Old and New Testaments. "So then we hold that a man is justified without works of the law, through faith alone," says St. Paul. "Blessed is the man whose transgressions are forgiven, whose sin is covered," says David. All the prophets testify that through the name of Jesus all who believe in Him shall receive forgiveness of sins. This is the true sun of consolation; in it the heavens open, and the Father-heart of God, and since Luther proclaimed this gospel with a loud voice, God was rightly given his glory on oaths, and the papacy with its idolatries and statutes of men was cast down to the ground.

To whom this is not an incomprehensible miracle

If it is true that out of such ghastly darkness such a mighty bright light suddenly shone forth, that out of such debris and filth the old treasure, the old consolation of souls, came to light again, he cannot be helped, for he is blind. Whoever calls the Lutheran Church a heresy and condemns it, let him see if he does not condemn the Church which teaches the mysteries of the Most Holy Trinity and

the Incarnation of the Son of God, the doctrine of God's wrath against inherited and real sins, of the universal grace of God, of the universal atonement of Christ for all men, of repentance and faith in the universal Savior, of the inevitable fruits of faith, of good works, of the converting, enlightening, beatific power of the divine word, of the blessedness of those who fall asleep in faith in Christ, of the condemnation of unbelievers and saints of works, from the writings of the prophets and apostles. Yes, truly, he who rejects and condemns the Lutheran church condemns the true, pure teaching of the divine word and the true, ancient church of the prophets and apostles and pronounces a terrible judgment on his own neck.

Praise be to God for His grace that through the Reformation we have been made partakers of the great treasure of His pure, saving Word. May he keep us in this forever. Amen.

(Submitted by Prof. Brauer.)

## **False doctrine of justification.**

"Christian", the author of those essays in the "Luth. Herald", in which the "false doctrine of justification", which I condemned earlier, is found, has answered. First, he feels deeply offended, personally hurt, his good heart, his "motives" misjudged and despised. He complains: "The way in which the professor chooses to express himself in his aforementioned essay has hurt me, all the more because I am aware that, as far as my motives in writing and publishing those contributions in an ecclesiastical paper are concerned, I do not deserve such a harsh, heartless, heretical and heresy-judgmental assessment and treatment." How can Christian only complain about himself, his person, since he must admit that in my short comment about the false doctrine there is not even one syllable about him, about his person. Christian should know that attacked false teachings do not become right by falsely complaining that one is personally hurt, since every man who can read must testify that the dear person, the dear I, is not even touched with a finger. Injured vanity has no proving power in teaching subjects. - As little as I have somehow offended Christian personally, so and much less have I made him a heretic, neither in a "heretical" nor in a "heretical-judicial" way. Christian should leave such misunderstood *termini technici* to Ludwig. - —

On the other hand, Christian claims that his doctrine of justification is correct after all, and cites the modern dogmatist, Bishop Martensen, as his authority (Christliche Dogmatik, p. 143). But just with this he proves anew how wrong and un-Lutheran his doctrine of justification is. For Martensen's doctrine of justification is papist, is found almost word for word in the *Tridentium* (the Roman Catholic Creed) and is thus almost literally rejected by the Lutheran Creed. The passage Martensen refers to reads as follows: "Justification includes both a positive and a negative moment, which are mutually dependent on each other. One cannot possess the new life in any other way than in a good conscience, which is freed from the consciousness of guilt and divine punishment (Ebr. 10, 22.); and conversely, the forgiveness of sins and the cleansing of the conscience can only be thought of under a real communion of life with Christ, in which his perfection and righteousness becomes the animating factor in the life of the individual (Col. 2, 13). Justification, then, is not based on the immediate reality of the sinner being transformed into a saint and a righteous person, but neither is it based on God declaring man righteous only in an external way, without founding anything new in man's existence. It is based on the fact that the individual is placed in the true basic relationship through Christ and can therefore be considered righteous by God. Just as in the human race Christ is the pure, holy point, in which the Father presupposes the future blessedness of the race, so in the interior of the individual faith is the holy point, in which the Father presupposes the future blessedness of the individual (Rom. 8, 1.). For faith is to be compared to the mustard seed, a small, unsightly, but fruitful seed, which contains within itself a whole fullness of the future. In his grace-filled vision, God sees in the seed the future fruit of bliss, in the pure will the realized ideal of freedom." - From this it is clear that Martensen, first of all, confuses justification and sanctification, even makes sanctification a part of justification; he says: justification includes two moments in itself: w. the new life (i.e. sanctification), b. the good conscience freed from the consciousness of guilt and punishment. Or also:

the forgiveness of sins, tz. the communion of life with Christ (sanctification). In contrast, our Church teaches that justification includes only one moment (Concordia 622): "the righteousness of faith is nothing else than the forgiveness of sins and the gracious acceptance of poor sinners for the sake of Christ's hearing and merit alone. And it literally rejects the Martensian heresy (621): "as it is taught that two pieces or parts belong to the

The righteousness of faith for God, in which it consists, namely, the gracious forgiveness of sins, and then, on the other hand, also the reprobation or sanctification. These are now our newer dogmatists, advanced, light - and life - givers! The same false doctrine is put forward by Martensen in the following, only in somewhat different words: "Justification is based just as little on God's declaring man righteous only in an outward way, without something new being founded in man's existence." How irresponsibly sanctification is again pushed into justification! It is certain that God declares the believer righteous, justifies him, for the sake of something external, something beyond him. For redemption through Christ is certainly something that happened outside of man, and now Rom. 3:24 is written: "We are justified without merit, by grace, through the redemption that came by Jesus Christ. It is further established that God declares the believer to be righteous in an outward way, i.e. that he imputes the sins to him, the "ungodly," but believer outwardly, that is, in his judgment, and imputes the righteousness of Christ to him. The imputation is done by God, on God's side, apart from man, thus externally, Rom. 4, 5: "For he that dealeth not in works, but believeth on him that justifieth the ungodly, his faith is reckoned unto him for righteousness." Rom. 4, 8: "Blessed is the man to whom God imputes no sin." Finally, it is just as certain that justifying faith can never be without love, life, without founding something new in man, just as little as light without light and fire without warmth. It is a dishonor to our highly praised Savior and a diminution of His merit if the ground of justification, the reason why a man is considered justified before God, is placed in the sanctification of the individual, instead of in the suffering, death and resurrection of Christ alone. And this is what Martensen does when he asserts, "Justification is based on the fact that the individual is placed in the true fundamental relationship through Christ and therefore can be considered righteous by God." The *Tridentinum* teaches quite the same thing (Sess. vi. 6. viii.): 6um vero upOdtolus äleit, gugiüeuri kominom per üstem et Zrrrtw, en, verdu. in eo 8ensu intelliZeustr sunt, ut per lläem iäeo justiüeori <1ie:unii8, huiaüäes 68t kuwauae 8uluti8 initmw, kumlweutum, rustix OMUI8 guZtiüeatjouiz, 8iue czuu iinp088i-

dile 68t plaere Veo. I.e.: "But if the apostle says that man by faith

and be justified freely, these words must be understood to mean that we are justified by faith, because faith is the beginning of all things.

The true fundamentum, the root of all justification, without which it is impossible to please God. Our faithful doctrinal fathers say in our Confessions (p. 623): "We unanimously reject and condemn that in the sayings of the prophets and apostles, when the righteousness of faith is spoken of, the words (to justify and to be justified) do not mean to absolve from sins and to obtain forgiveness of sins, but to be made righteous by virtue of the love infused by the Holy Spirit, virtue, and the work that follows from it, by virtue of deed and worthiness." But Martensen teaches the same thing when he says that justification consists in God's regarding the individual himself, who is set by Christ as the true basic relationship, as righteous, for God can only regard the individual himself as righteous if he has really become righteous through the love infused by the Holy Spirit, 2c. with virtue and virtue, and has

been made righteous through Christ. If the individual himself is not righteous, he cannot be regarded as righteous by God. This is precisely the nerve of the distinction between the Roman Catholic and Lutheran doctrines of justification, that the Catholic Church claims that God regards the individual himself as just in justification, while the Lutheran confesses that God alone regards the righteous Jesus as righteous, that God alone regards the righteous Jesus and not the nature of the individual, and that Jesus' righteousness is imputed to the poor sinner, who is not righteous himself, as if it were his own righteousness, which in truth is not his own righteousness, but, as I said, only an imputed one. - Only in this way is Christ Jesus honored and the believer comforted in his temptation. Also what Martensen says at the end about the "realized ideal of freedom" is a modern philosophical rehash of old Roman after-wisdom.

Can we now be suspected of exposing such papist leaven, which leavened the church in synodal sermons and popular interpretations; and all the more so, since the preachers of such false doctrine really seem to think in all seriousness that their doctrine is the pure, healthy Lutheran doctrine, and now even cite a Martensen as proof of this, in the most naive way, and thus most clearly demonstrate that they do not even know the dangerous current into which they have fallen. - And what is the gratitude for this very necessary and timely work?- inner, deep indignation, "disgust," Wüth. The whole army of General Synod newspaper writers of both German and English tongues is stirring; they speak of: "Missouri's universally deplored spitefulness," "endless polemics," "coarse manner," "ruffian," "Mr. Heresy Sniffer," "false blasphemer," and especially the poor, unfortunate "professor" must be held up. Of course, all this is not rude, not spiteful, and not at all personal. No, such good people degrade themselves to such a thing.



Gentlemen don't, they leave that to the Missourians. But what is it? Well, it is general synod love and tenderness. Oh, dear, good sirs, do not take it amiss that our hearts grow a little warm over Papist doctrine, which wants to present itself as Lutheran. No, dear sirs, don't do it; be patient with us and kindly excuse that the development of soft-heartedness and broad-mindedness is a bit slow with us.

## To the ecclesiastical chronicle.

**From the Herrmannsburg Missionary Bulletin of Pastor Harms** for the month of August and September, we see that the latter has experiences in his missionary work that put him to a hard test. He writes: "You have already heard from the previous sermon about the many sad things that have happened to us. You can well imagine that it was not easy to bear. One would have had to succumb under it if one did not have his delight in the Lord. It is truly not easy to see four sons, whom one has carried on one's heart, fall away at the same time in the land of Bethany, and it is even more difficult when one sees them in danger of spiritual ruin. In addition, two missionaries fell away again: Wiese, because his wife would rather be a lady and sit on the sofa than touch her hands; and who would have thought that Meyer\*), in whom one never placed the slightest distrust, could fall away? But for the sake of his incompatible wife, no one has been able to live with them. The captain has sailed our mission ship for eight years and I have never harbored any mistrust against him, now all of a sudden he sits in the penitentiary as a swindler."

Harms also turns his eye to America. He writes: "We have also turned our eyes to the unfortunate America. Many letters have come here from there, and especially a letter from Minnesota asking us to send them 10, 12, 20 missionaries to preach the gospel among the poor Germans there. Soon after, two people came forward wanting to go and we have taken them in to send over after they have completed their teaching course, and are thinking of expanding that as well. God bless it."

In the same paper it is reported that Pastor Brunn gave an address on the occasion of a mission festival in Herrmannsburg and recommended his work for America to the love of the present. Father Harms closes the report with the words: "God bless the institution and give it many friends and good prosperity!"

**Hamburg.** From therefore is written under the 2. Octbr: According to the announcement of **the** Senate, the clergy are in the future of all

\*) M. will probably join the Norwegian mission there.

The church has been relieved of its functions in the local schools. Thus, in Hamburg, the school is completely separated from the church.

**Abolitionism.** Most of those who still want to be Christians have joined with the unbelievers to reform the world and finally, as they think, to bring it to the highest peak of perfection. For this purpose, they have allowed themselves to be accepted into temperance or other secret societies, to which even pagans and Jews belong, and they are now working most eagerly with the worst enemies of the Word of God for the forcible abolition of slavery. A correspondent of the "Evangelist" of Cleveland, in the number of Nov. 15, speaks about this quite correctly, among other things as follows: "The first Christians would have rejected with disgust a sworn union with unbelievers and worldlings in order to reform the world alongside Christ and his church. Such attempts were made by some heretics and pagan philosophical schools. To free the world from all kinds of wickedness, they trusted only in the divine power of the Gospel. Nothing proves more the terrible apostasy of our Christianity from the purified Gospel than our highly praised new evangelical reform movements, in which unfortunately so many preachers participate."

Without me you cannot do good, says Jesus. The temperance lecturer, the abolitionist, the socialist in the lodge says the opposite and with all the shouting: "Here is Christ, there is Christ," the Christ of the Bible is missing with all Pelagians and Arminians. Your Christ is at most Jacob's ladder to heaven, up which you climb by your own strength."

**"Avoid a heretical man."** The pilgrim from Saxony tells the following story about this apostolic saying:

In Cette, a French seaside town on the Mediterranean Sea, an assistant preacher who had been employed there for about five years, and who had earlier made himself conspicuous by an argument about the person of Christ, preached on the last Christmas Day, following the words: "I and the Father are One", something like the following: This unity is no other than that which is established by prayer between God and every creature, or by love between different beings, e.g. between man and woman. To worship Jesus as God is blasphemy and incompatible with the unity of God, the basis of every true religion. Jesus was nothing more than an excellent man, etc. etc. You can imagine the rest. - What did the congregation do? At the end of the sermon, almost the entire congregation rose and left the church without partaking of Holy Communion, which was to follow the sermon. The church council then asked the assistant preacher to resign and gave him six months to look for another position. The latter initially gave way to the

The church council is not surprised by the general indignation and submits his resignation. Later, however, he thinks of something else and withdraws the declaration in question in order to await the results of the upcoming partial election of the church board. But when the results were also unfavorable to him and the church remained empty as often as he preached, he made a last desperate

attempt to force himself and his new doctrine on the congregation. On a Sunday, when the actual pastor, who, as far as his great sickliness allowed, had resumed the administration of his office, was to bale the service, he suddenly and almost forcibly makes his way through the numerous congregation to the pulpit. But no sooner does he appear at the top than, as if by magic, the densely packed church empties, leaving the uncalled preacher of the new wisdom alone. Since then, he has given up trying to defy this firm determination of the entire congregation to distance themselves from him and his teaching. - Oh, if only all the congregations knew how to fulfill in the same way the word "Avoid a heretic! Oh, if only they knew in the first place whom to regard as a heretic! - —

## **Sympathy or prayer?**

**From Preiswerk's speeches on superstition.**

A boy lay ill with paralyzed legs, so that he could not take one foot from the other; at the same time he was so confused in spirit that he sometimes burst into a rage and struck out with a clenched fist at a figure which, as he said, was encroaching on him, but which no one saw except him. The two physicians who were consulted were of different opinions. One sought the seat of the disease in the brain, the other in the intestines; but neither was able to help. Months passed. In the meantime, the parents were persuaded from various sides to turn to an executioner living nearby, who could certainly help with his sympathetic means. But the mother was afraid of this and resisted to the utmost. One morning the boy's grandfather came and said to his daughter-in-law: "How long have you been thinking about going to N. Why are you resisting so much? Don't you care about the child at all? You are a bad mother, if you can watch this misery so indifferently!" - The woman again refused, made all sorts of excuses, and finally said, "Even if I had confidence in it, it wouldn't help, because I have no money to pay the man. Then the grandfather, although he was a poor man, threw a five-franc thaler on the table and said, "I thought so, that's what's missing. But now only fresh on it!" The woman was extremely embarrassed by this and did not know how to help herself.

fen. There she just at the right hour that the priest has come to the place, and lets him ask to come to her. She tells him the whole thing and asks for his advice. He answers her: "If the executioner helps, and he helps by the devil's power, do you want this help? but if he helps by God's power, you do not need an executioner between God and you, only turn directly to God yourself! This makes sense to the woman; she decides that she would rather let everything pass her by than call the executioner, and she throws herself into earnest prayer. A few hours later, the patient opens his eyes, speaks reasonably, says that his chest and head are clear, and complains only of abdominal pain. The doctor prescribed camomile compresses, which reduced the pain. The boy then wants to get up and does not let up until he is dressed. Then he slowly walks around the beggars and then the walls in the parlor. The wandering, which was still noticeable at the beginning, disappears more and more, he walks around more and more securely and firmly. The next day, when the priest returned to the village, a farmer called out to him: "Do you know that the boy is walking around in the village?" and immediately he was able to convince himself with his own eyes that he had been helped, not by the dark unknown power of sympathy, but by the power of prayer.

### Church consecration.

On the 21st Sunday p. Trinitatis, the congregation of Past. Ernst's m Euclid, near Cleveland, Ohio, had the joy of consecrating their new kitchen to the glory of God. The old church, which was small from the start, had finally become too narrow and uncomfortable; therefore the congregation, although its members are by no means among the rich, undertook to build a new house from their own funds (with the assumption of a relatively significant debt), which not only looks friendly from the outside and inside, but also presents the appearance of a church with its little bell tower, vestibule, choir and sacristy. On the day of the consecration, Luc. 19, 1-10, and on the following day 2 Chron. 29, 5. May the Lord Jesus Christ, who according to his promise has now also entered this house through his word, always bring about much salvation for his congregation in it, since he has come to it to seek and save what is lost. L.

### Church News.

On behalf of the Honorable Vice-President of the Northern District, on the 4th Sunday after Trinity, Rev. E. Multanowski was solemnly installed by the undersigned, assisted by Rev. Dicke, was solemnly inducted into his new field of work at Woodland.

May the Lord bless abundantly, both the shepherd and his congregation. G. Link.

Address: Rov. Uultalionski, ^Vooälnnä k. 0.

Dostes Oo., Wiso.

Mr. Past. G. Reisinger, who has received and accepted a regular call from the Lutheran St. John's Parish in Pekin, Ill, was solemnly installed into his office by the undersigned on behalf of the Reverend Mr. Schaller on the 21st Sunday after Trinity, November 9. Blessing and peace from the Lord be with him and his congregation. P. Heid.

Hev. O. HeisivZer l>ekiu, Ill.

The former Past. vlo. of the Cincinnati congregation Mr. H. M. Hamann having received and accepted a regular appointment from the Evangelical Lutheran congregation at Carondelet, Mo. was O. 19. p. Trinitatis solemnly installed in his office by the undersigned by order of the Honorable Presidency Westl. District.

May the Lord, the faithful Archpastor, make the dear brother a great blessing to his new congregation. A. Crämer.

Address: Hev. 8. N. Hamann

Oaro näslet

8t. ImuiZ Oo., No.

### Receipt and thanks.

#### For poor students

received from the congregation in Lafayette Co, Mo, 57.00 -a collecte at the Harvest Festival in Pastor Leders congregation, Thornton Station, Ill, 518.W -from Pastor Rennie's congregation in Paitzdorf, Perry Co, Mo, 56.50.

C. F. W. Walther.

With thanksgiving to God and to you, the benevolent giver, I certify the proper receipt of the following gifts for the seminary household and for poor students:

From the parish of Mr. Past Hamann in Carondelet: from G. Bobring 12 cabbages; M. Gerken H Bush. Kar- toffeln, rothe and yellow Ruben; Mühlcnkamp 1 Bush. Potatoes; Overmann j Bush, sweet potatoes; W. Lindhorst l Bush. Potato, Bush, sweet do.; C. Cardelcben 1 basket sweet potatoes; Rothe Bush, sweet potatoes, 6 cabbage heads; H. Künecke30 cabbage heads, 1 Bush. Potatoes, z Bush, sweet do.; l Bush. Turnips, dry fruit, onions, soup herbs; W. Stünkel 2 Bush. Potatoes, 1 bag beets; F. Stünkel 1 bag potatoes, 1 bag sweet do.; Mcnkens 1 bag apples; Strecker" 1 box soap; F. Brückmann 1 Bush. Potatoes; Ch. Brog 9 cabbage heads; Trambe Bush. Potatoes and 10 cabbage heads; Krüger 12 cabbage heads; Weselmann 1 Bush. Potatoes and soup cabbage; K. Mühlenhof 10 cabbage heads.

Bon women of the Collinsvillcr congregation of the Rev. Fick: 1 quilt.

From the cross parish of Mr. Past. Holls: 2H Bush. Potatoes, 2 guest. Acpfclbnttr, 75 cabbage heads, 11 pieces of chicken, 3 Bush. Welschkorn.

Bon the parishes of Altenburg and Frohna of Mr. Past. Beyer: 13 Bush. Peach slices, 7 Bush. Apple slices, 12H Bush. Potatoes, 1000 Pf. flour, 15 Pf. butter, 2^ Bush. Apples, 20 pieces of chicken, 1 ham, 1 side of bacon, 3 gall. Apple butter, 1 gall. Molasses, 1 PeckBohnen, 1 PeckGrau- pcn, 519 baar, and for the student Ahnert still 54, from Altenburg 57, from Frohna by Mr. Mich dahier 53.35 for poor students, collected at the wedding of Mr. Franz Heinrich Hermann.

By Mr. Past. Hamann 510.25 for poor students, Collecte of his congregation on the Reformation Day. Further from his Gcmrinde: Opnhas 12 cabbages; F.

Linemann 8 do.; Hcidenreich 8 do.; F. Frese 1 Bush. Turnips; Wie- bold Bush, sweet potatoes, 4 Bush. Turnips; Lamann 1 bush. Bushes, 1 Bush. Potatoes, 12 cabbage heads; Interesch 1 Bush. Potatoes, 8 cabbages; W. Marsh 1 Bush. Potatoes.

From the congregation of Mr. Past. Moll: from G. Stein- mann 4 Bush. Wheat; H. Steinmann 2 Bush. Wheat, 4 Bush. Beans; W. Brummwort 2 Bush. Wheat, 2 bush. Potatoes; W. Stockmann 1H Bush. Potatoes; 8. Behchrvt 1 Bush. Wheat, 1 bush. Potatoes.

Dom Frauenverein drr Gemeinde des Hrn. Past. Baum- gart: 1 Dtzd. Busenbenden, 3 bedspreads, 6 scarves, 1 underpants, 1 undershirt.

By Mr. Past. Speckhard in Hillsdale: \$3, namely \$2.80 Collecte on Reformation Day, 20c. by Emma Speckhard.

From the parish of Mr. Past. H. Meier on the Bon- homme Road: 8 Bush. Potato, 4 Bush. Apples, 50Cabbage heads, 1 Peck of beans, H Bush. Bush.

From the Ebenezer congregation of the Rev. Dorn: H. Schröder 2 Bush. Wheat, F. Plackmann 2 Bush. do.; F. Meier 2 Bush. do.; F. Scheer 1 Bush. do.; E. Schröter 1 piece of bacon; then from Bethlehem parish: Odermüller 2 shoulders; Niedenberg 2 Bush. Potatoes.

From the parish of Mr. Past. Hahn: 2 barrels of separate apples and peaches, 80-90 pounds of butter, and from Mr. D. Heimssoth 3 pairs of woolen stockings, and from Mr. HarmS from Mr. Past. Johannes Gem. 1 bush. of trimmed apples and 28 lbs. of butter. A. Crämer.

## For the budget of Concordia College at Fort Wayne, Ind.

With heartfelt thanks to have received certified: From the congregation of Mr. Past. Stephan: 135 cabbages, 27 Bush. Potatoes, 22H Bush. Grain, Bush. Beans, 1 bush. Apples, 1 Bush. yellow turnips, H Bush. red reuben, H Bush. white reuben, 42 lbs. pork, of N. N. 25c. cash.

From Mr. Past. Werfelmann's parish: 5 sacks of oats, 5 sacks of grain, 7 sacks of wheat.

From Mr. Past. Jäbker's parish: 5 sacks of wheat, 3 sacks of rye, 1 sack of potatoes, 2 sacks of white reuben, 1 sack of grain, 106 cabbage heads, Z beef.

From Mr. Past. Zage's parish: Bon Mr. **Pohler** 2 Bnsh. Rye.

From Mr. Past. Fritze's Gemeinde: Von I. H. Fohling 1 Rindfleisch; F. Christdörner 2)4 Rindfleisch.

From Mr. Past. Bode's community: From Mr. Kern 8^ Bush. Potato and several cabbage heads; Jürgens 2 Bush. Potatoes, 1 sack of grain, 20 cabbage heads.

From Mr. Past. WambsganS' Parish: By Mr. E. Heckemann 2)4 Beef.

From Dr. Sihler's parish: From Mr. Rose z beef, 1 sack of potatoes, 1 sack of white turnips, 1 sack of rye, 2 sacks of grain.

From Mr. Past. HuSmann's parish: From Mr. E. Leppe 1 ton of hay.

F. W. Reinke, property manager.

## Received:

For college construction in Fort Wayne:

From the comm. of the Past. Kunz, Marion Co. --538,50

To wit: From Mr. Past. Kunz \$10, H. Meier

KS, M. Bremer \$5, Ch. Hoff 44, Chr. Prange

53, Chr. Ostermeier \$3, Chr. H. Ostermeier \$3, A. F. Rösener' 52, A. H. Rösener \$2., C. Meier \$1,50.

By Past. Husmann by Cbr. Gallmcier 3,00 By the Gem.

dcüPast

Werfelmann

32,00

..... " Swan, East Cleveland---201M

..... " Ernst 23,00

,,,St. John-Comm. of the Past. Engelbert--10 .40

" " " Reichardt,

Whitly Co, Yes. 7 .00

By Past. Reichart by Chr. Lücke 10,1>0

From the Gem. of the Past. Cobbler 50,00

" " " Schumann, DeKalbCo., Ja. 10,00 ,, M. Hartmann by Past. Friedrich 4,<0 " of the comm. of Past. Lochner, Milwaukee, Wis. 81.89 " Ph. Dielmann, Milwaukee, Wis. 2,00

" of the comm. of the Past. Nrnkr, Terrehaute, Yes.- -- 25,00

By Past. Wichmann of H. Drug 10,(0

Don derGem . desPast . Bode 2,00

""""Brewer , Pittsburg 6.00

" ,, " ,,,Heitmüllcr , Liverpool, Me

dinaCo ., O. 15,00

To wit: By D. Haag 58, L. L. Schnell 53, Past. Heitmüller 52, G. Bay 51, H. Drögr 51.

From the ZionS-Gcm. of the Past. Bühl, Akron, O.-- - 4,00 " R. Oelrich by P. Bühl 5,00

" of the Gem. of the Past. Lindemann 2,27

Through Past. Lindemann by Mrs. W. 1,00

From the Gem. of the Past. Zage 26,00

Namely: Franz Früchtrnicht 56, Messrs. Pöh" ler, Chr. Werke, Dohrbeck and Schäfer G SS.

Subsequently, from some members of the Trinity

Gem. of the Past. Daib	3,00	
Bon Joh. Mertz by Past. Mertz	2,00	
" the Gem. of the Past. Klinkenberg, drille Sendung 25,00 "	Mr. Held by Past. Rolf	0,50
„ the comm. of the Past. Sihler, Fort Wayne50	,66	

Jul. Knothe.

## Received:

For Synodalcasse:

From Detroit community	k10,00	
"Mr. Teacher Kundinger	1,00	
At the wedding of Mr. (9.M. Däuzcr inFraNkcnmutb collected	5,00	
From aNamed in Frankenmth	3,00	
"Mr. Pickelmann as a thank offering for the Gene- sung by his wife - - -	1.00	
Surplus of the trip of the deputy of Irankcnmuth to synod	3,15	
From the community in Monroe	9.27	
Collecte of the DreicinigkcitSgcm. in Sheboygan, WiSc. 3.00 Kirchweib Collecte in Town Mosel	6.50	
From the municipality in Freistadt, WiSc.	3,00	
For Synodal Missions Casse:		
Don of the community in Leu oil	3.15	
By Mr. Past. Trautmann received	10,00	
To wit: Collected from school children K2,85; on Tagsold's infant baptism?1,00 and in MissionSskundcn \$6,15.		
By Mr. Past. Jox collected in Missiensstundm 1,00		
From W. Quandt	3,00	
From the community in Monroe	17,31	
To wit: From readers of the missionary leaflets H2,35 "	to the school children	2,28
" dcm Unnamed	5.00	
" of the community	7,68	

For the general presiding officer:

From the EmmanuelS Gemcindc at Monroe	2,00
From the cent treasury of the municipality in Frankenmuth -...	4,00
From the community in Freistadt, Wisc.	3,00

For college construction in Fort Wayne:

From the municipality in Frauenmuth subsequently	6,00
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For the widowed Prof. Biewend:

From Mrs. M. in Adrian	0,75
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To maintain teachers at both institutions:

From Mr. Teacher Simon in Monroe	1,00
" Mrs. L. Eichbauer in Monroe	1.00
" Women's club in Adrian	12.00
By Mr. Pastor Ahner	2,00
Namely: From I. Müller and J. Laubenstein ä LI,00 from its JohanniS parish.	
From Mr. Topel in Detroit	1.50
" to an unnamed person there	0.50
" Chr. Back in Sibiwaing	5,00
From the Jrauenkasse of the municipality in Adrian	10,00
From G. Quandt	2,00
" W. Quandt 2	,00
Collected at a mission festival of the Watertown and Lebanon communities	31,00
By F. Schumacher	3,00
" M. Page head	1,00

For the new arrivals from Mr. Past. Brunn's institution:

by K. and Chr. Graus at Monroe	1,00
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For Mr. Past. Röbbelen:

From Mrs. Beyer in Monroe	0,50
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For poor pupils and students:

From farmerfcind and Kleemann in Adrian	1,00
" Hm. Past. Eisfeller for student Schmitt	0,50
" some members of the community in Frankenmuth for the same	7,20
" I. C.Feldhusen	0.50
" Women's club in Monroe	17.69
" Virgin club	7.02

### Misprint correction.-

In No. 1, where it says: For the maintenance of the teachers in the two institutions: Collected by G. Ortner in Frankenmth 43.00, should read 413.00.  
Monroe, November 6, >862.

W. Hattstädt, Cassirer.

## Received:

### To retire the debt of Concordia College in St. Louis:

By Mrs. Cath. Bünger in St. Louis, Mo. 4 1.00 By Mr. W. Meyer in Fort Wayne, Ja. 61.25 Bon Mr. Joh. Decg, Ann Arbor, Mich.  
2,00

"Mrs. H. D. Bruns through Mr. Past. Biltz---- 1.00 „, Henriette Bruus "" "" ---- 0,25

### To the Synodalcasse westl. districts:

From the Treieinigkeits District in St. Louis, Mo. 9.90 " Immanuels. „ „ "" "" 11,55

From the comm. of Mr. Past. Eirich, Echester, Ill -- 13.36 " "" "" Miracle, Chicago, Ill. 7.00

"Mr. F. Hasemeier in Matteson, Ill. 0 .50

From Dr. emigkeits Distr. in St. Louis, Mo. 12.65

" Immanuels-Distr. in "" "" 9,55

From the comm. dcs Henn Pastor Nennicke, Paitzdorf, Perry Co, Mo. 2.55

„, d. Gem. drn. Past. Wolff, Jcffersou Co „, Mo. 1.00 " Hrn. Past. Moll, New Gehlenbeck, Madison

Co., Ill. 4,00

" of the Gem. of Mr. Past. Birkmann near Materloo, Ill. 4.50

" Hrn. Past. Eirich, Chepr, Ill. 1,00

### To the College Maintenance Fund:

From TrinityS District in St. Louis, Mo. 11.00

" Immanuel " " „, "" 11,00

Collecte der Gem. des Hrn. Past. Hüscmann, Min-  
den, Ill. 16,00

From the Gem. of which. Past. Graves, St. Charles, Mo. 16.50

„, the comm. of Mr. Past. Fick, Collinsville, Ill. 7.85 „, Mr. Winneberger in Philadelphia, Pa. 2.00 „, " Werfelmann son. in Tbornton Station, Ill. 5.00

" d. Gem. dr. Past. Hahn, Benton Co., Mo. 6.00 " Hrn. Heinrich Hcimsoth, " " " 2.00

"" "" d "" "" 7,50

From Trinity Tues. in St. Louis, Mon. 11.00 „, Immanuels Tues. in " „ „, 11.00

From a member of the community in „ „ „, 50,00

„, the comm. of Mr. Past. Brauer, PittSb. Pa. 30,00 " Mr. Schmottc by Mr. Past. Baumgart --- 1,00

### For the general presiding officer:

From St. John's Parish, Philadelphia, Pa. 12.0 To SynodaDMTssions-Casse:

From some missionary friends in Aurora Centre, Minn. 0.96 " the schoolchildren of Mr. Teacher Gchring, Pco-  
ria, Ill. 1 ,00

From Trinity S District, St. Louis, Mo. 2.05 From the congregation of Mr. Past. Fick, Collinsville, Ill. 5.60 From TrinityS Distr. in St. Louis, Mo.

2.80 From Mr. Joh. Deeg, Ann Arbor, Mich. 1.00 " " Georg Keck, Freedom, Mich. 2,00

" W. K. and Ch. G. in California, Mo. 1.55

"to an unnamed person from 20 Octbr. 1861 by

Mr. Noack, New Orleans, La. 8.00

„, an unnamed from Invocavit 1862 by

Mr. Noack, New Orleans, La. 8.00

Collecten der Gem. des Hrn. Past. Metz for the Mo-

nate June through Sept. in New Orleans, La. ---- 28,35

### For coüe construction in Fort Wayne:

From the Gem. of Mr. Past. Hoppe, New Orleans, La. 27,50 " Mr. Judge in Thornton Station, Ill. 5,00

### To the church building in Leavenworth, Kansas:

From Mr. W. Meyer through Mr. Past. Ottmann, New Melle, Mo. 2.00

By Mr. Past. Gräbner, St. Charles, Mo:

H. Möhlenkamp and D. Thyle G 81; G. Johann, B. Lürding and L. G 50c. 3 .50

From the comm. of Mr. Past. Fick, Collinsville, Ill- 10.10

Ed. Noschke.

## For the Lutheran have paid: the 15th year:

The gentlemen: L- Kolh, H. Jacobs, H. Maschhaupt, W. Roder, G. Schulze.

### The 16th year:

Messrs: I. Nuhl, H. Ebke, W. Kapelle, L. Kolb, M. Metzner, H. and G. Jacobs, H. Maschhanpt, H. Temming, G. Ahlers, Past. P. Heid, W. Roder.

### The 17 vintage:

The men: G. Pfeiffer 3 ex., Bode, I. Nuhl, G. Bernhardt, G. Pohler, W. Kapelle, W. Lücke, C. Lücke, L. Kolb,

H. Jacobs, G. Jacobs, H. Maschhanpt, Fr. Maschhaupt, H. Nehrt, Gerstkämper, H. Temming, W. Hering, G- Ahlers, Rothe, Hoffmann, B. Umbach, I. Birk 50c.,  
Past. P. Hcid H. D. BrunS, K. Bergmann, H. Kaufmann, F. Trlümänn 50c., H. Hold „, W. Roder, L. Dctnnrr.

### The 18 vintage:

Messrs: H. Holle, Kruse, H. Nolle, E. H. Blackrmeier, Waldcck, Hagedorn, Stumberg, Bockcbrede, G. Boje, Past. C. Stürken 8 Er., G- Pfcisscr 4 18.50., Past.  
C. Strafen 2 Er., Bode, Dcterting, Rasche, I. Nnhl, I. H. Rausch, Past. R. Klinkenberg 10 Er., Past. W. Hattstädt 5 ex., R. Schürmann, H. Hauprmeier, W. Fischer,  
W. Lücke, C. Lücke, Past. M. Hahn 12 Ex. G. Jacobs, Fr. Wokcr, H. Nehrt, Gerstkämper, Fr. Hescmann 50e., H. Temnüng, G. Ahlers, Rothe, I. Flick, Geiscldr  
50c., C. Eigenbrodt Fr. Schlimport, G. Nöunig, G. Burkhardt, F. Krikeberg, L. Meyer, I. Stamm, B. Umbach, C. Schulte, H Bank, H. Horn, I. Brick, C. Heikorn, F.  
Brumwiedr, C. Ollendorf, G. Puschcck, K. Potzel, L. Nitzschkowsky, F. Zuttermcister, C. F. Grupe, W. Puschcck, Past. I. Rauschert 10 ex., H. F. Stork, I. Braters

50c., H. Kamineicr, I. WolterS, K. Bergmann, I. Brcndt, W. Backhaus, Dünkel, Hübner, Braus, G. Hold, Schwegler, H. Kaufmann, W. Plagge, C. Burmester, F. Trillmann 50c., H. Pflug, W. Drechsler, Schmodde, H. Hohct, W. Roder, L. Dettmer, Dr. Assmann, A. F. Bützow 7 ex., Past. H. Eisfeller 2 ex., Past. F. Groth I. Metzger, I. Keller.

Further: Wittwe Bück.

### The 19 vintage:

Messrs: H. Holle, L. and G. Brockschmidt, C. Schaals^G. Winneberger 430.50., Trottin, W. Schmidt, G. Boje, Past. M. Tirnenstein 11 ex., Past. G. A. Brügel, I. Tbielk, H. Klostermann, Past. I. G. Schäfer 82.78., C. Groß 50c., Past. I. G. Sauer 9 Er., Past. A. Rohrlack, A. Sicbert, L. Kolbau, I. Wieling L Co, G. Lindemann, A. Franke, W. Wcißweber, C. Brandt, C. Schmidt, A. Schubarth 8!, 78th, W. Pelstcr, Past. M. Hahn, P. Mungel3 ex., Past. H. Ismael 4 ex., Bro. Woker, Bro. Fryc, Bro. Maschhanpt, Bro. Hesemann, C. Guiuther, H. Jobanning, A. Schön, A. Sievers, H. Sievers, Past. G. Schlicpsiek, G. Richter, Geiseler, G. H. Fricke, H. Schürmann, H. Helmecke, I. Stamm, H. Schäfer, O. Noßbachcr, M. Fischer, D Korff, Fr. Umbach, Past. H. Evcrs, C. Ollcn-

dorf, F. W-^rnmacher, F. Wegcner, B. Dcncke, H. Gieseke, F. Bode, E. Plumboff, F. Zultcrmeister, C. F. Grupe, W- Puscheck, Past. I. Rauscher. 15 ex., F. W. D. Dork, I. Winklcr 5<c., L. Stünkel, E. Dörschlen, W. Drechsler, E. AhrenS, Joach. HähtS, W. Heuer, H. Marquardt, H. Bartling, W. Stnnkel, H. Rotermund, D. Kornhaß, F. Weiß, Schmodde, Burchclt, W. Roder, I. Hartenbergcr, Past. F. W. John, Rev. A. D. Stecher, Dr. John, I. Ohde, H. Wicr, F. Niepert, L. Grube, Fr. Branz, W' Milk, G. Bodcnstein. F. Köhn, A. F. Bützow 51 ex., Past. F. Groth, Dietr. Gundermann, I. Keller, H. Droge, Kürzdörfcr, Schneider, Past. I. A. F. W. Müller.

Furthermore: Wittwe Bück, R. Hartmann.

### The 2V. Vintage:

Mr. Past. I. A. F. W. Müller.

M. C. Barthel.

## Changed addresses:

"I. N. 6r. Xireixuer. Teacher, your ok Rev. 6. riuk, ^Vntertoxvn, Reonlx. Oruber, Lebrer eare ok RalbüeiLeli & RnnZe Rox 4058

8t. Rou:8, No.

I. Oruder teacher, Oool< 8doro, Oo. , No. Rieärieli Rix, teacher, RurkLville, Nonros Oo., RI.

Rev. 8. 8or8t, Oolumhu8, 0.

St. Lonis, Mo.,

Synodal-Druckerei von Aug. Wiebusch u. Sohn.

# Volume 19, St. Louis, Monday, December 10, 1862, No. 8.

(Submitted.)

## Christmas Carol.

(Mel. Praise God all ye Christians alike.)

Pay attention, you Christians great and small, Why the Lord God comes to us today so poor and bare, As if it were a beggar.

A stable must be his dwelling, the smallest place;  
His clothes are bad winds, the crib is his bed.

If he were only a human child, born in sin and death, as we and all others are, his distress would already be great.

But he who sets himself so poor, reason and the world a mockery, He is the Lord of the whole world, Jehovah our God.

To Him serves the great host of angels, His is all the glory;  
He rules over land and sea Even now in this time.

Also, his human nature has The divine' majesty;  
Although not even the smallest trace of it a man erräth.

He could shine wonderfully In the most beautiful glow,  
And be brighter than the sun even In his manger.

But today he lies there stripped of everything.  
That one never saw a child so poor and so small.

He himself wanted it that way out of great love, which, that no man should perish, also drove him into poverty.

How great must be the love that can drive him to be so poor, to give everything for us.

He now wants to draw to himself all who are poor in spirit;  
That they do not fearfully flee from him for fear of the punishment of sin.

He comes not now in glory, To judge all the world;  
Oh no, he is ready to help! Out of mercy he hires himself.

O hasten to him now all, whom nothing else can comfort;  
Full of grace and humility is his mind, And also gladly accepts.

Through his poverty we are now becoming rich;  
His honor is henceforth our adornment, because today he is like us.

The sinners are through Adam's fall, He has highly chosen;  
They are only God's brothers all, Because God is man born.

He takes the sin of all on Himself, makes us righteous for it;  
We will be masters forever, because he will be our servant.

He takes upon himself all shame and mockery, adorns us with glory, so that we may exist with honor and joy before God at all times.

This is truly a miraculous thing that he is doing for us today;  
Therefore I sing it with joy, with a happy mind and courage.

Thank you, dear Jesus Christ,  
With heart and mouth at the same time, That you became poor for us, That we might become rich. '

Now what can the devil do to us,  
What sin and what death, Since we are God's children now, Redeemed from all misery.

Your Father is also our God, We are your brothers;  
Therefore, let us, in mockery of hell, be joyful in faith. X.



## Wisconsin attacks on alleged Missouri encroachment.

(Continued and concluded.)

According to this year's synodal report, the synod of Wisconsin, in its meeting in Columbus, Wis. on June 17, at the request of Pastor Conrad, had already discussed the Racine separation matter and advised the congregation of Pastor Conrad to "consider this separation a sin" and to "keep the same for those involved as long as they do not repent." Thus the synod has advised to banish those who have joined and to consider them heathens and tax collectors - and this on the pure advice of Pastor Conrad! We will therefore see if they will allow the truthful account in the earlier number to be considered as an appeal from the badly reported to the pope, who is to be better informed.

However, because the church council points to the relationship between the Missouri and Wisconsin Synods and says that those who attended would have known that things were not as they should be, we take the liberty of illustrating this statement, which is indeed correct, for our further justification.

Not supposed, but real encroachments upon the Missourian Gemein den Wisconsin denote the trajectory of the Wisconsin Synod from its inception to the present. In 1856, it appointed Pastor Streißguth to replace Pastor Dulitz, who had been unlawfully expelled by the majority of the local St. John's congregation, without asking the latter and the part of the congregation that remained loyal to him, the other two local Missourian pastors, much less the president of our northern district, Mr. Pastor Fürbring, who in a public congregational meeting voted with the majority of the congregation in favor of the new pastor. Pastor Fürbringer, who had conscientiously investigated the dispute in a public congregational meeting with some of his fellow ministers; indeed, when we later verbally reproached Pastor Streißguth for having allowed himself to be placed on his preaching platform without any inquiry from us or Pastor Dulitz, his reply was that he was not responsible for what had happened under his predecessor. \*) Both pastors, Mühlhäuser and Streißguth, also established a second counter-congregation a few years ago in the part of town where Pastor Steinbach's congregation has been located for the past 7 years and increased this number by accepting, despite all protests, those members of Pastor Steinbach's congregation who escaped church discipline or behaved maliciously and selfishly.

The small part that remained faithful to its pastor joined Pastor Lochner's congregation after his departure, whereby it finally had to leave its entire share of the church property in the hands of the opponents, but Pastor Lochner was accused by Pastor Streißguth of having accepted members from him. And yet they had not appointed him, indeed had protested against his position from the beginning.

sensibly separated. (See the article: "Recent Practice of the Wisconsin Synod in Missionary Work among the Germans," Lutherans XVII, 15 p. 116). In general, it is the practice of these two pastors to accept people who are in church discipline or who are unlawfully faithful to us without much trouble. In Watertown and Town Lebanon, the Wisconsin Synod has likewise been guilty of blatant intrusions into our synodal congregations and sanctioned disastrous separations. (See, e.g., the 4th Report of our Northern Distr. of 1858 P- 22 ff.). We could report the same from the former congregations of Pastor Jox, from the congregation in Freistatt and from Pastor Stecher's congregations in Town Mosel and Sheboygan. How the pastors Fachtmann and Waldt in particular did it in the former congregations of Pastor Ruhland, has already been reported in the 17th volume of this journal No. 3, p. 20 ff. Only one case has become known where the Wisconsin Synod took the decency to accept a bunch of separated people immediately. This is the bunch departed from Pastor Dicke in the Town of Theresa. The injustice, however, would have been too crying to accept this bunch in the usual manner. Characteristically, however, even here remains the counsel given by our Synod in the Synodal Report d. J. p. 21, "Pastor Sauer may not accept them until they are free from the Missouri Synod according to church order." How people who separated in such a nefarious manner that even the Wisconsin Synod did not dare to accept them immediately, can still get rid of us according to church order and then be accepted by the Wisconsin Synod is more than we are able to comprehend.

Summa: the members of the Wisconsin Synod may not write about "Missourian interventions" into the world, since they are rightly unable to prove such to us; we, on the other hand, write a whole chronicle of real Wisconsin interventions, and can prove that a good part of those so-called works for the kingdom of God, of which they trumpet in their synodal reports and in their reports to the various un-Irish or after-Lutheran support societies, consists of interventions in Missourian preaching offices, and - that for all this no repentance has yet been made.

By the way, no matter how much the Wisconsin Synod may have interfered with our congregations and continued in this church-destroying practice, this would not entitle us to counter-interference. We say much more: If we could in good conscience recognize the Wisconsin Synod as a righteous Lutheran Synod, we would not yet have accepted the people in Racine, if they wanted to separate for the sake of the doctrine and the unrighteous and enthusiastic practice of their pastor, but we would not have accepted them.

They would have been instructed to lodge a complaint with their synod and to seek redress from it. But we cannot recognize it as a

righteous Lutheran synod. Rather, it is a synod to which, despite all insistence on the Lutheran confessional writings, we must quite decisively call out that significant word of Luther: "You have a different spirit than we do! - and which, the longer, the more, the more openly, the more covertly, the more openly its **syncretistic** (faith-mongering, i.e., its **unrighteous**) character is being practiced.

In order to substantiate our claim, we first refer to their public statements about our synod. For it is only known to men that they are in the habit of calling us "Old Lutherans" and of accusing us of exclusiveness. For example, the present president of the synod, Pastor Bading of Watertown, wrote to the "Kirchenbote" on July 18 of this year: "It was high time that Watertown was visited by our synod. There was Methodist spiritual truculence on one side, rigoristic exclusiveness of the Old Lutherans on the other, and in the midst stood my unworthy predecessor Sans-there the poor hungry souls did not know where to turn." We do not need to repeat here what "Lehre und Wehre" has already said about this so affectionate and broad-hearted confession; we only mention it as one of the proofs for our assertions. If we are "Old Lutherans," then these opponents of ours call themselves New Lutherans or After Lutherans and are still a very suspicious smuggling connection, in that they sail under the flag of the Old Lutheran Confessions. Or do the readers know another description for a species (genus) of Lutherans who do not want to be Old Lutherans and yet base themselves on the Concordia of 1580? It is the same when Praeses Bading (who is supposed to be the leader of a more resolute "Lutheran" faction within the Synod!) calls our adamant adherence to Lutheran doctrine and practice, and especially our resolute rejection of all syncretism, "rigoristic exclusivity," i.e., excessive exclusivity and narrow-mindedness. And in another sense he cannot justly accuse us of exclusiveness; for that we do not want to be exclusio in an unchristian way, but only in the sense and in the way of Luther and the old orthodox Lutheran church, the gentlemen of the Wisconsin Synod can convince themselves of this in more detail, if they only want to get hold of the 6th volume of this journal and carefully read the preface. But if we are exclusive in this sense, then the opposite must prevail with them, namely Lar

supplies. However, it is in particularly close contact with the united mission societies at Barmen, Langenberg, Berlin and Basel. It collects in mission hours for ready heathen missions, despite the fact that, for example, there is a Lutheran mission in Leipzig and here in Germany the "old Lutheran" church does mission work among the Indians. From those united missionary societies it receives support, especially by sending preachers, so that the majority of Wisconsin preachers are sendings of the united missionary societies, who, however, as soon as they step on Wisconsin soil, become "Lutheran" at once. For the sake of "closer connection", therefore, by express order of the Synod, the individual conferences of preachers must submit reports for those united societies. (Synodal Report of the year 28), but the Synod itself does not let any synodal report go out into the world without documenting its fraternity with the Union Church of Germany through various petitions, resolutions and votas of thanks. The crown on all this, however, is the journey of its founder and senior, Pastor Mülhäußer, to Germany. This "faithful champion of the German Church in the West of America," as he was recently called by a correspondent of Brobst's newspaper who was traveling in Germany, is invited as the first sender of the united Langenberg Association to celebrate his 25th anniversary in the midst of this association and at the same time to participate in the celebration of the 25th anniversary of this association. \*) And the synod? Instead of protesting against such an actual syncretism of their founder and senior, they "with joyful and grateful participation for their honorable and beloved senior" pass corresponding resolutions. Senior, supports him with money for this journey, provides him with appropriate powers and instructions and then unites "in prayer, spoken by Mr. Pastor W. Streißguth, in which they express their petitions with thanksgiving for the Venerable Se-

Among other things, the following serves to characterize his pioneers. After Pastor Mülhäußer had given up his pastorate in Rochester, N. Y., around the year 1847 or 48, he settled in Milwaukee as a colporteur of the American Tract Society. Soon, however, he gave up book publishing and called together a congregation - in addition to and in contrast to the already existing Missourian congregation under Pastrr Keyl. Cure this zusammenberufen? In 1852, he built a church mostly from English money, whose pulpit, according to the congregation's constitution, was never to be entered by an "old Lutheran" preacher, and at whose altar Lutherans and Reformed were communited, until the latter left some years ago, because a Reformed preacher had settled there. The unionism of this "pioneer," as well as founder and then president of the Wisconsin Synod, went so far that he had the German "Lutheran" Gnadenkirche consecrated by two English Calvinists! He himself wrote in No. 5 of the "Lutheran Church Messenger" of February 27, 1852: "Since the English churches took a very active part in the building of our church, they were given the opportunity to rejoice with us, and therefore there was an English service in the morning. J. Miter, pastor of the Congregational Church, preached on Ps. 84:1, and Pastor Spenzer of the Presbyterian Church gave the prayers."

The same way, however, the whole synod has recently spoken about us when it discussed the establishment of a seminary for preachers in Milwaukee. - In the same way, however, the whole Synod recently spoke out against us when it negotiated the establishment of a seminary for preachers in Milwaukee. There it bites in this year's synodal report p. 17: "It would be said, however, that we could have young people trained in the existing seminaries of the Missouri and Iowa Synods. However, it emerged from the negotiations that our synod does not approve of the exclusive direction of those two synods at all and thus cannot have its

future members filled with such a spirit." There the Wisconsin Synod truly betrayed itself that it is and wants to remain a piece of Union furniture painted with the varnish of confession to the symbols, because it does not want to fill its future members with the "exclusive spirit" even of the Iowa Synod. Now, as is well known, the Iowa Synod does not suffer much from "exclusiveness". It cultivates chiliasm and no longer knows anything about an unconditional commitment to the symbols, but rather favors the so-called historical view; indeed, it definitely wants to recognize different directions within the Lutheran Church and does not tolerate that one direction wants to be the only and exclusively justified one from the outset. Recently, in a letter to Pastor Brobst, Inspector Bauer described the continuity of the Löhans very clearly and said: "What is the essential and specific of the Lutheran, i.e. orthodox, church? What constitutes it? This is obviously the sacrament of the altar. All who become one in doctrine and practice are true Lutherans in spite of the other differences, which are largely not to be found in established biblical truths, but in theological consequences and in the dogmatic system, and can and should carry each other in love, seek and hold church fellowship. In spite of such a position of the Iowa Synod and in spite of such concessions of its founders and leaders in Germany, even it is still too narrow-minded and exclusive for the Wisconsin Synod to let its barley fill its future members!

This broad-mindedness of the Wisconsin Synod is also manifested by its obvious relations with the after-Lutheran and united societies and associations, to which we refer the reader for proof that the Wisconsin Synod practices syncretism and has a spirit different from that of the "Old Lutherans". It is connected with the Pennsylvanian Synod, a part of the after Lutheran General Synod, in that it receives support money for a part of its preachers from the missionary society of the same and then sends corresponding annual reports to the same.

nior before God". So it fits perfectly to this, when in relation to this journey and the obtaining of the funds for the establishment of the projected seminary, which were promised to it by the united Berlin Society, the synod asked a ticklish question, which was therefore put to it by the Society, Mum said in the synodal report and pointed the people up and over into the smoke hole. For the Society had previously demanded an answer to the question, "Whether and why the Wisconsin Synod would not join the General Synod?"

Instead of making a firm confession before the whole world against the apostate General Synod and pointing out that the latter not only in its manifesto sent to Germany in 1845 described the position of the unchurched church there exactly as its own, but also afterwards repeatedly declared that the majority of its preachers had long since ceased to share the Lutheran doctrine of the presence of the body and the body of God. Instead of hearing a corresponding confession on the part of a synod calling itself Lutheran before an unchurched society, one reads in the synodal report nothing more than: "Resolved, that the officials of the synod may answer this question to the best of their knowledge and conscience.")

After all this, what is one to think of a synod which has defeated the predicate "Lutheran" and wants to base itself on the symbolic books, and which nevertheless enters into an ever closer fraternization with the united church of Germany and does not want to make a public, round confession against the General Synod, but rather has intercourse with it? We will let Dr. Luther answer: "He who holds his doctrine, faith and confession to be true, right and certain, cannot stand in one stable with others who lead false doctrine or are associated with it, nor ever give good words to the devil and his scales. A teacher who is silent about error, and yet wants to be a true teacher, is worse than a public fanatic, and with his hypocrisy does greater harm than a heretic, and is not to be trusted; he is a wolf and a fox, a hireling and a belly servant 2c. and may despise and hand over doctrine, word, faith, sacrament, churches and schools; he is either secretly in cahoots with the enemies, or is a doubter and wind-farer, and wants to see where

\*) The honored senders seem to give us too far here. Since they know how much the Wisconsin Synod receives money from the General Synod, it is obviously too much to ask that they put this important means for the spread of the Kingdom of God at risk by an open testimony against the false teaching and practice of the General Synod. Money is important enough to turn a blind eye in matters of faith. **D. R.**

whether Christ or the devil will prevail, or is altogether uncertain in himself and not worthy to be called a **disciple**, let alone a teacher, and does not want to anger anyone, nor to speak his word to Christ, nor to hurt the devil and the world. - —

Since we cannot consider the Synod of Wisconsin to be a righteous Lutheran synod, but rather, despite its appeal to the symbolic books, an un-Lutheran, faith-mongering synod that is faithful neither to God nor to man, we had no other choice but to assume that, under the circumstances described at the beginning, that part of the Racine congregation had left. May this testimony against the synod itself, caused by our forced justification, contribute something to the fact that it thoroughly cleanses itself of its indecisiveness, its syncretism and its un-Lutheran and after-Lutheran elements in general, so that its relationship to our synod may finally become, under God's blessing, as it should be!

Milwaukee, October 1862.

F. Lochner.

F. Steinbach.

## Church news from Canada.

"The Lord has done great things for us, we are glad," we had to exclaim especially on the 22nd Sunday p. Tr., which was a real day of joy for us, thanking God's grace, mercy and fatherly help. On this day the newly built church of my congregation in Elmira, Waterloo Co., C. W., a brick building, 30 feet wide, 42 feet long and 18 feet high, inside with pulpit and altar, as well as decorated with six beautiful arched windows, was consecrated to the service of the Triune God.

For about 10 years this congregation was seduced, destroyed and devastated by wretched wanderers, all of whom were revealed to be godless and immoral boys; in addition, many members were driven into the arms of sects and enthusiasts, especially Methodists and Baptists.

In April of 1860, Signed came to this region by appointment to the Trinity congregation in Leeson, and soon received an appointment from the Elmira congregation; and now it seemed as if, by God's grace, this congregation would build itself up on the foundation of the pure, Lutheran doctrine in peace and quiet. But since the devil, the enemy of Christianity, is a thorn in the flesh of the pure and truthful preaching of the Word of God, because it attacks and destroys his kingdom, he soon began to rumble in the congregation, and as his instruments he specially chose some members of the church council. They soon started to oppose the confession and the prayer.

The church was not aware of the need for hosts at Holy Communion, and they now worked diligently in private to win over the weak in the congregation to their side. Soon the congregation was divided into two parts. One, the church council with some followers, declared: 1. we are not Lutheran, but united, 2. we do not want confession; the pastor holds the general confession and then lets whoever wants to go to Holy Communion. 3. we want leavened bread at Holy Communion and no communion wafers. And since all admonition and instruction were of no avail, we were finally separated, and the part of the congregation that remained faithful was also deprived of its church property. We then held our service in the district schoolhouse. Those who had left us tried to harm us in two ways, partly by suspecting the doctrine and blaspheming my person; partly by going to church services in the schoolhouse instead of in the church, which was closed to us by the opponents, knowing full well that it was very difficult for many of them to go there; indeed, some of them, out of weakness in their knowledge, preferred to withdraw completely from church services before they should have gone to the schoolhouse. Lutheran" Canada Synod and wished to be served by it, so that the service could be reopened in the church. And what thnt this "evang. luth." Canada Synod? Nothing at all, without even inquiring about the cause of the request from the congregation in the right place, the request is complied with and Rev. Gerndt was instructed by the president of the Canada Synod, Rev. Rechenberg, to serve the people. Although now both, Mr. Past. Gerndt as well as Mr. Past. Rechenberg, were informed of the facts of the Elmira affair and the reason for the separation of these people from our Lutheran congregation, partly verbally, partly in writing, and their un-Lutheran actions were reproached and proven to them, as they, as Lutheran pastors, acted contrary to the Word of God, the precious confession of our Lutheran church, the private writings of our old fathers and the history of the entire Lutheran church. Nevertheless, they continued to serve these people, people who publicly confessed in the last congregational meeting that they were not Lutheran, that they were unchurched, even some of them denied the presence of Christ in Holy Communion and declared: the Old Testament is none of our business, everything that is in God's Word cannot be believed either 2c. What is one to think of such Lutheran pastors who knew all this, as the whole synod later learned, and yet not only accept and serve such people, but also, while doing so, publicly, as Rev. Rechenberg, to all the world: we do not only profess the unchanged Augsburg Confession and Luther's small confession, but also the small confession of Luther. Confession and Luther's Small Catechism, but to all the symbols of the Lutheran Church, and to have the published error that has occurred here corrected? (S. L. u.

W. Vol. . March issue.). What is to be said about this? Either it is a terrible ignorance or lack of understanding of the Lutheran life

and practice, as well as the content of the confessional writings of our Lutheran church, or it is mere mirror fencing with the symbols and terrible hypocrisy.

However, we still had the hope that, if the matter were to be discussed at the Canada Synod, not all members of the ministry would be so unionist-minded and that the matter would perhaps have a good outcome after all. But we were sadly mistaken; for in their published report it says: "In regard to the vacant congregation in Elmira, Woolwich Township, which has not hitherto belonged to any Synod, it was resolved: To admit the same as a member of our Synod, as soon as it shall have inserted in its constitution that both preacher and congregation shall belong to the Canada Synod."

What should one say about this decision, if one knows the whole history of Elmira? It is not Lutheran, as every righteous Lutheran can see at first glance, because here people who have illegally separated from a Lutheran congregation, who publicly declare that we are united, are allowed by a Lutheran (?) synod to join it. As far as the condition imposed is concerned, this changes the matter in nothing at all for the better, indeed it is completely wrong. So first, according to this condition, these people are to declare in their constitution that we belong to the Canada Synod, then they are to be accepted as members of the Synod; who can think of anything more wrong? But since one cannot assume that the whole synod is so ignorant that it should not have noticed this itself, one must probably come to the conclusion that it only made this decision in order to pull itself out of the noose and to have a semblance of the right to admit these people into its synod. In doing so, they also distort and misrepresent the whole Elmira story; for what man, who knows nothing of the matter, can take anything else from this resolution than: Well, there must be a Lutheran congregation in Elmira, and this congregation turns to the Canada Synod and asks to be admitted, but the Synod, before it wants to admit it, imposes the above condition. To reverse the matter in this way is certainly not acting Lutheran, nor honestly and justly, but dishonestly, unjustly and deceitfully.

But we do not want to burden the dear reader any longer with further narration of the unionist practice of the Lutheran Canada Synod that wants to be.

Our congregation, thank God, has not been harmed by this, on the contrary, it has only benefited by recognizing that the Canada Synod, for all its pretense of being Lutheran, is acting in an unrighteous manner; it has also learned more and more that, especially in this country, not all who are Lutheran should be treated as Lutherans.

We were still forced to hold our service in the district schoolhouse, and our opponents tried to drive us out of it, but our trustees beat them to it. Of course, we still had to hold our services in the district schoolhouse, and our opponents tried to drive us out of it, but our trustees beat them to it and secured it for us. But now a new schoolhouse was being built, the old one, it was said, was to be sold, and the new one was to be used for nothing other than holding school in it. Then we looked anxiously into the future, because we felt too poor and too weak to build a new church. But also here God helped, by making hearts and hands so willing, that in the subscription list, which we made in the congregation, soon over our expectation \$600 were signed. Now, in the hope that God would continue to help, we went happily to work and He crowned it with His blessing, so that we were able to celebrate the dedication with joy on the 22nd Sunday in the morning. After the song: "Now thank you all God 2c.," was sung, the undersigned said the dedication prayer. In the morning Past. H. Hanser preached on the church consecration gospel, answering the question: What do we have to do so that it is also said of us: "Today salvation has befallen this house? 2. we must receive the Lord Christ in faith. In the afternoon, Rev. E. Röder preached on the epistle on the day of the church consecration, where he showed: 1. we have the joyful certainty that the merciful and almighty God dwells with us. 2. we have the blessed hope of dwelling with God for eternity after this life.

In thanking God for His grace and help shown to us, we ask at the same time that He continue to remain with us and dwell among us, that He "give full that for His glory and for the salvation of many souls in our little church only the pure, clean, Lutheran doctrine be preached and the holy sacraments be administered according to the institution of Christ, our dear Savior.

West Woolwich, Nov. 19, 1862.

H. W. H. Wichmann.

### To the ecclesiastical chronicle.

As is well known, the **local Baptists** or Anabaptists believe that only those are truly baptized who were not merely doused with water at baptism, but were completely immersed in the water. Like all swarm spirits, they seek the main thing of the sacraments in the outward form, since they do not believe that through the sacraments regeneration is wrought and grace is given, but that all this is only signified and pictured by certain ceremonies. Since the English Bible contains the words *baptize* and *baptist*, which mean to baptize and to baptize, respectively, in the English Bible, they do not believe that the fer, these words have always been in the way of the Baptists, because everyone knows that these words mean not only immersion, but any washing with water. The Baptists have therefore set up a Bible Translation Society which must change the English Bible. The Society has decided that in the new Baptist Bible, wherever *John the Baptist* is written, which means John the Baptist, *John the Immerser* is written, which means John the diver or immerser. The "Evangelist," who reports this, adds, "In Pennsylvania they would say John the Tunker. And, writes the Evangelist, "this is not some silly newspaper joke, but real fact. This company took in \$16,000 last year, half of which was spent on agents' salaries and similar expenses." Up to now it has always been said that as different as the many parties in Christianity are, they all believe in the Bible and they all have only one Bible. This pretense is now coming to an end. In Germany, too, the new believers and unbelievers now want to change the Lutheran Bible. It seems that each sect will soon have its own special Bible, which it has changed for its own faith. May God have mercy!

**The rationalists in Cincinnati** As is well known, the latter city is at present the real nest of the vulgar rationalists, that is, of those rationalists or so-called believers in reason who try to make people believe that they are also based on the Bible, but who misuse the Bible only to prove their miserable faith in reason by all kinds of miserable distortions, and who also, because unfortunately our Germans are used to this miserable religion from Germany, find people who accept their miserable gibberish as the right doctrine of Christ. These rationalists also publish a magazine in which they market their religion, which has long since become stale in Germany. Recently it has become apparent that among these Saulites there has been a kind of prophet, a preacher named Turk, who has tried to defend the divinity of Christ in the rationalist paper. How this man got into this unclean company is of course a mystery. In short, however, he is among them. The gentlemen of the rationalists, however, who otherwise always take up arms against the so-called narrow-mindedness and intolerance of the old believers, because they do not want to let every faith pass as a good one, now suddenly show themselves to be just as "narrow-minded" and have fallen upon Mr. Turk so mercilessly that he has seen himself compelled to withdraw completely from the rationalist journal. There are all signs that the rationalist Babel will not last much longer. It is not possible otherwise. A community that is built on lies, namely on the mendacious pretense that the rationalist lukewarm

and thin water of thought from the holy scriptures. It is impossible for this to exist. As methodically as many Germans have already been stultified by the vulgar rationalist preachers in Germany, the innate common sense always finally asserts itself to such an extent that people finally see that the whole matter of vulgar rationalism is nothing more than wretched humbug and mountebankery. A reasonable man is now either a philosopher who does not want to know anything more about Christianity and disdains to put the Bible to the torture until it says what he wants, or he is a believing Christian.

**Our dear sick brother**, Rev. Röbbelen, wrote again on Sept. 28 from Gronau near Elze in the Kingdom of Hanover to Mr. J. H. Bergmann, in which it says, among other things:

"Your friendly lines of the 5th of this month have been in my hands for a few days (the 24th of this month). The rich gift of 130 Ldr. Thlr., with which my faithful friends and brothers have once again refreshed me through your kind mediation, has now arrived just at the time of harvest, so that I and my house do not go empty-handed in these days of blessing, like the birds of the air who gather just as little into the barns, only often unequal in that they do not so carelessly entrust the uncertain future to the right father of sorrows. Therefore, this kindness of God should lead us to repentance. In order for the letters to be doubled and tripled for the sick blind man, the faithful guardian of Israel had to open His hand so mildly on the birthday of my youngest son Hermann. For this proves how all merit is excluded and how the heavenly Father looks at the underage when he shows mercy. I am quite aware of what Past. Keil says in one of his sermons that parents eat out of a bowl with their children. A strong reminder of the Lutheran faith, which kills all flesh and is deeply humbling, but which alone gives true peace and comfort, of the justification of the poor sinner in the way chosen by God out of grace, and of the word: Become like children! In this way, the guardian of my soul protects his weak vessel in the storm tide of temptation that the devil still stirs up here against the rocky foundation of the gospel message, the word of the cross. For it is not with high wisdom that he shields his simple ones and resists the bride of the evil enemy. Therefore, our victory is not such that the world can acknowledge it. It is like the cause we are fighting over, hidden with Christ in God.

Now I must touch on something that concerns my own person. You will remember that I was already dealing with a change in my place of residence the other day, but without explaining myself further. I vacillated between returning to Baden, a winter stay in Lippspringe and other escape attempts.



to avoid the rough season. In the meantime, completely without my doing and against all expectations, another goal has been set for me. A native of my town, a doctor in Cannes, not far from Nice, came to visit me. He also came to me and took me into a homeopathic cure. On leaving, he explained that I would not get better in this part of heaven and recommended his place of residence to me, and also told me, among other things, that a daughter of Father Löhe had been with him for a year. This was now very much on my mind. I could not resist the temptation to make inquiries through the man about a suitable apartment open in his opinion for about 80 Thlr. per year, at most 100 or 120. Of course, they are still on the way. In 14 days I shall have news according to the agreement. Nevertheless, because the season has already advanced, I have asked the agent of the Hermannsburg Mission in Hamburg, out of precaution, whether I could get to Marseille cheaply with my luggage on a sailing ship. As far as living in Cannes is concerned, however, it is more expensive than here, but not by much: for even in Germany everything costs a lot and prices are still rising. I think I can get by with the limited way of life we lead with what love gives me so abundantly. Through a Christian, German-speaking banquier in Marseille, named Fressinet, I would receive your friendly dispatches. Thus, everything there has united nicely to grant me an asylum, and to the sick at least it is obvious to see a finger of God in this providence and to write it for a fruit of faithful intercession on the infinitely large bill, which I now can no longer cross out, but to the way home, which in grace wants to repay every good deed. I have asked God to change my mind if I should again be in danger of falling into folly. But then, quite unexpectedly, a tenant was found whom my landlord would gladly accept, because he would pay a larger rent and always remain a permanent resident. My landlord then did not give me notice, if I also wanted to pay a higher price, on the coaxing of my sister. However, I see that it costs him a sacrifice and I cannot blame him for it, as humanly regarded as one is accustomed to it here. In addition, the apartment is not suitable for winter. The ovens smoke and a sharp east wind blows in the yard. The whole place was recalled to me by Ob.-Med.-R. Krause.

God would like to keep me in a mild climate and after a sea voyage through the winter, so that in the worst case my wife does not have to stand alone with the children in a foreign country. However, Mr. Doctor Severin in Cannes, a friendly man of mature age, would take care of her, especially since he is the reason for my going to his place of residence. In addition to him, several German craftsmen are said to live in Cannes and, in the winter

German strangers seek recovery there. If it should be at all advisable, I would return from Cannes to America. After all, I am sustained by the love of my brothers and sisters there and, especially in view of the ecclesiastical desolation that is now so obviously taking over here, I long to return to the circle that is not ashamed of me, to whom the word of the cross is neither a foolishness nor an annoyance nor an indifferent thing. Praeses Wyneken suggested this to me already at the beginning of this year. Or my suggestion to go to Uruguay will not become foolishness.

As soon as I have made up my mind and have more openings, I will write again. In the meantime, I gratefully greet all of you and you, my dear friend, yoursK . Röbbelen."

The following is written from **Hanover** to a church newspaper in Germany on September 25: "Our catechism controversy has gained a nice impulse. In response to the complaint of the Osnabrück parishes against their Consistory, the latter has announced that the King alone is entitled to interpret his decree of August 19 concerning the new catechism, and that the King, when they were present in Osnabrück, had said that this decree should not be understood as meaning that the old state catechism should be reintroduced once it had been put out of use. Accordingly, the Münchmeyer catechism introduced here is to be retained as the schoolbook. If, nevertheless, parents sent their children to school with the old state catechism, the children should be warned that their parents were "exposing themselves to inconveniences" if they did not give them the Münchmeyer catechism. If this warning remains unsuccessful, then the parents are to be punished with seizure, and in the case of continued insubordination, the children are to be excluded from school and confirmation classes". As sad as it is that some of the people of Hanover want their old catechism, which is at least three-quarters rationalistic, it is just as sad that these people are to be forced to adopt or retain a better catechism even by seizure.

**Dr. A. Hunger**, formerly pastor at Croß Plains, Ripley Co., Ind, and member of the Ohio Synod, whom, when he still called himself Lutheran, we repeatedly had to chastise for apparently papist principles and teachings, which he dredged up partly in the "Informatorium," partly in the Columbus "Lutheran Church Newspaper," has now, as the "Lutherische Zeitschrift" of 29 Nov. A new warning example for all those who, while retaining the Lutheran name, romanize or papalize. Admittedly, such are not always so honest as to go where they belong with their principles and teachings, to the pope, they do something!

Worse, they perjuredly fill the Lutheran Church, on whose confessions they swore, with popery.

The "**Weltbote**" of Allentown, Pa., is indeed a secular paper, as its honest name should indicate, but it surpasses and puts to shame many papers which claim to be religious and ecclesiastical organs, especially in their Christian assessment of the present war emergency. We cannot refrain from sharing the following remark with our dear readers to substantiate our opinion, which is found in the "Weltbote" of November 19 of this year: "Is there no salvation from this distress, from this hopeless turmoil? An answer is given, it is, yes. Mau points to our great armies, to the cannons and bayonets and says, that will help, that is the doctor. A vain

confidence, a vain help, a wretched doctor, if God's help is missing. David says, "When war arises against me, I rely on Him." "They rely on chariots and horses: but we remember the name of the Lord our God."

Christians of all denominations have declared that this war, the great distress that affects us, is a heavy visitation, a judgment of God, because of our sins; such a recognition is beautiful, but to what end should it lead? Is it enough that we know and recognize this and then look with vain self-confidence to the cannons, powder and lead and expect from the weapons the removal of the misery and the improvement of the conditions? Wretched deception: If God chastises us for our sins, let us also repent as one people, from the president down to the lowest citizen, seek God's face, put away our sins and walk in a new life. He is not lacking in ways and means to prevent the bloodshed and to alleviate the distress. The Lord said to Gideon: "The people who are with you are too many; Israel will boast against me and say, 'My hand has saved me: My hand hath delivered me.'" This God is still alive; to Him the president, his councilors and the congress should look for advice, light and wisdom; to Him the people should turn with pleas and supplications, in living trust in His help and assistance. And this God can and will help us-and He alone." Thus writes a political paper, Most of the so-called religious (?) papers write quite differently. They see the war as the hopeful birth pangs of a better time of perfect freedom and thus lull the people deeper and deeper into the sleep of carnal security in sins, so that they do not see the thundering voice of the angry God in the present terrible judgment. Woe to these false prophets, who, as much as they write and shout about the need for energetic warfare, belong to those of whom the Lord says: "Both prophets and priests teach false worship and deceive the people."

sten my people in their calamity, that they should esteem them little, and say, Peace, peace; and yet is not peace." 2 Ep. 6, 13. 14. The Lord says on another occasion, "Where these will be silent, the stones will cry out." Luc. 19, 40. This applies here. The religious papers are polemic and not only keep silent about the people's sins, so that they are to blame for the war, but also guide them to bless themselves, to justify themselves pharisaically and to seek all blame only in their opponents; so Gort opens the mouths of political papers, like stones, so that someone may tell the world the truth and reproach it for its guilt against God.

**The Olive Branch Synod**, which belongs to the General Synod, on the occasion of its meetings in October at East Germantown, Indiana, passed a resolution "that each preacher shall report to the Synod at the next meeting the number of subscribers he has collected for the *Observer* (a General Synod paper) during the year." Surely this is motherly care for his synodal bulletin. If this is done out of concern for the Christians, it may be sacrificing; but if it is done out of concern for the paper, it is shameful. We think that if a newspaper cannot exist without such measures, that is, without mild coercion, it is either not worthy of existence, or the people are not worthy of having it. It is certainly a bad sign that most of the local papers do everything imaginable, give themselves eulogies in almost every number, hold out the prospect of all kinds of pecuniary advantages for the collectors and buyers, and have to keep giving punitive sermons to the defaulters in order to be able to live their poor lives. A commodity that is offered all too insistently is always suspected of being either bad, spoiled, or stolen. The dear word of God should least of all be brought into this suspicion; it should least of all be forced upon anyone. Matth 7, 6.

**Dr Stohlmann** recommends in the "luth Herald" Past. Harms "Conversation on the Catechism." That would be quite right, because "the conversation" is good. But in praise of Harms, and in order to make him quite agreeable to the people, he adds: "He also takes no pleasure in banishing." And this is very unjust and very wrong of the doctor, that he praises the faulty and wrong of Harms as a virtue, and extols it to the people. It is, of course, just as true as it is sad that the church discipline ordered by the Lord Christ and the holy apostles is not to be followed. It is, of course, as true as it is sad that the church discipline ordered by the Lord Christ and the holy apostles, the last stage of which is "banishment", has gradually been lost in the Lutheran regional churches and that, as a result, the unbelieving rabble has come to rule in the church. If the Lutheran church of Hanover had practiced church discipline and banished the impenitent, godless rationalists, it would not now have to experience that the unbelievers in it have rejected the Lord.

and throw the beautiful catechism out of the church and put ourselves under the spell. The present catechism fight will probably already teach Harms to take pleasure in the orders of His God, even if they are painful to carry out; he will probably thank God once again for his ban order, because it is an excellent protective weapon of the church against all kinds of canker damage that want to eat away at it. - All serious Christian preachers struggle to accustom the Christian people in the local congregations to Christian discipline and order, who in many cases in Germany have been abandoned to immorality, and they thank God from the bottom of their hearts when He has allowed them to succeed, often after long struggles, so that the congregations finally, in matured Christian earnestness, in obedience to God's Word, exclude the public, unrepentant sinners, that is, "ban them. So serious Christian preachers rejoice when finally, with God's help, the Christian ban order has been established in a congregation. Dr. Stohlmann cannot share this joy. - The Lutheran church confesses in its catechism that there is an office in the church that should also be exercised, according to which "the church beats the sin of the impenitent as long as they do not repent," and "that the appointed servants of Christ act by divine command when they exclude the public and impenitent sinners from the Christian congregation.

So the "banning" is to be exercised in the Lutheran church by the called servants of Christ, and now Dr. Stohlmann writes it as a great glory for Harms; "he also has no joy in banning." - Especially the impenitent, crude people in the congregations who are not obedient to the "divine command" have "also" very little "joy in banishing," but of course will have much joy about it and feel great comfort that Dr. Stohlmann, who after all is truly also "Lutheran," "also has no joy in banishing." Such Stohlmann's joyful outpourings must only be read by the congregations, then the preachers will already become aware of which helper in church discipline they have in the beautiful herald in their congregations.

There is almost always a difference between the congregations of the so-called "exclusive Lutherans" (whom the doctor also on this occasion, as on every other, is quite happy to honor with his reverend jibes) and the Lutherans of the unirate, inclusive, i.e. including everything possible in themselves, that the former practice the divinely commanded church discipline among themselves, even to the point of exclusion and banishment, but the latter do not undergo this difficult purification work in the vineyard of the Lord. And why not? Because "the banishment" can easily cause unrest, the congregation then becomes smaller, the paying members fewer, and who can blame them for "taking no pleasure" in it? - By the way, "banishing" is not about joy at all.

and have no joy, but quite simply about obedience to God's command. And the same is true here that was true there with Saul: obedience is better than joy.

B.

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## Church Retreat.

On the 16th Sunday p. Trinity, the newly formed St. Peter's congregation in Baltimore Co. had the joy of dedicating their newly-built church. For this purpose a great many from the Baltimore congregation, eight miles distant, had assembled, so that the little church, which is 24 feet wide and 32 long, could scarcely half contain them. Pastor Keyl from Baltimore preached a very beautiful sermon on the Sunday Gospel, Luc. 7, 11-17. and dealt with the three points: 1. As then our Lord Christ came to Naiu, so also now he comes to us through the preaching of his word and through the holy sacraments. 2) As he did then, so he still demonstrates his power to bring us from death to life. 3. as he was praised then, so we should also praise him for such a gracious visitation.

It was in September 1861, when the undersigned came to this area and preached every 14 days in the afternoon in different houses, so that the people got together, formed a congregation and built this church, so that they would not only have God's word for themselves, but could also build a school for their children. The congregation is still small, only 12 members, but as the Lord has so visibly helped so far, he will continue to help and strengthen and increase it.

At the same time, it is certified here to have received the following gifts of love for this construction:

Don of Baltimore community	K39.19
Don individual members of the same congregation	29.25
Don Mr. Friedrich Thicmclcr in Baltimore an agende. Dom Nahvercin the congregation in Baltimore pulpit and Altar clothing along with carpet in front of the altar. "	From the Bible Society in Baltimore a Bible.
From Mr. Akolpf Lieck in Baltimore Communion vestments. From the Washington congregation' -	Z15.20
From the community in Leng Green	8.35

God bless the lenient givers.

**H. Grätzel.**

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(Submitted.)

## Concerning the intended Lutheran colony.

I would like to inform all friends of the same that I, together with Mr. H. Loßner of Boonsboro and Mr. I. Günther of Fort Dodge, have visited the area where the congress land here in Iowa is still open for settlement. The land is about 20 miles from Fort Dodge and in our unanimous opinion excellent. It is almost all undulating prairie, which can be plowed and planted next spring without further ado. There is quite a shortage of timber, but it is still possible now, I am told, to buy the acre for 5 to 10 dollars, and this shortage is supplied by coals,. Limestones, sandstones and gypsum pretty much make up for it. There are still 11,200 acres vacant in one township, and this I think would be particularly suitable for settlement, as a river and creek run through it. It is in Humboldt County. The area is especially suitable for ranching. What

As far as the leadership of the colony is concerned, it should be the same as in the congregations of our synod. God's word shall govern. Whoever wants to use this opportunity to establish a good home, where he can have church and school at the same time, should come soon; for it is not necessary that we all go at once. Messrs. Guenther, Arnold and Richard (the latter is an agent in the Land Office) will be as helpful as possible to each newcomer. - .

Iowa City, Nov. 6, 1862.

F. Döschner, ev.-luth. past.

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## To the message!

The I. Readers of the "Lutheraner" are hereby informed that as of January 1, 1863, the price of Dr. Sihler's delicious book of sermons will have to be increased. By referring once again to the advertisement of this book in the "Lutheraner" No. 17 of last year, it may be desirable for some to refer to this book as a thoroughly appropriate Christmas or New Year's gift for the approaching festive season.

On behalf of the "Committee for Publication of Dr. Sihler's Book of Sermons."

W. S. Stubnatzy.

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## Display.

Those of the pastors who wish to receive more copies of the "Eighth Synodal Report of our Middle District Synod", which is ready to be sent out, than they receive according to the hastily submitted parochial report - one copy for every 5 members who are able to vote - are kindly requested to place their order with our agent, Mr. M. C. Barthel.

T h. Wichmann, d. Z. Secretair.

## Where is Friedrich Döpping from Kurhessen?

The last news about him came from Missouri. Anyone who could provide information about his current whereabouts or his possible death should write to the following address:

IV DoeppinA,

Aurora. Ocuto, Ltoele 60th, Man.

## New shipment of Bibles.

With the undersigned agent of the local Lutheran Central Bible Society are available at the prices shown: \*)

**Complete Bibles** (Dr. Hopf'schc edition).

Altar Bibles, quart format, strongly bound with

Goldschn. and good paralels . . 97,00 large 8. bibles, splendid binding with gold edges, double cover 3,00

\*) As can be seen from the above, there has been an increase in prices. Unfortunately, we have seen ourselves forced to do so, both because of the significantly increased import duty and because the value of our paper money has decreased considerably compared to the German currency. Nevertheless, the purchasers receive all our Bibles for the purchase price with the addition of the costs arising from the importation.

L. E. E. B ertrain, Agent.

large 8. bibles, Ertra binding with gold lace, ' double case2 ,75

" 8. Bibles, bound in pressed leather . . 1.30; " 8. New Testaments, bound in pressed!

Leather0 ,45

small 8. bibles, splendid bindings with gold edges,!

double case 2,25

large 8. bibles, extra binding with gold lace,!

double case2 ,00

. "8. bibles, fine binding with gold lace, i double case1 ,75j

"8. bibles, bound in pressed leather . . 0,95! "8. new testaments, bound in pressed leather.

Leather . 0,35

New Testaments with Appendix of Psalms, Sedez edition, with goldschn0 ,40

New Testaments with appendix of Psalms, Sedez edition, in good b0 .15

Altenburg New Testaments.

The copy bound in pressed leather . . 1.75 " dozen on 6 months credit .... 18,00 ,, " for cash money15 ,00

Raw specimens ..... 12,00

Raw specimens at least 50 pieces against Baar the piece0,75

Altenburg Old Testament.

The copy braded in pressed leather . . 2.25 " dozen " "" . - - 24,00!

" copy permanently bound with locks 2.75

L. E. E. Bertram, Agent.

(lure of Heinicke A. Dswl, 8t. I-0M8, IVIo.

## Receipt and thanks.

For the proseminary in Germany received from Pastor K. Mees a collecte organized by his congregation in Columbus, Ohio, at the Reformation feast, in the amount of \$26,00. - from F. Stutz in Washington, D. C. \$20,00. - at the infant baptism of F. Schlegel's collectirt there \$6,16. - from Pastor Richmann in Schaumburg, Ill. \$1,00. C^F. W. Walther.

### For poor students

received from an unnamed person in Pastor Geyer's Gem. in Carlinville, Ill \$5.00. - a pair of woolen stockings from Peter Mueller in Pastor Hahn's Gem. in Canton Co, Mo. - from Georg Keck in Freedom in Michigan \$1.00.

C. F. W. Walther.

To the travel fund of the general president: From the comm. in Staunton, Ill. \$3,60

For the students M. u. H. W. in Fort Wayne: From the community in Staunton: from a wife

as a thank offering for her happy delivery - - - 5.00 " to the congregation in Staunton, Ill: from an un mentioned 5,00

Ms. Wyneken.

With thanksgiving to God and the benevolent givers, I attest to the receipt of the following benevolent gifts for poor students:

From the commune of Mr. Past. Rcnnicke: 2 sacks of potatoes; 2 sacks of separate apples, 1 sack of separate peaches, sack of beans, 4 sacks of flour.

From Michael March from Mr. Past. Lehmann's Gem.: 1 Bush. Wheat, 1 Bush. Welsh grain, 1 bush. Potatoes.

By Mr. Past. Ruhland from his community in Wolcotts- ville: \$4.70 for the plundered Mr. Past. Bilz - already handed over to the same.

From Mr. Klanenberg of IllinoiStown: 4 beef, 1 sack of flour, 2 pillows with uberziigen and 1 bed sheet.

From Hcinr. Niebrück from Mr. Past. Lehmann's Gem.: 4 beef and 1 sack of Welschkorn.

By Mr. Past. Hjort by Peter Bieder \$1,00 cash for poor students.

By Mr. M. Barthel from members of the Collinsvillcr Gem.: from I. Z. Fischer 1 sack of flour; from I. Schüttle \$1,00 baar; from other members 6 sacks of potatoes, 4 bush, red beets and 1 piece of bacon.

From Mr. Past. Wagner's Gem.: from Mr. Langes oxen, 3 pieces of scites, 75 cabbage heads, 3 Bush. Apples; from Mr. Schneider 4 beef; from N. N. by Mr. Past. Wagner \$1,00.

By Mr. Past. Bühl for the seminarian G. Harter: \$6,00 from the Zion congregation in Atzon; \$3,22 from the St. John congregation in Canal Fulton; 78c. from himself.

From Mr. Isenberg from the community of Mr. Past. Moll: 2 pigs and 4 sacks of wheat.

From Mr. Ranschert from the community of Mr. Past. Leh- mann: 1 bag of cabbage, 1 bag of potatoes and 1 side piece.

From the community of Mr. Past. Claus: von Brandbvst \$2,00, Wittwe Weichtkamp \$1,00, Göhner \$1,00, Hrn. Past. Claus himself \$1,00.

From the donation of Mr. Past. Wagner for poor students: from N. N. \$2,00, from W. Deterding as a thank-offering for gracious delivery and salvation from an illness of his wife \$2,00. A. Crämer.

By Mr. I. H. Bergmann in New York 130Ldr.-Thlr.

To have received one hundred and thirty thalers of gold certifies with heartfelt gratitude

K. Röbbelen.

-Gronau on October 1, 1862.

## Received:

in the preachers' and teachers' widows' and orphans' funds.

1. contributions from pastors and teachers:

For 1861: Dr. Gotsch, M. Bürger, Föhliuger, Bernreuther, Heitmüller (2), Traun", Nützel, Prof. Lauge (2).

For 1862: Baumgart, Bernreuther, Bode, Brack- hage, K. Brauer, M. Bürger, Erk, Ernst, Jöhlin- ger, Fritze, Dr. Gotsch, O. Gotsch, Th. Gotsch, Heit- müller, Hußmann, Hüttcr, Jäbker, Zehn, Koppel, Kirsch, Köstering, Klurkenberg, Kühn, Prof. Lange, Lembke, Merz, Nützel, Ncißinger, Rolf, Nupprecht, Sallmanu, G. Schaller, Schäfer, Schönberg, Schuster, Schwan, Prof. Selle, Seuel, Stephan, Tramm, Trautmann, Ulrich, Wambsgans, Wolff, Wyneken, Zagel, Biedermann, Fathaner, Nöcker, Engelbert, Schriever, P. Eirich, Hamann, OesLermcicr, C. O. Schmidt, Leh. Mießler.

2. gifts:

From Mr. Apoth. Wurmb\$ 3,00

Collecte on Hr". F. Bach's child baptism in

Lafayette2 .35

From the Gem. of Mr. Paft. Stephan 5,80 " Mrs. W. in Ohio City1 ,00  
,,, Böbmin Liverpool, O. I,00  
" Mr. L. Schnell in Liverpool, O. 1.00

I. F. Bünger.

With the undersigned are  
**Lutheran calendar for 1863**  
to have the usual price,

Aug. Wiebuslh L Son, St Louis, Mo.

## Changed addresses:

^lr. OeorZo Leits,  
cars ok Rev. ^1. lirmcnstein,

There hieürnonü. Ltuten lÄunü,

Dertranr Ivosslstoeic, cnre ok ^1r. Oür.  
l7o. 214 nortss 8tr.

8t. l^ouis, ^1o.

St. Louis, Mo., Synodal printing crei of Aug. Wiebusch u. son.

# Volume 19, St. Louis, Monday, December 24, 1862, No. 9

(Sent in by Pastor Köstering.)

## George the Third, Prince of Anhalt, an ordained and preaching ruling prince.

In past times, there have been many godly princes who not only faithfully sought the external welfare of their subjects and ruled in a praiseworthy manner, but who also, as faithful sons and members of the Christian church, zealously pursued the expansion of the kingdom of God in the right way, and thus, according to the word of the Lord by the prophet, were caretakers and nurses of the Christian church. Among these examples of godly princes, however, George III, Prince of Anhalt, stands out in history as a special example in his way and manner. Born on August 13, 1507 in Dessau, he was the third son of Prince Ernst of Anhalt and his wife Margarethe, daughter of the Duke of Munsterberg. The princely parents, although living in the papacy and adhering to the customs of the Roman church, had a rather clear and correct knowledge of the way of salvation, which is Christ alone, as could be found only very rarely in someone at that time. As a testimony to their faithful trust in Christ alone, George printed a song composed by his mother, which can be found among his printed writings, of which the writer has a copy. The song has the following title: "Die Historie vom beiden, Sterben, Auferstehung und Himmelfahrt" (The story of both death, resurrection and ascension).

The song is really what the title says. It is composed almost exclusively of biblical words, has no sections except for the conclusion, and contains 124 verses in total, of which each verse closes with the words: "O Jesu! how was a love so great. From this song shines brightly and clearly the intimate life of faith of the princely mother and her living communion with Christ, her spiritual head. This is also evidenced by the delicious, powerful prayer that George copied from his princely mother's mouth and printed in praise of God after her death. In it, she confesses herself to be a poor sinner and thanks God that he sent his Son into the world, that he cleansed us from sins by his blood, freed us from eternal death by his death, and saved us from the power of the devil and hell by his descent into hell; but that by his happy, victorious resurrection he justified us and promised and sealed eternal life, and by his ascension he opened the door, opened the way to heaven, and prepared the place for us there; from all of which it sufficiently appears that Christ was her only wisdom, righteousness, sanctification, and redemption, and that she, as a poor sinner, wanted to be justified and saved before God by grace alone for the sake of Christ through faith. Although she never confessed to the Lutheran Church, she is known as a believing Christian - and therefore also blessed.

died. Her other errors, which she undoubtedly held on to only out of ignorance, God has covered up in grace, because she held on to the main article, that Christ is our only righteousness. As her son, Prince George, writes about her, she left this world as a believing daughter of Abrabä, God has forgiven her other infirmities and insanities by the article: I believe a forgiveness of sins, and by the

Prayer: Forgive us our trespasses, forgive. And so, in this princely woman, we have proof that even in the midst of the darkness of the papacy, God has always asked to preserve a holy seed, very much hidden from the eyes of men, but evident to the all-seeing eye of God, who knows His own, calls them by name, and has drawn them into His hands.

Already in 1515, in the eighth year of his age, George became a fatherless orphan, and presumably he left the parental home immediately after his father's death. His cousin, Bishop Adolf of Merseburg, who was also a prince from the princely house of Anhalt, became his tutor. He carefully nurtured the good seed that had already been planted in the tender soul of George in the parental home by the pious mother described above. For although Bishop Adolf himself was still in the Babylonian prison, as Luther calls the papacy, he did not belong to the great bunch of conscienceless clerics in the papacy, who only serve the Gölte Mammon and their bellies.



but he administered his office conscientiously according to fine knowledge, as Prince George testifies of him. He tells in one place that in his youth he had heard from his cousin Adolf that St. Augustine called those pastors who did not preach God's word from the prophet Isaiah dumb dogs, and that is why he, Bishop Adolf, often preached God's word with diligence, which at that time was almost unheard of by the bishops in the Roman church. For the ruling manner of the bishops at that time was like this: they lived in outward splendor and glory and squandered the goods of the church, and they did not care about the people commanded to them. They paid a certain amount of money for a roaming monk or priest, who read the mass and - in the best case - recited the usual legends of the Roman church to the people from the pulpit. Bishop Adolf, then, made a laudable exception among the bishops of that time in preaching God's word to his people; and, as it seems, the article of justification, though mixed with some additions, was not wholly obscured with him. For when it was said in his presence that the doctrine that we are justified before God by faith alone is a new doctrine, it is said that he exclaimed three times, "How? do you call this a new doctrine, and have forgotten that we read in the Psalter: In your sight there is no righteousness in anyone who lives!" This statement shows that he was not, like the pope and most of his followers, hostile to the reawakened preaching of the gospel at the time of the Reformation. In him, therefore, George had found a good educator. Adolf trained and educated the young George from the beginning for the spiritual office. Already at an early age he urged him to read the Holy Scriptures, the precious Word of God. This alone has the power to form young people from within and to educate them for the holy ministry of preaching. As early as 1518, Adolf made the eleven-year-old Georg a canonics of the Merseburg cathedral chapter. (A canonics is a so-called secular priest in the papacy - admittedly only in the papacy - who holds the benefice of a chapter). In his twelfth year, Georg went to school in Leipzig, where he received a capable teacher in the then very famous Georg Helt. Here he made great progress, combining great seriousness and diligence in learning with excellent gifts. Later, on the advice of his cousin, he devoted himself for a time to the study of jurisprudence; however, his pious disposition was also evident in this, in that, setting aside all sophistry, he directed his studies only to this end, to learn what is right or wrong according to divine judgment. For, as is well known, the study of jurisprudence is mostly pursued in such a way and to the end of learning the tricks and tricks of how one can bend the right with apparent reasons and make injustice right. From this

For this reason, the jurists have also become so proverbial that they say: jurists, evil Christians. - After Georg had completed his studies in Leipzig, he lived again in the surroundings of his cousin in Merseburg, whose words and conduct had a salutary influence on him. In 1524 he was ordained a priest, and soon after he received the position of a subdiaconus (second assistant preacher<sup>^</sup>), and in 1526 his cousin, Bishop Adolf, gave him the cathedral provostship of Magdeburg and Meissen, in which year Adolf also left this world.

George's father, Prince Ernst, had already died in 1516, and the princely mother, Margarethe, had then taken over the government of the country; but she also died in 1530, the year of the transfer of the Augsburg Confession, and the government of the country now passed to her sons. They were her three brothers, John, George and Joachim, and all three governed their land jointly. And like George, the two brothers were also heartily devoted to the Gospel; all three lived with each other in the greatest harmony, and ruled their country laudably. The residence of the princes was at Dessau; Georg, however, as an ordained and preaching ruling prince, held court most of the time at Merseburg, because he was a member and the senior of the cathedral chapter there, and because he had become fond of this place during his education.

From what we have heard of George, one should conclude that he would have left the Roman church very soon and would have freely and publicly professed the work of the Reformation; but this is not so. For a long time he was still a servant of the Roman church, to whose ceremonies and customs he was attached with great love; and therein lay the first obstacle standing in his way, which only slowly allowed him to come to a complete knowledge of the truth. It is, after all, the case in all things that man does not like to give up what he has once grown fond of, even if it is the most horrible errors. This can be seen quite clearly at the present time, for example, in the case of the regional church congregations in Germany, from which their good, precious hymn treasures, catechisms, etc. were taken several decades ago; but now that what the rationalist robbers have stolen is to be returned to them, namely gold, silver, precious stones for wood, hay, stubble, they are resisting with all their might and fighting tooth and nail. Where does this come from? For the most part, it is because the people have become fond of the bad books through long use; they sing the

most abominable unbelief in holy place with

seemingly with great devotion, as if it were vain divine truth. - Another reason why Prince George was slow to step out of the papacy and into a common activity with the men of the Reformation was that

he long believed the lying cries of the papists that Luther was a hopeless man,

a destroyer of all good order, a man who had thrown all discipline and respectability behind him. He himself writes about this in the

preface to his sermons on the false prophets: "From my youth on, I have had great pleasure and love for the ceremonies and church customs in particular, and have taken pleasure in them, and have been heartily devoted to this teaching, which is called Lutheran. For Dr. Luther was thus portrayed to me as a seductive teacher who destroyed worship, discipline, all respectability, and forbade good works to be done 2c." However, he was not blind to the abuses in the Roman church. He writes about this in the place mentioned above: "Because I also saw in my youth the great abomination of indulgences myself, and deplored for the highest abuse of the above-mentioned my cousin (Adolf) as well as others; likewise I confessed manfully that in the (Roman) church there were great abuses, which most of all needed Christian reformation; The lewd, celibate life of the clergy was before my eyes, for which reason my cousin and many others suggested that they should be allowed to marry again in the Concilio (Church Assembly), because otherwise this evil could not be prevented. I also heard that too much trust was placed in one's own merits, and that communion was held in both forms after Christ's institution in the old church," and so on. But that God allows the sincere to succeed, we also see in Prince George. It is true that he came only very slowly, but with all the firmer and more certain steps, which also proved itself in him afterwards. He was not a frivolous fluttering spirit, who today would be

No, he first examined and considered with great prudence, and then he acted with the greatest certainty. It is in this way quite in accordance with his character. The picture of his life presents us with such a man, who - far removed from all frivolity and superficiality - is very deep-thinking, extremely careful, faithful in the smallest as well as the greatest things, and extremely conscientious in all his actions. Thus it happened that he did not, like the bitter papists, in blind rage curse and condemn Luther and his teachings without further examination, but he took Luther's writings at hand and tried them at the unmistakable touchstone of the divine word; and behold, they gradually made,

under the influence of the Holy Spirit, made a great impression on his truth-seeking soul. He has found, he writes, that

the articles of Or. Luther's articles, some of which had been proclaimed insane, were in accordance with the teachings of the prophets and apostles, that his - Luther's - teaching was directed toward bringing God's grace and faith in our Lord Jesus Christ, which had been obscured by manifold false teachings, back to light; that he further taught to keep order about the Lord Christ,

He said that he would exhort to good works, punish the abuses, and offered himself to everything that was useful and better. Thus it could not fail that George finally publicly professed Luther's Reformation. For one does not light a light and put it under a bushel, but on the lampstand, so that it shines for all who are in the house. When he had arrived at a more complete knowledge, "I", he wrote, "could not, nor should I have, resisted the conscience of the recognized piety, which would be the unavailing sin against the Holy Spirit, but the truth urged me to accept such doctrine, on which our blessedness stands, also the use of the reverend sacraments according to Christ's institution, and to leave the recognized abuses. For as St. Paul says in 2 Cor. 13:8, we cannot do anything against the truth, but for it. And in this I have sought no temporal honor or welfare, which I can wait for in the outer way (i.e. in the papacy), but my own salvation. In the second year after the Augsburg Diet, where a cousin of Prince George, namely Prince Wolfgang of Anhalt, had already publicly testified to the truth, George also carried out the Reformation in Anhalt together with his two brothers. In this highly important matter, however, Georg had to pass many trials, from which he emerged victorious. His conscience had been trained in God's Word.

The same word was the lamp of his foot, and therefore he took certain steps. Not only in name, but also in deed, he was a prince of "Anhalt," who, having put his hand to the plow, did not pull back again. In vain, Duke George of Saxony, this sworn enemy of Luther, and Joachim of Brandenburg, to turn Prince George away from the Gospel and to prevent him from introducing the Reformation in his country. We have a large number of printed letters, comprising almost two hundred pages in large quarto format, which were exchanged between the two aforementioned princes hostile to the Gospel and Prince George in this matter. The letters of the two princes are full of slanders against Luther and the Reformation; the letters of George, however, reveal a disciple of Jesus Christ, full of gentleness and humility, who does not scold when he is scolded, does not threaten when he has to suffer injustice, but seeks to win over his and the Gospel's enemies with heartfelt love and mercy. In addition, his letters contain a wealth of theological thoughts that make one's heart glad when reading them, and such a joyful confession that is pleasing to a godly prince and silences his enemies.

(Conclusion follows.)

(Submitted.)

## **The "Freedom of Conscience" of the Protestant Church Association of the West.**

Since many Lutherans come to America who are unfamiliar with the ecclesiastical conditions, and therefore can easily be seduced by the Unrighteous, since they pretend to want to be all things to all people, the Lutherans are easily seduced by the Unrighteous.

Lutheran, reformed to the reformers, neutral to the neutrals; and they then try to cover up this dangerous elasticity of faith with the beautiful word "freedom of conscience"; so we want to help, as much as we can, that this spirit of union is more and more recognized and avoided.

The Protestant Church Association of the West is such an united society. Not the It is the worst, because it openly confesses its union and therefore does not call itself Lutheran, but only "evangelical. In this it is obviously more honest than, for example, the General Synod. Since this united community, in which Lutherans and public non-Lutherans of the most diverse kind are united in members, stiffly claims that it is Lutheran. But not loud assertions, but faithful confession of faith makes a Lutheran. Although the honesty of the Lutheran Church is to be praised, a bad thing by the fact that mau confesses it, not good, but remains what it is.

We can recognize the spirit of this K. V. from its constitution, and therefore want to especially The I. Cap. deals with the purpose of the association and states it in § 1 thus: "Foundation and spreading of the Protestant Church in particular, as well as promotion of all institutions which aim at the spreading of the Kingdom of God. By the Protestant Church we understand that church community which recognizes the Holy Scriptures of the Old and New Testaments as the Word of God and as the sole and infallible guide of faith and life, and which thereby professes the interpretation of the Holy Scriptures as found in the symbolic Scriptures. In doing so, it professes the interpretation of the Holy Scriptures as set forth in the symbolic books of the Lutheran and Reformed Church, mainly the Augsburg Confession, Luther's Catechism and the Heidelberg Catechism, insofar as they agree with each other. In their points of difference, however, we adhere only to the relevant passages of Holy Scripture and make use of the

tending freedom of conscience." - This sentence is full of meaningless phrases, ambiguities, and

The Protestants say that they "recognize the word of God as the sole and unmistakable guide of faith, and in the points of difference they hold only to the passages referring to it. The Protestants do say that they "recognize the Word of God as the sole and infallible guide of faith, and in the points of difference adhere solely to the passages of Holy Scripture that refer to it," and that sounds very much like a "truth".

pleasing and faithful, a good Lutheran could not establish a better principle. Unfortunately, however, such words are only empty phrases among the Unirte. Their guiding principle of faith is in truth not the Word of God, but the "prevailing freedom of conscience," i.e., human conceit, or even truer, the old - falsely famous art - enlightenment - development - open question: "Should God have said?"- Precisely in this consists the essential difference of the orthodox church from all false believers, that the former in truth recognizes the Word of God as the sole guiding principle of faith, while the latter, besides Christ, also grant Belial a voice. This is the real point of contention of the Lutheran Church with the Evangelical Church Association. There (in the Lutheran church) the word of God alone is valid, here (in the Lutheran church association) beside, or rather above the word, the "freedom of conscience. An example may make this clear. The word of God says: this is my suffering. The Reformed Church says: No, this is not His body, for it is quite contrary to reason that Christ's suffering in Holy Communion should be everywhere. The Reformed Church says, "No, not his body, for it is quite contrary to reason that Christ's suffering should be everywhere in Holy Communion, while he is seated far away, on high, at the right hand of God,

To be a human body in heaven and on earth at the same time in the Lord's Supper! How could the Lord Jesus give his disciples his real body and blood, especially at the first Holy Communion? How could the Lord Jesus give his disciples his real body and blood at the first Holy Communion? After all, he was sitting in front of them, so how could he give them food and drink at the same time, and yet remain sitting in front of them at the same time? That is not possible at all. (The dear reformers forget that this human body was at the same time also the body of God, the Almighty, with whom no thing is impossible). The Lutheran Church answers the Reformed: The sole and unmistakable non-strings of faith are the Word of God and not reason with its fine cleverness and its select philosophical tricks. Whoever departs from the word in matters of faith departs from the guideline and asked for a false faith. The Lutheran faith is right, because it stands on the Word; the Reformed faith is wrong, because it has strayed from the Word of God to human reason. Here now rises the Unirte church, the church of love, the church of life, the church of science (I), the church of broad-mindedness, the church of exalted position above the parties, the church of the future, the church of "freedom of conscience," and

It is not nice that you treat the Reformed Church in this way, it is very presumptuous that you alone want to be right, it shows great narrowness that you do not know how to appreciate these delicious, so true, so understandable explanations of reason, it is so very crude old Lutheran and so little gentle, so little sparing of consciences, so tyrannical to demand of all other people that they should believe just as you believe! Do you not know,

that people have a conscience, and that freedom of conscience is a delicious good, the sweet fruit of the Reformation, the victory trophy of mighty battles, the light-spreading central sun in the ecclesiastical turmoil of the "sister churches" the-the-the! A simple-minded Lutheran could say: Dear United Church, or also: dear Lutheran church members, my thanks for the beautiful speech! - But it is not a question of beauty, coarseness, narrowness, etc., but of whether "the word is the word". It is about whether "the Word of God is the sole and infallible guide of faith" and whether the faith that deviates from the guide is a false faith, a lying faith that does not come from God but from the father of lies. The evangelical association must admit this, in spite of its love and broad-mindedness, because it is its principle that the work of God is the sole guideline of faith, and it cannot deny that what deviates from the guideline is also deviated, false, and since the word of God is the truth, the deviation from the same must be a lie and that the lie comes from the devil; and how should it be "gross" to say that false faith is false, but how should it be "tyrannical" to demand that every man should be obedient to truth and not to falsehood? The Reformed should therefore "believe" that the body and blood of Christ are in the Holy Communion. The Reformed should therefore "believe" that the Holy Communion is the body and blood of Christ, because it is written in the Word, and should abandon his teaching, because it goes against the Word, and is therefore a lie. - What does the association answer to this? He starts another speech: "Lutherans, you are presenting a doctrine that belongs to the "points of difference" about which so many hundreds of thousands of the most learned, most pious, most scientific, most prayerful people do not agree, they also have the Holy Spirit, they are also Christians, they also love their Lord Jesus, they also give contracts for the inner and outer mission. And you small, old Lutheran church, which is only a handful of limited people, want to reject the faith of such people, appear with such a haughty, immodest, "hurting" certainty, as if you alone had the truth, and judge and condemn the others. This comes from the confessional idolatry, from the idolatry of the symbolic books. We, the Evangelical Church Association, do things quite differently. In such points of difference, we go back from the human symbols to the pure and infallible source itself, "sticking only to the passages of the Holy Scriptures that refer to it. Scripture." And even though we recognize (for there are also staunch Lutherans among us) that the Reformed believe and teach falsely, we are convinced that in these points of difference they act according to their conscience. And who can force a person to do something against his conscience? We do not agree with the Reformed, but we recognize them as brothers, have brotherly love for them, brotherly esteem for them, brotherly respect for them. Fellowship with them. We, especially you love-less, heresy-judging, condemnation-addicted Lutherans, we, we do not judge and condemn, we do not engage in "bitter polemics," we do not hate other believers, we support the weak, we are long-suffering, we are friendly, we are not jealous, we do not puff ourselves up, we do not let ourselves be embittered, we tolerate everything, tolerate everything! See Lutherans, that's what we are, that's what we are, we the unrighteous, the church united, general synodals, and so on. What should the Lutheran reply to this? How is he supposed to penetrate this fog of union? How can he come to terms with this confused spirit? Where should he first strike the blow of the sword, so that the deception will be cut to pieces? First: It is hypocrisy that the "unirritated" say: "in the points of difference they adhered only to the relevant passages of the Holy Scriptures. If they really did so, they would be Lutherans, but they do not even adhere to the wrong interpretation of the Word of God, for then they would be Reformed, but rather they adhere to the barbaric unbelief, the doubt that has been raised to dominion. Their point of view is Pilate's point of view: "What is truth?". The Reformed should be right and the Lutherans should be right, both faiths are contrary to each other, and yet the Lutheran should say: Reformed, you can also be right, and vice versa. Neither shall reject the faith of the other as false," "Both faiths can be right, both faiths can be wrong, for what is truth? Who can say with certainty that his faith is true and the other faith is false? This is the sublime Pilate position of the united church above the parties; only that Pilate did not pretend: "he recognizes the word of God for the sole and infallible guide of faith." This is still a pious addition with the unirritated. Secondly, it is an untruth and a poor heresy of people to say that the Lutherans judged and condemned those of other faiths. The true Lutherans judge and condemn false faith, that is quite true, because that is the office and profession of every righteous Christian; but the judgment of the person, if he is not a public sinner, they leave to him who alone can examine heart and kidneys, and therefore only alone can judge a right judgment. Thirdly: The so-called union, this external church unification and love-mongering is a piece of the ruling chiliastic spirit, which wants to put the external, visible all-world church in the place of the true church, the communion of the saints, and thus erect an external, great, beautiful love-world kingdom, and therefore, out of "love," tears together the faith spell around the vineyard of the Lord, namely the sole guideline of the Word of God, through the prevailing freedom of conscience, so that all kinds of "species" have free access, and the heap becomes large. What destroying the church then means building up, gathering together, strengthening the same which must be called. Who recognizes and confesses the "communion of saints" more clearly, more joyfully, more confidently than the true Lutheran Church? Who fights more zealously, to the death, for this true union of all believers in all sects, in all lands, through all times, than she? But this communion of saints is not a wretched, miserable, because sinful, external union of external church communities with their various, contradictory creeds, but the true communion in one spirit and one faith, and one confession, which, though hidden from the world, is nevertheless well known to its Head, its Lord and Bridegroom, blessed by Him and unspeakably loved. The false union with its various gradations and designations, up to the Alliance, are only illusions of that spirit,

which as an ape of God also pretends its kingdom, its wonderful union of the faithful to the dishonor of God and the Christians to blindness. The false union can only arise and exist by undermining the Word of God as the sole guide of faith, by destroying faith as a certain confidence of truth, by raising doubt, indifferentism, limping, not being cold and not being warm. Where this prevails, the Union is in bloom, but for this very reason the true Church of God is also sick unto death.

True Lutherans can therefore never be at peace with unionists and church unions, but will tirelessly fight them as dangerous enemies of the kingdom of God, even if they are reviled as loveless, crude, condemnation-addicted, dead Lutherans who lack the living faith. What is this? To bear a little scolding and shame is but a very small cross. Fourth: It may be only an ambiguity, a deception, among the Unrighteous themselves, but it is undoubtedly the evil spirit that leads deep deceit against the church in mind when in matters of faith "freedom of conscience" is spoken of. Faith and word cannot be separated from each other, a faith without word is a dream, a delusion, a nothing. Faith is the keeping of the word of God, the clinging to the word of God, the standing on the word of God. Faith is a certain confidence of what one hopes for, but the justification of this hope and the certainty of this confidence is based solely on the word of God; otherwise such hope is only fantasy, and such certainty is fanatical fanaticism. If, for example, a Christian hopes that he will be a priest and king in the kingdom of heaven forever, this is true Christian faith, for Scripture says that Christians should have such honor. But if a person hopes that he will once again become emperor of China, he is a fanatical fool, even though the honor of an emperor of China is far, far from being as great as

the dignity of a king in the kingdom of heaven. And a sincere Christian, according to his reason, would consider it much more possible to become something great among the Chinese than something high in heaven, since the shame of his sins is before his eyes. But he confidently hopes so, because God's Word says that believing Christians who humble themselves shall be exalted, exalted to the throne next to the Lord Jesus, the King of kings. - Freedom of conscience to believe what one wants therefore finally amounts to freedom of conscience to take for the Word of God what one wants. If one does not consider something to be the word of God, then one's conscience cannot be obliged to believe it. Beyond the word of God, however, there is no faith, but only opinions, views, opinions and the like. Therefore, the word "freedom of conscience" has not a constant but a fluid meaning, depending on a person's position on the word of God. When unbelieving fellow human beings, who reject the authority, the divinity of the holy scriptures, speak of freedom of conscience. When unbelieving people who reject the authority and divinity of Scripture speak of freedom of conscience in matters of faith, they mean that everyone can believe whatever he wants, because for them there is no guideline of faith, no word of God, and no man is entitled to force another man to believe by his mere human authority. Rightly, from their point of view, such people therefore consider all faith determinations, all symbols, all commitment to the same, all doctrinal discipline as intolerable tyranny. They do not want one man to set himself above the conscience of another with his opinion and his word. To both unbelieving rabble in the world, therefore, the word "freedom of conscience" in matters of faith is only rightly in its place, finds there its whole, full meaning, For he who has no God and no work of God is free in conscience, indeed has no conscience, and can ask with Pharaoh: "Who is the God whom I should obey?!" Who wants to force him? When, on the other hand, the unbelievers, who have a God, and indeed such a God who speaks to them in the Scriptures, speak of freedom of conscience in matters of faith, this can only mean: God has spoken well, and what he speaks we must believe, his word is the guide of faith, but he has not always spoken brightly, clearly, distinctly, definitely, something human has happened to the holy spirit (for men are often wont to speak indistinctly and indefinitely). Therefore, one cannot always know with certainty what He means. Therefore, the guideline is not quite sufficient, in some places it runs out, the word of God becomes so thin that one can no longer see the line. The word is indeed called: the light on our paths, but it seems so dark in several places, e.g. in the "points of difference. points" so dark that one can no longer see the way and everyone has to feel his way through the darkness only on the off chance, but no one can see the way with

It is not possible to say with certainty that this is the way, because the guide is defective and the light has gone out. It is even worse when one considers that it is not even certain which passages in the Scriptures are the dark, indeterminate ones and which are not, because God has not revealed anything about them. It is even worse when one considers that it is not even certain which passages in Scripture are the dark, undefined ones and which are not, because God has not revealed anything about them. Now every man can call another word of God unclear, and one has just as perfect a right to do so as the other, for in divine matters one man is just as clever, or rather just as stupid, as the other; they are all incompetent. That is certain, if a word of God is unclear, indeterminate, so that it can be no light and no guideline for an article of faith, then the whole word is indeterminate, unclear. For no one can give a rule where the unclear ends and the clear begins. What is clear to one is dark to another. The Unirte Principle of "freedom of conscience" in matters of faith is therefore nothing other than a dissolution of the whole Word of God. - There can be mistaken, doubting consciences in matters of faith, but **never** freedom of conscience. Just as this was the first lie to trap the first parents, so it will probably be the last most dangerous lie to trap the elect, if it were possible. What else has in our time led many otherwise so excellent, highly learned theologians down vain paths than the lie-principle of "freedom of conscience" in matters of faith, or, what is quite the same, the principle of "open questions". It is reasonable when someone says, this question is still an open question for me. But to put some doctrine of faith generally as an open question is nothing else than to pin one's own doubt on the word of God and to tyrannize the faithful into doubt and unbelief. This is the papacy not of superstition, but certainly of unbelief, not of the impudent, but rather of the subtle, hidden, but all the more dangerous. - —

Oh, dear Lutheran Christians, do not let the spirit of the Union move you away from simplicity. If someone speaks to you of freedom of conscience, but does not understand by this that the Christian has a conscience free from sin through faith in Christ, nor that a Christian does not need to be conscience-stricken about what is neither commanded nor forbidden in God's Word, e.g. about whether he eats meat on Friday or not; but that he is free with regard to biblical doctrines of faith and that it therefore does not matter whether he is Reformed, or Lutheran, or Uniate, or Chiliastic 2c. for everyone has freedom of conscience in such matters of faith; tell him that he is a wretched confounder of conscience, a desecrator of the word of God, a destroyer of the church.- Oh, what deceit Satan can bring into the church, and how he leads souls so shamefully captive by time phrases and catchwords, after which the ears of the rabble itch. B.

(Sent in by Past. Lochner.)

## Walking through our hymnal.

(Continued.)

No. 21: Praise be to you, Jesus Christ.

After the epistle, the old church used to sing a few hallelujahs. In order to properly express the joy and the never-ending rejoicing through the tones, the last syllables of such hallelujahs were continued in long modulations or tone alternations, or the rejoicing was given an ever new expression in tones. However, these hallelujahs were as difficult to sing as they were to memorize, since there were often 15-20 tones per syllable. Therefore, an attempt was made to underlay these long tone rows of the Hallelujah with corresponding texts. In this way, the so-called blessings or continuation hymns were created, which, as is well known, have been replaced by the so-called main hymn in the main German Lutheran service. In their form they are prosaic-rhythmic poems, in their character jubilant hymns, in which the main moments of each feast are emphasized with great enthusiasm and verve.

The first poet and introducer of this type of chant is the pious and learned Benedictine monk Notker with the surname Balbulus, i.e. the Stammler, head of the monastery school at St. Gall in Switzerland and died there in 912. He may have been a Balbulus or Stammler in oral performance, but he was all the less so in written performance and sacred poetry, through which latter he rendered great service to chant.

Now from such a Latin blessing of Notker our song: "Praised be you Jesu Christ" was born. This is the Christmas blessing

Gratos vñ owves reāstawus

Domino Deo, czui sua rwtivitate oto., which in a later Germanization, made by Erasmus Alberus around 1545 and formerly often sung in the Lutheran church, reads thus:

Let us all give thanks to God, our Lord Christ, who has enlightened us with his word and redeemed us from the power of the devil with his birth.

To Him we shall all with His angels praise with shouting; sing: Praise be to God in the highest

A free, short poetic adaptation of the Latin Christmas sequence, which was already at home among the German people in the 15th century, was found early on. This is the first verse of our song, which Luther took up unchanged in 1524 and freely added the remaining verses. This is how the Christmas carol for the Lutheran church came into being, which first appeared on a flyleaf in a small folio in Wittenberg with the caption: "Ain deutsch Hymnus oder Lobgesang auff Weyhenacht. At the same time, the melody was added to the song,



which also dates from the 15th century, as can be seen, for example, from the Schwerin Ordinary of 1519, according to which this tune was already sung in German by the congregation in Schwerin around that time.

Most significantly, Schamelius transcends the song with the words: "Wohlthaten der Geburt Christi, durch lauter **Paradoxa besungen**." Paradoxes are striking, disconcerting sentences. In such from v. 2 - 6 the benefits of the birth of Christ are described and thus shown "how all devout hearts should rightly perform their vow of thanksgiving to the Lord Christ." Such paradoxes are, for example, when it is said in v. 3 that he, whom the whole world does not encompass, lies in the womb of the Virgin, and that he, the Creator and Sustainer of all things, has become a little child. But how meaningful are the paradoxes especially in v. 5! The Son of the Father, God of kind, to whom the whole world belongs - he becomes a guest in it! What is the consequence? Through this we also become guests in the valley of tears, who no longer have their abode there, because through his lodging in this world they are made heirs in his hall. Indeed, it gives a special charm to the contemplation to pay attention to these paradoxes. And how much they are founded in the mystery of the Incarnation! - —

Finally, a memorable story told by Olearius. On h. Christmas Eve of the year 1703, the 81 year old council chamberlain Christoph Knesebeck of Rostock, who had been completely deaf for 10 years, was sitting together with his wife and daughter, who, full of joy over the birth of Christ, began to sing the song with a loud voice. But no sooner had she sung the first line than the old man's hearing suddenly returned, just as old Zacharias' speech had, and drunk with joy he immediately joined in the words, "That thou art born man." The joy of Christmas was quite great. Oh that the hearing of the spiritually deaf would be opened by the singing of this song during the Christmas season! But who knows what the last day will tell about it?

#### No. 22. God's Son has come.

In 1467, the purified remnants of the so-called Bohemian and Moravian Brethren, left over from the famous Hussite war, united with Waldensians on the eastern border of Bohemia in the dominions of Litz, Landskron and Leutomischl to form a firm ecclesiastical association, in which actual hymns were sung in the native language by the entire congregation during regular church services. These songs, 400 in number, were subsequently collected in 1504 by the head bishop Lucas and handed over for printing. This collection is therefore the first hymnal in the native language, which was published under the name of the church of the Holy Roman Emperor was a part of the Roman Catholic Church. Because there were also German congregations among this union, Michael Weiß or Weisse, born in Neisse in Silesia and pastor of the German-Bohemian congregations in the dominions of Landskron and Fulneck in Jung-Bunzlau, published a German hymnal of the Bohemian brothers in the years 1531 and 1539, which was subsequently reedited and expanded by the chief bishop Johann Horn in 1540 and which was later followed by a second collection by another in two editions. How valuable Dr. Luther considered these songs of the Bohemian brethren and what a foreboding sensuality and peculiar soulfulness is inherent in them, has already been mentioned in the introduction to this ramble. (S. Jahrg. XVII. x. 145.)

The above song is a translation from Bohemian, but is not found in Weisse's collection, but is one of the 32 songs, which were added to the new edition of the German-Bohemian hymnal by Horn in 1544 after his death. Whether therefore Horn rather than, as one had assumed so far, Weißer might not be the translator? Wackernagel remarks: "The 32 songs newly included by Joh. Horn in the Brüdergesangbuch of 1544 may perhaps be listed under his name until it is proven that they originate from the estate of Michael Weissen or have other authors.

The song is, as it were, a short excerpt of the other Advent hymn, also translated from Bohemian, which is included in most Lutheran hymnals and also in our collection: "Menschenkind merk' eben. In the Erfurth'sche Gesangbuch of 1628, it has the superscription: "Ein schöner Adventgesang von dreierlei Zukunft Christi." In v. 1, the future of Christ into the flesh is sung about; from v. 2-6, the spiritual future into the heart of man through Word and Sacrament; and in v. 7 and 8, the future to judgment is sung about, whereupon v. 9 concludes with the sigh for right readiness.

According to the Bohemian hymnal of 1541, the melody that immediately appeals to everyone is itself that of the Latin papist Marian hymn: "Xvo Hierardüa oelostis er xia."

(To be continued.)

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## To the ecclesiastical chronicle.

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The **lowans, who**, as is well known, among many other errors, also pay homage to the enthusiasm of chiliasm, express in their "Kirchenblatt" of December a true delight about the fact that Pastor Fick recently described in the "Lutheran" chiliastic ideas, which the lowans, as they say, reject themselves. By this they mean the proof in the scriptures to have hands, that Missouri could not fight their chiliasm, but had to acknowledge it. Truly, a cute logic (reasoning)! We know quite well that there are not two chiliasts on God's earth who would have quite the same chiliasmic views. Since chiliasm is not founded in God's Word, but is nothing but an empty fantasy, it cannot be anything else. There it is called: Much heads, much senses! The chiliasts, however, are in a certain unity and connection, but not of the heads, but like Samson's foxes. Compare judges 15, 4.

As is well known, **Baurschmidt** is the name of the Hanoverian preacher who first dared to attack the new Hanoverian Catechism in public precisely because of its Christian content, and who is therefore often to blame for the fact that the Hanoverian people to a considerable extent have opposed the introduction of the new Catechism almost as senselessly. Several faithful Hanoverian pastors have publicly testified against this Baurschmidt, which is printed in the Hermannsbürger Missionsblatt and reads as follows:

"In his writing against the Lutheran Catechism, Pastor Baurschmidt has publicly admitted to teachings that are virtually contrary to the confession of our Lutheran Church. He denies the doctrine of the Holy Trinity, of the divinity of Christ, that in Holy Communion the true body and blood are partaken of verbally and spiritually under bread and wine, the doctrine of original sin, 2c., as our church confesses these doctrines in their symbols, and speaks his unbelief freely and openly. Thus, by openly trampling on the doctrine of the Lutheran Church, a Lutheran preacher has caused serious trouble, confused minds, violated the holy Word of God, and defiled the Lutheran preaching ministry. We, the undersigned, feel compelled in our conscience to publicly testify against this and to declare before God and the church that the teaching of Pastor Baurschmidt is absolutely contrary to Scripture, un-Lutheran and corrupting to the soul, and we decisively reject it as false doctrine on the basis of Scripture and the confession of the church.

Pastor Ernst at Gr. Goltern. Pastor Harms in Hermannsburg. Pastor Harms in Müden. Archidiaconus Ebert in Dannenberg. Pastor Grote in Pässe. Pastor Wittrock in Rösche. Pastor H.L. Chappuzeau in Dorfmark. Inspector Baustädt in Hermannsburg. Rector K. Parisius in Hermannsburg. Teacher at the mission house L. A. ph. v. d. Lüche in Hermannsburg. Pastor Frank in Arenshorst."

**Fire accident.** The sad news has just reached us that the orphanage farm school at Zelionople in Pensylvania (in which, as is well known, the elder brother of our Pastor Holls in Centreville, Ill, Mr. C. G. Holls is so zealously active) has been destroyed by fire. On the 6th of December, at eleven o'clock in the morning, the fire broke out and after two hours had passed, only the barren walls of the not insignificant building were still staring up. By God's gracious

Preservation, no loss of human life was involved, but little more than the bare lives of the residents were saved and 72 people (including 54 orphans) were left homeless.

**Sectarian Factory Workers.** Under this title, Dr. Münkler reports the following in his Neues Zeitblatt of October 3: The American war has ruined many factories in England and made their workers unemployed; everywhere, however, the peace has not been disturbed. When a factory owner announced to his workers that he would have to close his factory, the assembled workers listened to the news with great emotion, but with silence. Suddenly, a young woman sang the song with all her heart:

You hanging believers, gather fresh courage!

The clouds that threaten to turn to you, They hold within them rich graces, And will send down streams of blessings.

Fifty or sixty voices chimed in, and soon the whole assembly was singing the song to its conclusion.

**How far a man goes when he wants to speculate about God's nature with his mere reason without the written word.**

Thus Luther writes:

Without God's word, no man on earth has ever had a right thought and certainly no knowledge of God, which the pagans themselves must testify. For so they write of a learned poet, Simonides, that he was asked for a time, and was supposed to say what God was, or what he thought and believed about God. Then he took a postponement and time of three days to think about it. When they were over and he was supposed to answer, he asked for another three days so that he could think about it better; and after these three days he asked again and again until he could not and would not go any further, and said, "What shall I say? The longer I think about it, the less I know about it. This shows that human reason, the higher it leads to investigate and fathom God's nature, work, will and counsel, the further it gets away from it, and finally falls to thinking God is nothing and believing nothing everywhere; just as in the end such people become many among the great clever ones. So it must happen to all who go without the word, and first consult reason in the articles of faith and see how it rhymes with them; as has happened to our erroneous spirits about the sacrament, baptism and other things. - (Walch. Th. 8. p. 687 2c.)

**Old Mathesius' Confession.**

I am not pious, I am sorry for that, Confess my sin, seek mercy in time, In Christ I believe, a useless servant, His blood alone makes me righteous.

(From Wackernagel's Kirchenlied.)

**Honorary Commemoration.**

On December 10, after an illness of more than three months, Mr. Ferdinand August Böhlau passed away at the age of 59 years and 2 months. By his faithful services, which he rendered to our Synod as its General Treasurer for a whole series of years, he has obliged us all to great gratitude and certainly the news of his fine death will be heard everywhere with deepest sympathy. To us, who enjoyed his closer company, the image of this sincere, upright man, a true Nathaniel, in whom there was no falsehood, will remain in indelible memory. The word of God was his joy and comfort in good and bad days; to be allowed to serve his Lord Christ and his church was his highest honor; his whole life was guided by a quiet, gentle, humble spirit. One could learn from him what a God-fearing merchant is and should be. Enemy of every profit-seeking speculative spirit, he considered it his commercial profession not to collect wealth, but to serve God and, for God's sake, his neighbor.

When in 1830 a spiritual revival arose among a small number of students and some citizens in Leipzig, the city of Blessed Böhlau's birth, which led them back to the old faith of the fathers, which had been completely forgotten there, our Blessed Böhlau, to whom God had meanwhile given seeing eyes and open minds, also joined this godly society and thus came into the fellowship of the Gospel, in which he also remained unchanged to the end of his life.

Hardly recovered from a serious illness, he had an unfortunate fall about four months ago, which probably laid the foundation for a new illness from which, according to the Supreme Council, he should not recover. When one of his oldest friends visited him two days before his death, he received him with the words: you will soon follow me, I will take you. To the question: Where to? he answered in a cheerful tone: To my Lord Jesus Christ. His request for a painless death without too much agony was granted by Herru. Until the moment when body and soul parted, he remained in full possession of his faculties, pleading without ceasing for a blessed dissolution, and so gentle was his end that his death was a sleep even in its outward form. Yes, he who keeps Christ's word will not see death forever.

His oldest friend in America.

P. S. Hereby serve notice that the Blessed has been replaced as Cassirer of the General Synod by Mr. Johann Fürchtegott Schuricht, St. Louis, Mo. to whom therefore the funds in question are to be sent from now on. D. R.

## The Death Lament.

In the Hermannsburg Missionary Bulletin of October of this year, the following is written from Zululand about the national

mourning that takes place there when the king dies:

"In the evening, at the setting of the sun, a terrible, heart-piercing howl arose. It was the dirge for the king who died three months ago, which is performed twice a day, in the morning and in the evening. - Lord, Lord, O Lord, our Lord is gone, our Lord is no more, our Lord will not come again!" This sounded so mournful, so shuddering, as a sepulchral tone and groan of despair, that it went through marrow and bone. Admittedly, if one sees the people quite cheerful shortly before, and after the completed lamentation they are again quite indifferent, then the lament itself would lose its shiver, and one would find the heartbreaking sounds and the despairing gestures disgusting as a vain comedian's lie. But I cannot look at it that way; these death laments always seize me powerfully. I see in them the cry of the sighing creature, which breaks its way even out of the dead heathen heart. Yes, the poor heathen is dead, yes, indifferent, clear, yes, completely dead to everything spiritual, higher, human, but the sighing creature still sits in him, and when the floodgates are once opened, - no, it is not a comedy phantasm, it is then the real horror and horror of the king of horrors, the cry of despair of life, which is doomed to death. Poor people! Poor people! Alas for the misery that corrupts the world, since the Lord died for them on the cross. Poor people, who still know nothing of the song of triumph: Christ lay in bands of death, given for our sins; he is risen again, and has brought us life. Hallelujah! - But oh, you even poorer, you shameful Christianity, who know the song of triumph, and yet do not want to join in. God have mercy.

These death mourning, if the king was powerful, continued for a year or even years. When the mother of the powerful Zulu king Tchaka died, a national mourning was ordered for one year. And in order to keep the mourning period serious, no one was allowed to drink (kaffir beer) or *anasi* (sour milk) during the year, both of which are the people's most tasty and favorite foods. In addition, all mothers with their children, all cows with their calves, who were due in the year had to be killed, so that the country would help the king mourn for his mother.

**The Health Commission** has established a bureau for the purpose of providing information about patients in District of Columbia hospitals and in Frederick City, Md.

According to the books, which are corrigated daily, answers to the following questions can be given with the dispatch of the next mail:

1. Is - N. N. (you must give the name and regiment) presently in any of the hospitals of the District or of Frederick City?
2. if this is the case, what is its correct address?
3. what is the name of the doctor or caplan of the hospital?
4. if not currently in the hospital, has he been in the hospital recently?
- If so, did he die there, and on what day?
6. if recently discharged from the hospital, is he out of the service?
7. if not, what were his orders when he left?

The Commission is also able to provide more accurate information about the condition of any patient in the District's hospitals within 24 hours.

Fred. Law Olmsted, General Secretary. Adams House 244 F Street, Washington, D. C.

## Ecclesiastical message.

By order of the honorable president of our synod of the middle district, Pastor H. Steger, until then pastor of Cumberland, Md., who was called by the Lutheran St. Johannes congregation at Auglaize Co., O., was introduced there on the second Sunday of Advent by the undersigned.

The faithful Archbirte Jesus Christ set him as a blessing for the community.

I. H. Werfelmann.

Address: Rev. 8th LteZer,  
k. O.,

Oo., Olüo.

## Recommendation.

The more one will be anxious in recent times to arrange the interior of new churches according to the old church style, so that the pulpit will be placed on the side of the altar at the sacristy, the more one will endeavor to decorate the raised altar wall with oil paintings 2c. The undersigned can now recommend Mr. L. Kurtz of Milwaukee, Wis, as an excellent oil painter. He makes oil paintings according to prescribed size from K10,00 to hundreds of dollars. The indication or transmission of the original is necessary.

Adell, Sheboygan Co, Wis, Dec 2, 1862.

A. Brose.

## Receipt and thanks.

For poor students received from Lohnbauer Brothers in Marion Co, Mo. \$1.00.- By Rev. Hogo Hanser from N. N., a member of his congregation in Johannsburg, N. I., \$10.00.

C. F. W. Walther.

For the proseminar in Germany received through Pastor Schwrsen from CaSp. Trampe in Neu Bielefeld, Mo., \$1.00., likewise from Heinrich Trampe daselbst \$1.00. C. F. W. Walther.

For the sick pastors in Germany Röbelen, Sommer, and Wüstemann received from F. Scheel in St. Louis, Mo. \$3.00. C. F. Walther.

With heartfelt thanks to God and to the benevolent givers, I certify the receipt of the following for the Seminary budget and for poor students:

By Mr. Past. Lehmann for bcide purposes: \$4,00 from his congregation in Balwin; \$5,00 from H. Dröschet; \$1,00 from H. Klostermaun. -

By Mr. Past. Sevel \$1,36 for the married Brumuschen pupils, collected on the infant baptism of Mr. Friedrich Burre.

Receipt of the community of Mr. Past. Woll: 8 sacks of farina flour, 9 sacks of rye uebl, 8 tufts of Welschkom.

By Mr. Strinmeier here: 1 pig of Mr. Frebert ans of Carlinvillrr Parish.

Ans der Gem. der Herrn Past. Hamann: 1 bunch of potatoes.

Bon H. Walke from the parish of Mr. Past ClauS: 1 pig, 1 box Leise and 1 bunch of potatoes.

From Mr. Göner from the Zion district of the local community: 1 package of stockings for poor students.

By Mr. Martin Barthel here from the congregation of Mr. Past. Iox in Kirchhaye: \$29,30c. cash, namely from Mr. Past. Iox \$3,00; H. Heckeuoorf 2.50c.; F. Bublil \$2,00; Groth, Milbrath. Maaß, M. Uttech, G. Krüger. G. Garbisch, Wolkt. Jacobus, Schröder, Fallbaum, Hill- wann, Höhne, Eh. Heckendorf, D. Heckenkorf. Eh. Kurth, Wendt, D. Marbisch ü \$1.00; Ratko 62c; A. Schneider A. Bub-iß, Wittwe BublilK, 3- Heckendorf ü 5'r.; H. Krüger 45c.; Wittwe Kurthe, Judas, Nieuow ä 25c.; Fr. Holme, Mrs. D. Garbisch ü 20c.; Wendorf 19c.; Zastorow 14c.; Mrs. Bolzen >2c.; G. and Sp. 13c.

From dear women of Collinsville Gcmcir.de 6 sheets.

A. Crämer.

In addition to the \$4.00 already receipted by Professor Fleischmann the other day, I have also received \$12.00 from the local Young Women's Association for the poor pupils of our school seminary.

Fort Wayne, Oct. 2, 1862.

A. Selle.

For poor students in St Louis	\$3.00
For the seminar in Fort Wayne	1,00
For the Pfarremittwrm-Casse '1	,00
For the synodal treasury	3.50
W. Hattstaedt.	

## Received:

To retire the debt of Concordia College in St. Louis:

From Mrs. Louise Barthel in St. Louis, Mo.	\$1.00
" a Lutheran in Milwaukee, Wisc.	85.00

To the Synodalcasse westl. districts:

Bon Mr. Teacher Micßler, WaSbington Co, Ill - - - 1.00  
 " of the Gem. of Mr. Past. Richmann, Schaumburg, Ill. 27,00  
 "Mr. W. Teyler through Mr. Past. Richmann, Schaumburg, ZU. 1,00  
 " of the comm. of Mr. Past. Fick, CollinSvitte, Ill. 10,15  
 " " " " " Tap. Benton Eo.Mo. 6,<0  
 Collecte der Gem. des Hrn. Past. Wagner, Pleasant Ridge, ZU. 11,1B  
 From DrcieinigkeitS Distr. in St. Louis, Mo. 10.1t!  
 From the community in Proviso, Ill. by Mr. Pres.  
 Schaller 16,00  
 From Zmmanucls Distr. in St. Louis, Mo. 9.65

To the College Maintenance Fund:

From Mr. August F. Grirse, Cleveland, O., through Prof. Walther 5.00  
 "an unnamed person in Mr. Past. Geycr's Gcm.  
 Carlinville, Ill 10.0  
 " Mr. Joh. Gottlob Müller in Dresden, Perry Co.,Mo 22,00  
 From TrinityS Distr. in St. Louis, Mo. 11.00  
 " Immanuelö-Diftr. in "" 11,00  
 From the Gem. of Mr. Past. Heinemann, Erete, Will Co., Ill. 5 .00

For the general presiding officer:

From the comm. of Mr. Past. Heineinann, Crete,  
 Will Co, Ill. 2.60

To the Synodal Missionary Fund:

From Trinity Distr. in St. Louis, Mo. .... 2.60  
 From the comm. of Mr. Past. Heiv, Peoria, Ill. ---- 6.00

For inner mission

From an unnamed person in Mr. Past. Geyer's Gem. Carlinville, Ill. 5.00  
 "of the community of Mr. Past. H. Evers, Bremen,  
 Randolph Co, Ill 5.00  
 " Hrn. Fntz Evers, Bremen, Randolph Co" Ill. 1,00 By Hrn. H Richter gcs. from the Hochzcit of Hm.  
 Lchrer Reifert. Thvrnton Station, Ill. 11.00

For Mr. Past. Röbbelen:

From the Gem. dcs Mr. Paft. Franke, Aldison, Ill. 10,00  
 " , in Calumet, Ill. by Hrn. Past. Hei-  
 nemann 1.87

Ed. Roschke.

Receivn:

For the Synodalcasse of the Eastern District:

Bon Past. Tirmenslein \$1,00

For the vcrwittwete Mrs. Prof. Biewend:

From the community in New York, Collecte amNesormaiionsfest 7,50

For liver folds:

From the comm. in WolcottSvilla, Collecte at the Harvest Festival 2.00

For student support:

From N. in Buffalo 3.19

For the teaching institutions of the Synod:

From the Gcm. in New Kork 5,40  
 "" "" "" 5,40  
 "" "" "" Buffalo 6.9l  
 " "" "" Mariinsville 1.80  
 " N. N. in Buffalo 3.00.  
 " H. in Buffalo-- 1,M

For Inner Mission:

From the community in Buffalo 9 ,10

For special purposes:

From N. N. by Past. Tinnncstcin for the arrived sophomores of Sweben 5,HO  
 New York, November 6, 1862.

I. Birkner, No. 92 Williamstr.

## Received: in the treasury of frequent districts. For synodal treasury:

From St. Johannis Gem. in Williamsburg.... \$10,30  
 "" Community inBaltimore 76.10

" Past. Keyl 2,iÖ  
 " Teacher holiday 1,00^  
 " " Wiutcrstcin 1,00  
 " C. Beiurculher

For the general presiding officer:

From the Baltimore comm. ,  
 "" " Olcan 3,7ö

For Prof. Biewend:

Subsequently from the Gem. in New York 17.64

For Heathen Mission:

From the Gem. in Eden 4,25

For liver contents:

From the comm. in WclccttSciile 2 .60

For poor students:

From Baltimore Gem. 2L5

From the Gem. in Baltimore  
For teaching institutions:  
From the Baltimore Gem.

For the Debt Redemption Fund:  
IM

3g,W

For inner mission:

From Gem. in New York11

.60

For the church building in Wolcottsville:

From the Baltimore comm.

\$26.41

„ Past. Keyl, ssn

1,(0

27,41

For Mr. Pastor Röbbelen:

From the Baltimore Gem.

\$225

" Past. Keyl, gen

2,00

4,25

For Mr. Pastor Sommer:

From the Baltimore comm.

7.75

For the widow's fund:

From the Gcm. in Baltimore and Hrn.Past.Keyl,oeö. 17,15 New York, November 28, 1862.

I. Birkner, No. 92 Williams

New address.

'

Uov. ^V. LliZelbert Rneine, ^Vi86.

The receipts of M. C. Barthel as well as several other receipts will follow in the next! Number.

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St. Louis, Mo-,

Synodal-Druckerei von Aug. Wiebusch u. Sohn.

# Volume 19, St. Louis, Mon. 7 January 1863, No. 10.

(Sent in by Pastor Köstering.)

## George the Third, Prince of Anhalt, an ordained and preaching ruling prince.

(Conclusion.)

Despite the many hostilities from outside, George and his brothers, with the help of God, succeeded in implementing the Reformation in their country. Nicolaus Hausmann, a Lutheran preacher who had been expelled from Zwickau by the rebellious zealots because of his serious punitive sermons, was called to Dessau in the Anhalt lands to participate in the work of the Reformation. The papists tried to slander this noble man in every conceivable way in order to turn Prince George away from him. The devil had a great anger against this man, no doubt because he kicked the infernal behemoth in the mouth and because he unabashedly exposed the abominations of his accomplices, the pope and his creatures. The notorious papist Doctor Cochläus wrote a letter to Prince George in which he attacked Hausmann's life and conduct, but did nothing with it; for Hausmann's godly life was clearly evident. Luther, who respected this man so much because of his walk in the fear of God, used to say of him: "What we teach or speak, that he lives and does. Nicolaus Hausmann was also the man to whom Luther once paid homage out of sincere reverence.

The devil himself and his instruments had to help the Lord's work to go on happily. So the devil and his instruments had to help the Lord's work to go on happily, because God knows the art of using even the devil as his instrument, even if it is only in the way the shepherd uses his dog to keep the flock together.

In 1544, Prince George was entrusted with the office of bishop of the Merseburg monastery, and in the following year he had himself solemnly inducted and consecrated by Dr. Luther. However, the furious papists cried foul over this act. His ordination and consecration was nothing, because it was not performed by a consecrated, consecrated and crowned bishop, nor according to the rite of the Roman Church. Moreover, it is performed by people who have separated from the Roman Church, and who are therefore not in the Christian Church. From all this it follows that his ordination and consecration are null and void, and his administration of the holy sacraments is invalid. George responds to these paltry accusations in the preface to his sermons on the false prophets, where he says: "And since

See G. Arnold's Church and Heresy History Th. II. B. XVI. C. IX. § 13., where Arnold - this advocate of so many heretics, series and enthusiasts, and denigrator of so many faithful servants of God - gives a beautiful praise to the householder and prince George, which, because protected by Arnold, wants to say a lot.

D. E.

they (the papists) would like to present such a reason of probity against us, which God never wants, if I myself would make the judgment on our necks, that we would be worthy, that mau would set us out with dogs, I will keep silent, that we would not be worthy, that the ground would carry us. But I also thank the dear God, how a poor, miserable, great sinner I am otherwise, that I cannot be judged with any good reason, that I am not *legitime* (lawful) to my office.

vocated or called, nor ordained and consecrated, much less that our ordination and administration of the sacraments, as they may not speak blasphemies (blasphemies) so much against us as against Christ Himself, is powerless and void. And though we may not wear episcopal crowns or hats, yet the dear commanded people are our crown, as St. Paul, Phil. 4, I. says: You are my joy and my crown, and our crozier is God's word, that we may drive away the ravaging wolves from the sheepfold of Christ, and our anointing is the Holy Spirit and His divine teaching." - Prince George's splendid defense is at the same time a testimony to what the Lutheran Church in its best times taught about ordination, namely that ordination is not, as the Romanizing Lutherans teach, a divine institution, but only an apostolic ecclesiastical order and a public confirmation of the profession.

We George as reigning prince a loyal

As a prince-bishop, ordained and preaching, he was a faithful shepherd of their souls. He diligently carried out the visitations of the churches under his jurisdiction, and he was not ashamed of the Gospel of Christ, but often preached it before the people. His printed sermons are a telling testimony to his excellent preaching gifts. They are not oratorical, powerless verbiage, no high-sounding speeches brimming with human art and wisdom, but we could write as a motto over his sermons the words of David: "Let my walk be sure in thy word, and let no unrighteousness have dominion over me." And, "Wicked and right keep me, for I wait for thee." They are directed to a thorough instruction and edification of the people, and one senses from them that they flowed from a heart that loves Jesus, and that they should lead to Jesus in other ways as well. However, one should not imagine that his sermons are free of polemics, no; but in all his sermons the false doctrines are ruthlessly exposed, the errors and aberrations are shown, and everyone is seriously warned against them. That is why his sermons are not for the tender, collected, fox-tailed uninitiated, because their (natural?) "feeling" would certainly be hurt by it! Among his contemporaries, George was highly famous as a preacher. Among others, the statement of the Elector of the Palatinate testifies to this: If it were up to him to become Roman Emperor or such a preacher as Prince George, he would rather be Prince of Anhalt than Roman Emperor. Similarly, a prince who lived after him, John of Anhalt, praised him as having "by God's grace a quite thorough mind and, in addition, this divine gift to speak and write his mind quite clearly and orderly, also to explain thoroughly and clearly according to pure doctrine all great important disputes that occurred in the Christian church." George's first printed sermon is a wedding sermon on the 128th Psalm, delivered in 1548, at the copulation of Duke August of Saxony with Princess Anne of Denmark. This sermon is particularly important because George (who himself never lived in a married state, but nevertheless chastely and modestly) so highly praises the married state as a holy, God-pleasing state, and resolutely opposes the contempt of it as an unholy state in the papacy.

Like all children of God at all times, Prince George also had to enter the kingdom of God through much tribulation. For this is the mark by which one recognizes the disciples of Jesus Christ, and before that faithful preachers, that they must "suffer" for the sake of the Gospel as good fighters of Jesus Christ. Suffering for the sake of the Gospel is the mark of the Lord Jesus on their bodies. By this weight, the clock of their spiritual life is kept running, and through this they become proficient.

Luther made it his business to comfort others with the consolation that they had previously been comforted by God in their suffering. - Immediately after Luther's death, the storm clouds that had already appeared in the church sky during his lifetime, but had been graciously stopped by God through his faith-filled prayer, broke in. In the year of Luther's death, the so-called Schmalkaldic War broke out, in which some of the Protestant princes took up arms against the Roman Catholic emperor. During this time George had a hard time. Heartily devoted to the cause of the Protestant princes, he did not want to take part in the war against the emperor as a subject of his. \*) And while he publicly testified for the cause of the Protestant princes, he had to have prayers said in public in the churches for the emperor as the rightful sovereign. But because George saw the happy course of the Gospel so much hindered by this distressing war, he was almost chafed by the worry and sorrow about it. He also had to learn that the Electoral troops (of which he was a fellow believer) invaded his country, and that the city of Merseburg was plundered and devastated by them. - In 1548, however, he was dealt an even harsher blow: by imperial decree, the Protestant bishop of Merseburg was deposed for refusing to accept the Augsburg Interim, and a Roman suffragan bishop, Michael Holding, was appointed as his successor. Holding promised at first in a conversation with Prince George that he would teach according to the prophetic and apostolic writings; but it did not last long before he took off the mask and reasserted papism. He hired Papist preachers who spread the weeds of falsified doctrine again in the cleansed field, which, however, since the congregations were already fairly grounded in the truth, took little root. George, however, as a Christian prince and as bishop of the souls entrusted to him, could not remain silent about this evil in his country. "Because such eternally rejected erroneous teachings"-he writes-"are publicly opposed to the main article of our holy Christian faith of forgiveness of sins, eternal righteousness and blessedness, which the Son of God has acquired for us without our merit, and of which we become capable and partakers through faith in Him alone, we neither could nor should dissimulate (conceal or hide) it, but have been urged by our conscience to contradict it." This he did especially in his sermons on the false prophets, which he preached in the years 1549 and 50 in

In earlier times, before he knew the constitution of the German Empire and the treaties that the emperor had to swear to before his coronation, Luther also believed that the princes could not wage war against the emperor in any case. Later, however, he judged differently and saw that the emperor had a different meaning than an unrestricted ruler. See Luther's works, Erlanger Ausgabe 64, 269-76. 62, 189-209. D. R.

of the collegiate church in Merseburg. In the introduction to the first sermon, he says that our dear Savior was not content with leading his listeners to the right pasture and providing them with salutary teachings, but that after he had preached the long sermon on the mountain, he also attached to it the serious warning against false prophets. "Let us therefore accept with earnest diligence such faithful warning as has been given to us by his holy mouth, and not throw it to the winds as vain or useless, because our dear Lord Jesus Christ does the same with such earnestness, and from it let us learn to recognize Satan's deceitfulness as well as our



weakness. Our own salvation and blessedness, even the loss and eternal damnation of our souls, is highly dependent on this. For what deceitfulness and fraud lies behind the false teaching, so that they deceive the sheep, which is difficult to recognize, Christ gives to understand through the "sheep's clothing". But what harm we have to worry about from such false teachers is indicated by the fact that he calls them "ravening wolves", which, again, St. Paul, Apostolic History 20:1, is the same as that of the other false teachers. Paul, Apostle History 20, 29, says, do not spare the herd, but murder and kill it. Accordingly, our dear Lord Jesus, John 10:8, calls them thieves and murderers, and v. 10 says: "A thief does not come but to steal, strangle and kill. He does not speak of the physical but of the spiritual and eternal murder of souls, by which they are brought to eternal and unending death. Therefore we should not be lazy and secure, but prepare ourselves against it with great diligence, so that we will not be over-hasty. For the adversary does not rest, prowls about like a roaring lion, seeking to devour us. We must not think that it does not concern us, as some suppose: I care not what my pastor teacheth; if he lead me not aright, he may answer for it. No, dear ones! Our Lord Christ says: If one blind man leads another, they **both** fall into the pit. The listener and the disciple, as well as the master, must repay it." - From this stern warning to his hearers against the false prophets it is evident that Prince George had rightly understood his office as shepherd and teacher, and that he was not a cowardly, lazy hireling who kept silent where the stones should have cried out; but as a faithful watchman he stood on Zion's walls and blew the trumpet of the divine word in a clear tone, so that the people could prepare for battle. And he himself had learned to suffer as a good fighter of Jesus Christ.

In general, George's life was a walk in the service of God. All his activities were sanctified by God's word and prayer. Dealing with God's Word was his daily bread, as it were. Every day at his court, the Holy Scriptures were read over the table, and he used them for edifying purposes.

He has borne Christ's yoke, died and is still alive. But let my soul die the death of this righteous man, and let my end be like his end. Amen!

When the famous Seven Years' War raged in Germany in the years 1750 to 1763, conditions seem to have prevailed in our old fatherland that were not entirely dissimilar to the present conditions here. After all, the time of the Seven Years' War was the time of the birth of German rationalism. But as great as the destruction was, there were still godly men who witnessed against it publicly and fearlessly. Among these witnesses at that time was the well-known ascetic

"If one looks at Christianity as it is now, it is no wonder that such vain and pale musicians and gift-givers are found; for Christianity has long since gone completely out of style, and even among the so-called Christians, even in our Protestant church, all flesh has gone astray; Indeed, the great multitude in all classes are going away quite as surely as they did before the flood, as our Savior also testified beforehand, that in the last days they would go away from his judgments just as surely as they did in the days before the flood. Matth. 24. But if we look at Christianity as it should and can be according to God's word, even as it was in its first time, vain people are quite a wonder, since they not only walk in the vanity of their mind like the heathen, but also lead others to all kinds of vanity, lasciviousness, even gluttony and other sins".

are the real causes and sources of the bloody war. All high and low should come together and repent in sackcloth and ashes, as the Scriptures say. Therefore, instead of meetings for dancing, gambling and drinking, they should come together for prayer, or even arrange special days of repentance and prayer, or hours of war prayer, and have the people awakened to prayer and repentance, as we see in the case of the pagan city of Nineveh. However, it seems as if many believed that they could help themselves and did not need God's help, or that God did not care about people but let them do what they wanted, and that prayer would be in vain. With such certainty, since one puts God out of sight and relies either on himself, his wisdom, or often on many powerful allies, things

cannot go well. For sins, security, presumption and glory-seeking or idolatrous trust in great alliances are the whetstones that forge the weapons of the enemies of our church. And the so long awaited help peoples must often help a country, a city only "och more to its ruin and be like Egypt a reed stick, which stabs the one who leans on it in the hand. How can one expect help from such canes? So as much as we rely on men or other things, so much we remain in security and do not take refuge in God alone with a repentant believing heart. With such a secure nature and idolatrous trust, there can be no lasting help. In some countries, which have felt the burden of war from the beginning to the end and have often experienced how little one can rely on people, one is nevertheless as secure and carefree for one's soul and lives as safely and lavishly as before. Even officers have recognized this from their auxiliary peoples. As one of them told us: He had found only one person in the whole country who said: This war is a judgment of God on our sins, we have earned it with God. Another of these officers said: "The security and impiety in this country is worse than it was before, and nothing is heard but scolding of the enemies and all kinds of false news to console oneself with. Then another said: "And so I believe that the misery in this country is not yet at an end, and consequently, with such a persistently secure and unfeeling nature, there is not much hope either in this or in that country for a speedy relief and for a lasting peace. For in every country one consoles oneself soon with this and soon with that human help, yes, one carries oneself with a lot of comforting but lying news, which one has diligently thought up. And if one is deceived ten times, then one believes again a new invented lie. And in this war the lying spirit has its work especially and invents always new comforting lies, so that it only keeps the people fine in the security that

no one considers what may befall him and what may serve his peace, so that no one makes up his mind, remembers his sin and repents. As long as one takes refuge in lies, curses only his enemies or murmurs against them, but not against his sin, and as long as one relies on himself or other people and hopes sometimes for that, sometimes for that, but not only for the almighty God, and does not seek help from God alone in true repentance, in true recognition and confession of his sins, as Daniel said, our hope must always fail and be lost. Yes, for so long we ourselves hinder our help, because we lose sight of the one who alone can help us. Therefore, we cannot be properly helped unless we humble ourselves with penitent hearts under the mighty hand of God that smites us, and ask and expect help and peace from Him alone, the Lord of hosts, as well as have the mind, the intention, to ascribe all help to Him alone afterwards and to praise Him, our God, but not ourselves. For our God cannot suffer this at all."

"We are therefore to create our salvation with fear and trembling at this terrible judgment, but not in vanity of mind, in carnal diligence, as the pagans walk, much less lead others to all kinds of vanity and sin, and so also, if we live in a state of authority, not to allow such people, such seducers, all freedom and to protect them. For in this way people are kept in their security and all thoughts of repentance that are so necessary are prevented or soon stifled, and it is to be feared that God's terrible judgments will continue and cities and countries will be devastated even more, as our God also threatened the Israelite people that if he plagued them with war and other punishments because of their sins, but they did not want to mend their ways, he would make the punishment and plague seven times worse. As our God already threatened the people of Israel four times in a row through Moses in the 3rd book of Moses in the 26th chapter from 18 to 28 and certainly fulfilled it. If the people continue with their sins, God also continues with his punishment and chastises us with ever sharper rods. That is why he is now punishing many a country and city year after year with ever harsher punishments, so that they may finally feel it, beat themselves up and convert from their sin, lasciviousness, security, arrogance, avarice, injustice and other sins, and especially stop the great libertinism and contempt of the divine word. Otherwise there is little hope for peace. There are all kinds of artificially devised proposals for peace. But they will be in vain if we do not listen to God's peace proposal and seek peace with God in true repentance. God's peace proposal is written in the well-known,

but never enough considered words Psalm 81, 14. 15.: If my people will be obedient to me and Israel will walk in my way, I will soon subdue their enemies and turn my hand over their enemies. All countries and cities or individual families and persons who accept this peace proposal of God and become childlike obedient to God, the Lord will protect them, even if there is no general peace, so that they may not fear any misfortune. But those who continue in disobedience to God's word and allow complete freedom to all unrighteousness and especially desecrate the day of the Lord in this way, may find out before they know it what the Lord has threatened those who desecrate his day, that he will also light a fire under their gates or visit them with other plagues. For God often waits a long time with his punishment, but at last he comes with it as quickly as lightning. In a certain large city, when I went through the gate late on Sundays, I saw with sadness how a crowd of possessed people wanted to enter the gate and the others wanted to leave, just as other great sins were going on inside. Now, in this war, this city has already been frightened three times, and more and more severely, since whole streets have been devastated with fire. And how it has been done in other cities, which have also been partly devastated by fire and sword, is best known to those who have been inside and who have witnessed the excessive power, impiety, injustice and other sins. All other cities, villages and houses should take this as a warning and remember what Christ says twice in Luc. 13:3, 5: "If you do not reform, you will perish. Some cities are in the middle of the country, where no enemies can reach; the uppermost have strong fortifications. These are not reflected in other earths, but sin all the more and are quite safe, thinking that with them there would be no redness and danger. But God can find any place, wherever it is, and destroy the strongest fortress. Indeed, such people are often the ones most affected by misfortune, because they did not let the punishment of God serve as a warning, did not recognize the time of their visitation of grace, and the goodness, patience and long-suffering of God could not lead them to repentance, whereby they accumulated their sin and thus also their punishments. I have already thought at the end of this scripture, and I still remember it in this preface: If some countries, cities, villages and houses or individual persons knew what would finally happen to them if they did not mend their ways, they would still "consider" at this time of theirs what serves their peace, and would accept God's proposals for peace. That is why Moses said at his farewell: "Oh that they would be wise and understand these things, that they would understand

what will happen to them afterwards or in the end and at the end'. Deut. 32, 29. But it is also said of many, as of Jerusalem: But now it is hidden from your eyes. Written in the week since we had the gospel of the destruction of Jerusalem the previous Sunday. 1760."

(Submitted.)

## Examples of false spells.

The fifth "Synodal Letter" of the Buffalo Synod, page 35 literally reads as follows:

"Annotation. 1. It has often been demanded of Missouri to colloquy or disputate upon the doctrinal differences, in order to ascertain therefrom the justness of our banishment. This request would only be a just and well-founded one if our expelled had been

banned for the sake of the doctrines in dispute. Since, to our well-founded knowledge, this has never happened, such a demand is inadmissible. We have reasonably demanded proof that anyone has been banned for the sake of the disputed doctrines, and have already offered to publicly withdraw such excommunication in the event of proof. Since such proof has not yet been provided, Missouri's above demand is unlawful." Although the proof that persons have been banned by the Buffalo Ministry solely for the sake of disputed doctrines has already been presented many times, it has not yet kept its above offer to publicly revoke such ban, therefore it should not be superfluous to further substantiate the already presented proofs from more recent ban cases and from their own writings. This shall now be done in the following. And the reader will easily be able to make a correct judgment himself, if he hears from the following lossa writings the moving cause of the separation, and then sees that they are banned for the sake of the same. The letters of renunciation have been written exactly in the following manner by the persons concerned themselves, and have been handed over to Pastor Gram, preacher of the Buffalo Synod in Johannisburq, New York; at the same time a copy of them has also been handed over to me.

The banishment formula is written by Pastor Gram himself and taken from the pulpit book, which Pastor Gram had to hand over after we had won the lawsuit for the church property. By the way, he illegally kept the protocoll book of the congregation and sent us only the cover, which he had glued to a new blank book. A fraud of which one would be ashamed everywhere, except in the Buffalo Synod.

### Loss of Therese Kanold.

"Reverend Pastor" (Gram).

"My conscience convinces me that I am,  
without pretending not long to your community

1) I cannot accept that the congregations owe obedience to their pastors in all things that are not contrary to God's Word, so I cannot consider the persons you have banned for this as banned.

2) I believe that the trial for church property, which your congregation and synod are conducting, is against God's commandment, therefore I will have no fellowship with it according to the admonition of St. Paul: Do not have fellowship with the unfruitful works of darkness,

I therefore renounce the St. John's congregation, which professes the Buffalo Synod, and I am ready, by God's grace, to bear patiently and willingly all the disgrace and contempt which concerns me because of it, for this is grace, if someone, for the sake of conscience, bears with God the evil and suffers the wrong.

Johannisburg, August 1869.

Therese Caroline Kanold."

Thereupon the Baun was imposed on them by Pastor Gram in the following manner:

"Finally, a Christian congregation is saddened to learn that the virgin Therese Kanold has not repented of her public anger at turning her back on the orthodox Church of God and turning to a false-believing sect and an abominable mob, but has come to the knowledge of her sin in hardening and contempt of the Church and of all admonition (to which she does not even appear). - Therefore, I must, by the judgment of our Most Reverend Church of Münster, exclude this Therese Kanold, as a useless member of the Body of Christ, from the Christian congregation and put her under ban; and publicly declare her to be a "heathen and a publican", and hand her over to the devil for the chastisement of the evil flesh, so that the spirit may be blessed on the day of our Lord Jesus Christ, in the name of God the Father, and of the Son, and of the Holy Spirit. Spirit, † Amen.

May God give her true repentance in the time of grace." Johannisburg III Adv. (Dec. 16, 1860).

#### Lossage of Carl Kanold.

"Hochchruwürdiger Herr Pastor". (Gram).

"It will be known to you that after you announced in church that my daughter" (Tbercse Kanold) "was to be excommunicated after four weeks, I expressed my dissatisfaction against the Trustee Heuer, then also against you yourself, which you wanted to present to the Ministry in Buffalo in the next conference. Whereupon my daughter was excommunicated by you on Sunday III Adv. last, in a manner still unheard of by me: first, cut off from the body of Christ; second, excommunicated; and third, handed over to Satan. And this in an unlawful manner, only for the reason that she converted to another and orthodox Lutheran church community.

She did not join an abominable pile of misery, but a congregation that has joined a orthodox synod and has received a well-tested and ordained pastor from it. By the way, you also have no right to make a condemnation in other congregations. Since I recognize a deliberately unlawful construction as a violation of the second commandment; and this and similar practices are based on false doctrine, I hereby disassociate myself from the Johannis congregation here, which professes the Buffalo Synod. I will not accept admonishment for this.

Johannisburg d. 23. Dec. 1860.

Carl Kanold."

#### Lossage of Wilhelmine Wittkopf.

"Venerable Pastor!" (Gram).

"I recognize that the Missouri Synod has the right doctrine, and realize that the Buffalo Synod is wrong in denying Holy Communion to those who do not wish to assent to the centennial. Upon this I disassociate myself from your congregation. I will not come to the exhortation.

Johannisburg Nov. 1860.

Wilhelmine Wittkopf."

Also over these two imposed Past. Gram imposed the ban in the following manner:

"Finally, the Christian community is to be informed that Carl Kanold and Wilhelmine Wittkopf have left the Church of God and have turned to the local mob and the world, have despised all Christian admonitions of the church, and have not yet repented. Therefore, according to Christian order, I must, by the decision of our honorable church minister, exclude Carl Kanold and Wilhelmine Wittkopf from the Christian community as useless members of the body of Christ and banish them. I publicly declare them both to be heathens and tax collectors, and hand them over to Satan for the chastisement of the evil flesh, so that the spirit may be blessed on the day of our Lord Jesus Christ. In the name of God the Father, and of the Son, and of the Holy Spirit. Spirit, -h Amen. May the Lord God grant them repentance in the time of grace." Johannisburg, Palm Sunday (April 7) 1861.

If we now ask why the three persons mentioned are banned, it is clear enough that they are banned because of the controversial teachings. Their conscience convinced them that they could no longer, without hypocrisy, confess and subscribe to the false

doctrine of the Buffalo Synod in the disputed points, therefore they separated according to the apostle's word, Rom. 16, 17: "depart from the same." Since they were further convinced that the doctrine of the Missouri Synod was pure and true, their conscience urged them again to join it according to the word of the Lord, Matth. 10, 32: "Whoever confesses me before men, him will I confess before my heavenly Father." Even Pastor Gram can't blame them for anything other than the fact that they had to abstain from his synod for the sake of the

We are not to be separated from them for the sake of their own teachings and to join us. For as far as their conduct is concerned, it has been blameless, and Carl Kanold and his daughter in particular have always proven themselves to be zealous lovers of the divine word and have built up the congregation through a truly Christian conduct. Nor was it external advantage that could induce them to join us, as everyone here knows, for we as a congregation had nothing to offer but the cross and sacrifice, since at that time the lawsuit over our church still weighed heavily on us and there was little hope of success. Finally, the son and brother of Kanold's is himself a pastor in the Buffalo Synod, a new bond which chained them to this synod and which was only torn with pain.

Nothing indicated that the people in question acted against their better knowledge and conscience, so they did not deny any doctrine that overturned the foundation of faith by their departure and conversion; thus, from the standpoint of the Buffaloes, there could at most be a question of an erring conscience, while the saving faith in the Lord Jesus Christ could well exist. Now where did Past. Gram had proof that they had fallen away from faith in the Lord Jesus, and without being able to clearly and incontrovertibly prove it, he could not banish them according to God's Word and Luther's teachings! Or with what does he want to justify himself before the Lord, if he asks him, why did you try to tear off these members of mine from my body? You have caused me pain with your evil intentions and have proven yourself to be an evil servant! That is not yet proof that they did not want to hear Past. Gram, because as soon as they recognized him as a false prophet, they were no longer allowed to hear him, according to the Lord's own words, Matth. 7, 15. Oh, it is a terrible, cruel sin to just straightaway impose the ban, or even to banish a child of God, because of every child of God it applies what God says to Abraham, Genesis 12, 3: "I will bless those who bless you, and curse those who curse you." Yes, the dear Savior looks at it as if the sin was committed against Himself, when He says, Matth. 25, 40: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Therefore, Luther also says that he would rather have the Turk with all his power against him than a Christian who sighs against him, and especially warns diligently against false banishment in his writing "von den Schlüsseln" ("Of the Keys") from 1530, Erlang. 31, 126, where it says, among other things, p. 175: "But if you do not keep these measures and ways (Matth. 18.), then you become uncertain, and your heart cannot say: I know that I am not lacking; but it will bite you and say: You have been bound and loosed without God's word, God has not commanded you to do so, but it is your own will; therefore you did not have keys, but it has given you keys."

dreamed of. From this your conscience will judge you further and say: You have blasphemed God's name, desecrated the keys, and done violence and injustice to your neighbor, frightened his conscience with lies, led him astray and to the wrong understanding of the keys, and spiritually killed him. Where will you stay? Yes, it is not the custom now, (you say) to bishop's and pope's courts. So I hear; but it is the custom at Christ's court, and shall be at bishops' courts also, or shall not be Christian bishops ;

Every false curse falls back on the head of the one who exercises it wantonly. Therefore this, as well as the many other unjust curses that the Buffalo Ministry has pronounced on God's children, i.e. Christians, fall back on their own heads, and to this curse, which they themselves have brought upon themselves and are still bringing upon themselves, it is undoubtedly largely to be attributed that the blessing of God is departing from them the longer, the more, everything is going behind them and their synod is dissolving and crumbling the longer. Their hands are smoking with the blood of the poor souls they are trying to strangle spiritually. And if God already said to Israel, Jos. 7, 13: "There is a ban among you, Israel," because only a theft of temporal goods was committed among them, how much more does this apply, where one murders his neighbor spiritually with a false ban!

Oh, that they would think about it and come to a salutary realization of it; but unfortunately, in spite of more than twenty years of admonition and rebuke on the part of the Missouri Synod, they continue to this day in security and impenitence. Yes, if the pastors of the Buffalo Synod would only believe that the ban or binding key is God's own judgment and sentence on the sinner, they would not treat it so lightly, but would use it with fear and trembling. They would first consider whether or not their ban was in accordance with God's judgment of this or that person, i.e. whether the person was also cursed by God because his sin was of such a nature that faith in the Lord Christ could not exist, and yet he was not ready to repent of it. But if God had not made this clear, and thus concealed his judgment on the person in question, they would then also remain silent and stop with their ban. But because they regard the ban merely as a convenient means of discipline to bind their people to themselves, as the sling is in the hand of a shepherd, or the stick in the hand of the father, since it does not matter so much if even an innocent sheep or child sometimes gets pranked; so they banish freshly, thinking: if it hits, it is all the better; if it does not hit, it does no harm, and our other church children shun it all the more. But you will see that the dear

The Savior does not let us joke with Himself and His own. May the faithful Lord, who alone is able to do it, open their eyes in grace about their sad departures from his word and faith; may he take away the hatred and resentment against us from their hearts, and let them realize that in the struggle with them we have not sought their harm but their best, and gladly wanted to help them from false doctrine and ungodly practice, from the paths of ruin they are taking, to the wholesome teaching of the divine word, to life and blessedness.

H. Hanser.

-(Sent in by Past. Lochner.)

## Walking through our hymnal.

(Continued.)

No. 23. God sci thanks through all the world.

The fact that the Regensburg preacher Serpilins published several sermons on this song in 1697 under the title: "Gott geheiligte Sing - und Frühstunden" ("God sanctified singing and early hours") testifies to the extent to which this "joyful reception of the Heavenly Advent King" contains in every line and every sentence a true Bible word, a true promise of Christ's future. Therefore, for the reader who wants to make a verberna holiday activity (Acts 17, 11.) in this Advent season to great profit for his soul, I put here to each verse and to each line from Koch the relevant biblical passages.

I. Christ's future in the flesh.

Verse 1. line 2: Ps. 33, 4. Luk. 1, 55.- line 4: 1 Tim. 1, 15.-

Verse 2. line 2: Ps. 14, 7. Luk. 10, 24:- Z. 3 u. 4: 1 Petri I, 10

Verse 3. line 1: Ps. 14, 7. 1 Mvs. 15, 1.- line 2: Gen. 49, 18. Isa. 7, 14.- line 3: Isa. 9, 6.-

II. Christ's future into the heart.

Verse 4. line 2: Matth. 21, 9. line 3 and 4: Isa. 40, 3.

Verse 5. line 1: Ps. 24, 7. line 4: Ebr: 9, 14.

Verse 6. lines 1 and 2: Matth. 21, 5.-line 3 n. 4: Math. 11, 29. - Is. 42, 3. 4

Verse 7. line 1 and 2: Is. 40, 1. - line 3 and 4: 1 Petr. 5, 8.

Verse 8. line 1: Genesis 3, 15. compare with 1 John 3, 8. lines 2-4: 1 Peter 1, 9.

III Christ's Future for Judgment.

Verse 9. line 2: Luk. 21, 27. line 3: Matth. 25, 1. line 4: Luk. 21, 36.

This delicious song was written by the pious legal practitioner Heinrich Held at Guhrau in Silesia, one of the most solid members of the old Silesian school of poetry. In 1643, the year of his death, he published a collection of poems from which 8-10 songs were subsequently used in church. This song was first introduced by Crüger (p. No. 1 of this year) through his "*Praxis pietatis melica*" for church use, from where it found its place in all subsequent hymnals.

The hymnal is also found in the hymnals of the so-called Enlightenment period. Even in the hymnals of the so-called Enlightenment period it is found, only that in them it is miserably trimmed. \*)

The Freilinghausen'sche Gesangbuch of 1704 has its own melody for the song, but usually the melody of the song "Nun komm der Heiden Heiland" is used, which, of course, fits him as if it were his own.

## To the ecclesiastical chronicle.

**The frivolous spirit of the sects.** The editor of the so-called "Fröhlicher Botschafter," an organ of the "Vereinigte Brüder in Christo," sees himself compelled in the number of his paper of December 4 of last year to justify himself to those of his readers who were offended by the fact that he had included "communications concerning water baptism. His justification, however, reads, among other things If we were also overloaded with communications for our paper, so that we could make a selection and hand over only the most useful ones to the public, we might also have more hesitation in including such articles that are inclined to arouse controversy; but with the lack of communications that we constantly feel, we are like the beggar who had a very bad cough, and when someone said to him, "Friend, you have caught a very bad cold," he replied, "Have I? Well, I am glad to hear that, for I am so miserably poor that I am glad to get anything."" Because of water baptism we have heard much preaching, and read much more about it; yet we are still like Noah's dove, which found not where its foot could rest, and would rather remain in the box, because we do not believe that our souls' blessedness depends on the water baptism, or the way in which we were baptized with that element."



We think that the frivolous spirit, which especially pervades the smaller sects here, could hardly be better characterized.

So that our young people who have grown up in our congregations do not lose sight of the hymnal misery their fathers once escaped, I am placing a few verses from the Bavarian hymnal and from the local "Community Hymnal" here next to the faithful imprint in our hymnal:

### **Verse 3.**

Zion's help and Abram's reward Jacob's salvation, the virgin's son, The well-born hero has faithfully hired.

Here is more than David's son, imperishable is his throne. Rest of the souls, eternal salvation Was granted to us through Jesus.

### **Verse 7.**

Comfort, comfort my mind. Because I am weak and stupid, And Satan's cunning cunning Misses itself too high on me.

Hits me sadness and pain,

Comfort then my timid heart! When no one can help me, help and take care of me.

### **Verse 8.**

Kick the snake's head in two, so that I, free of all fears, may remain attached to you in faith for and in Blessed.

When I am struggling, give me strength and peace of mind! Help to the faithful virtue run of my weakness mightily up.

**Chicago.** We read the following in the "Evangelist" of the 21st: "The third German Protestant church in Chicago was solemnly consecrated on November 16. When the procession, pastors in front, approached the new church and the first preacher was handed the key to open the door, the American workmanship of a key broke off and the door had to be opened from behind. But this is not the only church where the right key (of church discipline) is broken off and opened from behind."

### **Who is a true Lutheran?**

How Luther himself thought of this, he gives quite clearly to understand, when he, among other things, makes the following strange statement about Ps. 118, 23:

"I know well how sour and difficult it has become for me and still becomes every day that I take hold of this cornerstone (Christ) and keep it. One may call me Lutheran; but one does me almost sheer injustice, or am ever a lowly, weak Lutheran. God strengthen me!"

Now guess, dear reader, who is a true Lutheran according to Luther's own opinion?

### **Prayer in time of war.**

In his booklet "On the War Against the Turks" Luther advises to sing the litany in particular after the sermon or at vespers (prayer meetings) during church services when there is a danger of war, and then continues: "Each one (should) nevertheless always sigh at home with himself in his heart to Christ for mercy for a better life and for help. I do not say of much long prayer, but of frequent and short sighing, with such a word or two: Oh help us, dear God the Father; have mercy on us, dear Lord JEsu Christe, or the like." (Erlang. ed. XXXI, 45.)

### **Peace and strife.**

Luther writes: "Who on earth is so eloquent and so high-minded that he would refrain from telling both what peace is good for and what harm discord does? From peace we have our body and life, wife and child, house and farm, indeed all our limbs, hands, feet, eyes, and all our health and freedom, and we sit securely in this wall of peace; it is half the kingdom of heaven where there is peace. Again, if thou hadst the Turk's money and goods, and didst sit in strife, all thy goods could not make thee so much as to have a merry morsel, a quiet drink of water; but there is sorrow, fear, and peril everywhere, if it be well; if it be worse, there is blood, and fire, and robbery, and all mischief; so that strife is to be reckoned for half a hell.

or the prelude and beginning of hell. But peace can help you, so that a morsel of dry bread tastes like sugar and a drink of water like malmsey. \*) And what do I fool, that I should tell the profit of peace and the harm of strife? So much more would I count the sand of the sea, or the leaves and grass of the forest. Christ himself, Matt. 5, compares peace to the kingdom of heaven and says, "The peacemakers shall be called the children of God. But God's children do not belong in the world, any more than peace belongs in it." (Luther on the 82nd Psalm, Erlang. Ausg. XXXIX, 242. 243.) In another place Luther writes: "If one wants to say that temporal peace, which is the greatest good on earth, in which all other temporal goods are also included, is actually a fruit of the right ministry of preaching. For where these things are preached, war, strife, and bloodshed do not cease; but where they are not rightly done, it is no wonder that there is war, or ever continual unrest, desire, and will to war, and to shed blood." (From the sermon on keeping children in school. See: Luther's People's Library. Vol. 4, p. 126.) Finally Luther writes: "One should also teach the people how a good delicious thing Fried is. For in war the poor cannot seek food; nor can children be bred. Virgins and women are weakened; all kinds of defiance occur, not only from enemies but also from friends; justice and judgment, all discipline and worship perish in wars. Therefore we should pray God daily that he will not punish us with this sharp rod. Of such things it is useful to preach often; for it is the right good works to which the Scriptures everywhere point us." (From the "Lessons of the Visitators." Erlang. Ausg. Bd. 23, page 62. 63.)

### **Church consecration.**

On December 14, as the 3rd Sunday of Advent, the Lutheran congregation at Rich, Cook Co, Ills, had the joy of dedicating their new church to the service of the Triune God. The festive sermon was preached by Mr. I". H. Loeber on the gospel of the consecration. The afternoon sermon was preached by Mr.? Heincmann took over the afternoon sermon. The choir of our neighboring parish in Crete contributed to the festivity by performing several songs. May the Lord, the faithful God, constantly watch over this church, so that false doctrine is never preached in it to the ruin of the listeners!

G. Kühle, x.

### **Church News.**

After Pastor I. H. Dörmann of the Lutheran congregation at Randolph had received and accepted a regular appointment, the

same was ordained by order of the presidium of the Western District on the second Sunday of the

\*) A delicious Spanish wine.

Advent by the undersigned with the assistance of the pastor H. Evers introduced to his new congregation. The singing choir from Echester had helped by its participation to increase the solemnity of the day.

May the Lord also make this servant of His a blessing for many souls.

M. Eirich.

Address: Dromeu, Hanäolpli Oo., Ists.

On behalf of the Honorable President of the Middle District, Mr. D. I. G. Schäfer was inducted into his new field of labor at Lanesville by the undersigned on the 3rd of Advent.

The Lord bless both the shepherd and his congregation.

E. A. Schürmann.

Brownstown, d. Dec. 19, 1862.

Address: O. Lebaoler,

I, au68vill6, llarrisou Oo., Ia.

## Conferenz display.

Fort - Wayne Districts - Conference to begin January 13, 1863, according to resolution.

The Secret. p. t.

G. Alex. Saxer.

## For your kind attention.

Since, as is generally known, the costs for printing and binding are significantly higher at present, the committee felt compelled to set the following prices for the hymnals:

	the tlick	the dozen	dar hundred
Small rohetz00	.38		
" ordiu	60,70	K7.42	H57,00
" fine	1,40	14,40	120,00
" crtra fine.. 1,60		16,80	140,0
Large raw	00.48		0
" ordiu.	00,90	8,88	70,00
" fine	1.85	19,80	165,0
			0
" ertra fine... 2,05		22,80	190,00

By order of the Comite: M. C. Barthel.

## Concerning Layriz's chorale book.

Lavriz's chorale book, announced in the Lutheran some time ago, is finally near completion and should be delivered with the beginning of next month.

Unfortunately, due to the small number of subscribers and the increased price of the materials, the same cannot be delivered at the announced price, but the subscription amount is set at \$2.00. The book is bound in a good binding and paper. Good binding and paper have been provided, and, upon request, some blank sheets of music have been attached at the back for possible insertion of preludes or interludes. All those who have already subscribed or intend to do so are requested to send the subscription amount of \$2.00 to the undersigned in the course of this month, giving their exact address. A copy sent by mail costs 25 CtS. more. As of February 1, the retail price of \$2.25 will apply.

St. Louis, January 3, 1863.

L. Volkening.

## Receipt and thanks.

For Hru. Past. Röbbelen:

Received from Pastor G. Küchle in Mattisvn, Ill, -1.00

For poor students:

Don M. S. in St. Louis, Mo., - 5.00

For inner mission:

Don I. Deeg in Bridgewater, Mich. 1.00

For the proseminar in Germany:

Don I. Deeg in Bridgewater, Mich. 1.00

For Mr. Past. Hoffman" in Gebern:

By Pastor Ruhland, collected at the wedding of Mr. Rossowi in WolcottSbnrg, N. A. - -1,00  
C. F. W. Walther.

With heartfelt thanks to God and the kind walkers, I received for the support of poor pupils of the Conc.Toll, through Mr. Past. Stephan from W. Bradtmueller 1 dollar; from Past. Stephan's parish -3.44.  
G. Alex. Saxer.

The following gifts have been received by the undersigned since September last year for daZ schoolsminar:

For housekeeping:

From Mr. Past. Zagels Gem: 40 cabbage heads, 2 Dtzd. Eggs, 1 Bush, yellow turnips, 1l Psd. lard, meat, 6 Bush. Potatoes, 1 bush, white reuben, 4 bush. Potatoes, 4 meat, do., 50 cabbage heads, 6 bush. Potatoes, 2 pieces of bacon, 7 Bush. Apples. From Mr. Past. Sihlers Landgem.: 12 cabbage heads, 2 Bush. Potatoes, 1 Pck turnips, 1 Load wood, 3 sack flour, meat, bo., 12 Bush. Apples, 2 bbls. Flour. From Mr. Past. Stephen's comm.: 2 bush. Potatoes, 1 sack flour, 2 bush. Wheat, 5 Bush. Potatoes, N4 cabbages, 6^ Bush. Grain, 4 bush. Oats, tPeck beans, ^meat, 3 bacon sides, D Bush. Turnips, 4 sack apples, 2 sack do., 5 sack do., 0 sack do., ton hay. Bon Hrn. past. Schumann's gem.: 12 bush. Wheat, 4 bush. Rye, 25 bush. Potatoes, 24 bush. Grain, j bush. Beans, t8 cabbages. Bon of the comm. of Mr. Past. Fritze: ^meat, de., do. Bon of the comm. of Mr. Past. Jäbkcr: meat, 2 bush. Wheat, 18 cabbages, meat, 2 quarters do., 2 bush. Wheat, 1 bag acpfei, 2 pieces bacon, 1 bag grain, l bag rye, meat, 26 cabbage heads, 1 peck white beans, 1 peck onions, 10f lbs. tr. apples, 5Pfo. Butter, 2bush. Wheat, 2 hams, 2 bush. Wheat, 2 sack of kernel, 2 Bush. Cart, 1 sack cabbage, meat, 1 sack wheat, z sack turnips, 1 sack wheat, 1 sack apples, 1 sack cabbage, 1 piece bacon, 1 sackchcn onions, 1 sack potatoes, z sack turnips, 1 peck gctr. Apples, 1 peck'beanscn, 3 bush. Reuben, 16 do., j meat. Bon of the comm. of Mr. Past. Bode: 16 bush. Grain, 5 bush. Apples. From the comm. of Mr. Pastor Werfelmann: 3 pieces of bacon, 1 ham. 2 sacks of flour, 1 sack of wheat, 1 sack of oats, 1 sack of grain, 2 bush. tr.

Apples. From the comm. of Mr. Past. HnSmann: ton of hay, H ton of do., 2 load of hay, 3 sack of wheat, 1 sack of rye, 1 sack of oats, 4 sack of grain, 5 sack of do., 20 kraul heads, 2 pieces of bacon. Bon der Gem. drs Hrn. Pastor WamSganß: iz Bush. Wheat, 10 cabbage heads, l sack white turnips, 1 sack yellow turnips, l sack wheat, meat.

Also received as a gift from the Women's Association in Mr. Past Detzer's community: 5 bed covers, 1 bed sheet, 7 shirts.

For the seminar support fund:

Don of the Gem. of Mr. Past Schumann in De Kalb Co. -17.05; from Mr. Past. Zagcls Gem. of Wittwe Trier -2,00; from Mr. C. Prüfst -1,00; from Mr. Past. JabkrS Gem. -10,00; from Mr. Past. Günthers Gem. -5,10; from Mr. Lehrer Garbisch -1,00; from Mr. Past. HuSmann collected at Mr. Eonr. Kaiser's wedding - 2.50; from the local löbl. Jungfrauen-Verein -2.00; from the same-12.00; from Mr. Past. Stephans Gem. \$1,00; from Mr. Lehrer Loßner-1,00; from Mr. Lehrer Nd'cker-1,00; collected by Mr. Lehrer Schnver on Mr. C. Schwermanns Kindtaufe -1,15; from Mr. Past. Nützels Gem. -8.00, including -5.00 for Jos. Grüber.

For the newly acquired piano:

From Mr. Past. HuSmann's Gem. by Hm. H. Franke -1.00; from Mr. Past. Keyls Gem. -35,00, namely: from Hrn. Past. Aepl 50r., Hosmann 25c., L. Dunker 25c., **H. Karsten 2LI^ Müller 25c., Fritze do., Lindemann dp."**

H. Schäfer, E. Ortman, I. Weckefscr G 25c., Fr. LouiS, E. Mubly. I. BrunS, Miss. Trcgr, Kleppnch G 50c., G. Schimpf 25c., H. Bäplcr-5,0", A. Pabst-2,00, A. Einwä'chter 30c., F. R ^decke45c., Nölting in K.-10,00, Jac. Lrege -5,00, F. Taylor -3,00, W. Horn -3.75.

For all these kind gifts, we express our heartfelt gratitude to the kind givers, wishing them divine blessings.

Th. Fleischmann.

The following gifts are acknowledged by the undersigned with heartfelt! Thank you:

For the budget of the School - Seminary at Fort Wayne:

From the Gem. of Mr. Past. Fritze: Bon Hrn. Chrsth. Christjörner two quarters of beef. From Mr. Past. HuSmaun's comm.: 7 Bush. Potatoes, 7H Bush. Grain, 3 Bush. Wheat, 24 cabbage heads, -1.00 baar; from Hrn. Meier 18 cabbage heads. From Hru. Past. Bede's Gem.: from Mr. F. Schäfer 2 bush. Potatoes, 2 bush. Wheat; from Mr. Lemke 2 buih. Potatoes. From Mr. Past. Zage's Gem.: From Mr. Frosch beef. From Mr. Past. Jäbkrr'S Gem.: 2 sacks of grain. From Mr. Past. Stephan's Gem.: From N. N. 2 lbs. butter, 13 Bush. Wheat. From Mr. Dr. Sihler's comm.: From Mr. Christoph Rose beef, 3 bush. Wheat, 2 bush. Potatoes.

For poor students:

From the Women's Association from St. Johannis Gem. in NewOrleanS, La. \$30.00 cash.  
F. W. 3t eink e, property manager.

## Received:

To the Synodal Treasury:

From the parish of Frankenmuth, Collecte on the Reformation Day -15.00  
From Mr. F. Niichtcrlnn as a thank offering for the recovery of fine daughter 3 ,00  
Vvn E. Wctzl 1. 00  
From the community in Sheboygan 2.00

To the Synodal Missions-Casse:

Collected by Mr. Pastor Jox in one miffion hour 1.	04	
Vonder Eminanncis-Gcmciudc at Mouroc	2,00	For the general presiding officer:
By MrsKnüper and Töck tem	1.00	For the Fort Wayne seminar:
		To retire the debt of Concordia College in St. Louis:
From the wife of Hru. E. Müller as a thank offering at her church	1,(0	
From Mrs. M. Dolff	1.10	
From Mrs. Pastor Ticke 6	,00	
From Mrs. Kath. Schmidt	1,00	
From job. Höhne 1	,00	
		For the Pastor and Teacher Wittwen Fund:
From E. Wctzel	, 1,00	
		To maintain teachers at both institutions:
From I. Groth	1,00	
" Fr. Rintclmann	5,10	
" the Gem- of the Hru. Pastor penalties	38,00	
" M. Augcrer in Monroe	IM.	
		To fill the gap left by the support of the Nassau Zöglinge:
From the comm. in Milwaukie, Collecte on the Reformation Day,	23.06	
		For Mr. Past. Röbbelen:
By Mr. Pastor Steiubach	17,12	
To wit: From the hymnal treasury sei-		
ner community	-11.52	
From the schoolbookcr- Casse ....	5,60	
		For poor pupils and students:
From the congregation of Mr. Pastor Auch, Harvest Festival-Collerte	6.00	
„ M. Gremel 1	.12	
" some school children	10	
" Hr. Past. Also at the wedding of sister		
<b>collected</b>	<b>-- --HM</b>	
		Don an unnamed 2,00
		" E. Wctzel- - 1,00
		W. Hattstädt, Cassirer.

## Annual Report.

In the past year 1862, vcm Women's - Association of the Immanuels - District was given to poor students dcs Concvrdia-Collcge the following OZegenstände:

30 pieces of bust - shirts,  
15 " Bed sheets,  
20 " Cushion - over, pulls,  
15 " fciue wchite neckerchiefs,  
15 " wchite handkerchiefs,  
12 " Bäffchcn, 2 " quilts and  
20 pairs of stockings.

**Agnes Bertram.**

## For the Lutheran have paid:

The 14th year:  
Dir gentlemen: I. Hoffman", H. Wolfram.

The 13th year:  
The gentlemen: I. Hoffman", Past. N. Voigt, H. Kamper, H. Wolfram.

The r6. Vintage:  
The gentlemen: I. Hoffman", Estorleiu, Past. N- Voigt, H. Kamper, H. Wolfram, G. Schlund, Ph. Rukcrich, V. Hcidt, Tretr. Mchlau. P. Biebr.

### The 17th year:

The gentlemen: Past. H. Leiukr, Past. F. Lochner 2 Ex., Past. F. C. Becker, I. Hoffman", Müller, H. Kroger, A. Lppermann, Desterlcin, G. Slcubcr, Past. N. Voigt, 8th Grewe, H. Kamper, H. Wolfram, W. Tiekmanu, G. Schlund, Phil. Rückenck, G. Hcidt, H. Horn, Rev. F. Schiedt-2.50, Past. C- C. Metz, D. Wchlan, P. Bieder.

### The 18th year:

Messrs: Rev. H. Lcmke 2 Er., Rev. F. Lochner 4 Ex., E. Rienow 50r., F. Scil 50c., M. Sorp5l'c., Past. C. Becker, I. Hoffman", G. Hilgkl dorf, C. L ". F. Hilgeidorf, C. Schößvw, Ph. Sorwrit. Schmidt, Müller, I. Gölsch, C. n. E. Schneider, Nauuun, 6)arbisck, H. Kroger, A. Dppermaun, G. Wriff, C. Beier, F. Dcuninger, Hillc 50c., G. Sicubrr, F. Töbriug, F. Mman", O. Hvrstmann, I. Allwardt, A.3knbr>ch, F. Grewe, H. Kamper, Past. W. Hattstädt -6,il0, A. Lutlitz, 6). Garlisch, C. Heckcndvrf, I. Höhne, Indes, I. Mncr, H. Bremcr, H. Wolfram, W. Dickma", W-Lange, I Hahn, G. Schlund, Past. F. König -7.00, Fr. u. E. Böbning, Cl. u. C. Staa-S, Fr. Tönst", I. Senzcl, Past. 3k. Almkcnbrg -8, "N>, G. Deppen, Ph. stückcrich, M. Keck, Pb. Willharm, G. Brauns, Past. F. Schiett50c. Beckfeld L Co, Past. C. C. Metz.

### Den 1S. Volume: .7-

The men: I. Beckmanu, C. Tahlmann, G. Harte", W. Hartert, H. Huck, I. Jäger, O. Krüger, Past. F. Lochner, W. Müller, I. Pritzlaff, F. Richter, F. Nahn. C. Riemer, C. Schmidt, C. Stoffen, Stoipor, F. Werel, Wei-

(right, F. Wille. I S-oll, Past. C. streets 37 ex., L. Nicnow, 50r., F. Sell 50c., L. Lippvid, Srrp 5l'c., L. Falk, Past. F. C. Becker, Past. F. W. Föbliuger. Teacher Rocker -2.00, F. Bach, C. D ichmüllcr. I. Schirm, M. Schnaible, 3t. Stitz, W. Wüt. Past. H.SchöUth.rg Past. I. Brnnreuthcr, F. u. C. Sieving, 3klckl'öfer, H. Kröger, F. Bndahn, 3R. Dorn, Past. H. Ticke, I. Müller, D. Heitzhauscn, H. Liibker, I. Krüger,?)kcinke, Hille M., C. Schnnke, H. Hohlt, F. Greewe, Ph. Merz, E.Hillmann, A. Bublitz, I. Bublitz, Ncflaff, Wclct, 3kiekböfcr, D. Fellann, A. Schuc.der, I. u. C. Heckendvrf, Past. I. Fox, H. Krüger, Fr. Nackt, I. Höbne, JakcbuS, W. Schröder, Kn'nzel, H. Wolfram, G. Müller, H. Dppen. Hagen, W. David, G. Damm, (L. Tilp, H. Richter, Past. F. König -19.50, Past. I. F. Nuoffer, Past. C. Sallmann, H. Weber, H. Bickcr, R-Both. N. Scherler, E. König, E. Borges, G. Riitbcrgcr, E. Franz, H. H. Böhnii g, H. Hellmann, C. Ehler, H. Tönsing, V. Freund, Past. F. W. John 50c., F. Crämer, Bockscld u. Co. -!,<!<>, A. Schlitt, Past. C. Fritschel -2.00, P. Dolpert, Past. S. Bächlcr.

Furthermore: Mrs. Werner u, Bertha Gönnow.

s t. Lo uiS, 20 December 18(>2.

M. C. Barthel.

St. Lonis, Mo.,

Synodal-Druckerei v".y Aug, Wiebusch u. Soh".

# Volume 19, St. Louis, Mon. 21 Jan. 1863, No. 11.

## Penance Day Sermon,

held Nov. 27, 1862, at St. Louis, Mo.

and published at the request of his congregation by

C. F. W. W.

I. N. J.

O holy and righteous Father, who art a strong and zealous God, who visiteth upon them that hate thee the sin of the Father upon the children unto the third and fourth generation; we have sinned, we have done wrong, we have been ungodly, we and all our people have become apostates: therefore hast thou not spared, and hast sent the sword of thy vengeance upon us and upon our people. But ah, what shall we say? You strike us, but we do not feel it; you afflict us, but we do not mend our ways. O have mercy, then, on our unspeakable misery, and give us, in addition to thy wrathful punishments, the repentance which thou seekest therewith. Let us not be hidden by the deceitfulness of sin. Do not give us to do in a wrong way what is not good. Let not this day be a day of hypocrisy, mocking thee with humble offerings of an unbroken heart. No, Father, through Christ's precious blood and bitter death, we ask you to give us repentance, give us repentance unto life, and we will praise you here in time and there in eternity. Amen!

Complicit, but through Christ he bought the audience

The most terrible divine judgment which, according to history, has ever come upon a country and a people, was without a doubt the siege and the

Destruction of Jerusalem by the Romans. An almost unbelievably large number of people had sought refuge in this city shortly after the beginning of the war; but behold! without their suspecting it, God's wrath had gathered them here to let them find a common place of his most terrible judgment. From without, the enemy stormed the city; within, riots of fanatical parties raged, who, in the face of the outer enemy, tore themselves apart in wild frenzy; soon, famine joined them, which in turn brought pestilence and other epidemics in its wake, as thousands of unburied corpses inside and outside the walls of the city polluted the air with their odor of decay. By the end of the siege, 11,000 people had died of starvation alone, and no less than that number had either died themselves or perished in the flames. One mother had slaughtered her young child with her own hand to prepare a gruesome last meal for herself and others. In order to save their last gold, some had swallowed it; the consequence was that the money-hungry soldiers cut open the bodies of 2,000 captured Jews in one night in order to lift the gold treasures supposedly hidden in them. The final total of those who perished miserably in the previous war and during the siege and incineration of the city, partly by the sword of the enemy, partly in the blood baths, partly by their own hands, partly by fire, famine and pestilence, was over one and a half million people, while at the same time the city and the temple were razed to the ground forever, and the land was destroyed forever. was desolate and the Jewish people was forever expelled from the ranks of the nations.

Then the prophecy of the Lord concerning that time was fulfilled: "Then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be. And if those days were not shortened, no man would be saved.

But, my brethren, as terrible, as dreadful, as unprecedented in the history of the world as those tribulations were, they were not themselves the most terrible and dreadful thing that we have to lament about the wretched people of the Jews at that time. The most terrible thing was rather that they did not want to recognize the wrath of God that had come upon them, did not want to bow before God, did not want to confess their sin, did not want to repent. If they had done this, God's punishing wrath would have been transformed into his chastening Father's wrath, and even if they had lost their property, body and life in the process, they would still have saved their immortal soul like a fire from the fire and would still have become blessed. But after the Christians had emigrated to Pella, there was no one who beat his breast and remembered that this was God's punishment for the rejection and murder of Christ, for the contempt of his word, as well as his tears over Jerusalem and his holy messengers. Rather, all saw only the Romans as the cause of their misfortune, who had unlawfully taken their land and oppressed them. They did not want to recognize that it was God who was punishing them through the Romans as his avenging angels. In the midst of the unheard of divine

In the midst of the punitive judgments, they still thought they were God's special chosen people and, insisting on the righteousness of their cause, they believed that God must, as a righteous God, finally help them and give them victory even without repentance and conversion. No admonition and no punishment by men helped, no warning signs that appeared visibly in the sky before everyone's eyes helped, no offer of peace and pardon on the part of the Romans helped; the people were and remained obdurate - until all mercy on God and man came to an end and the blinded people threw themselves into God's sword of vengeance with the will of God and were swallowed up in whole multitudes by the open jaws of death and hell. - —

Oh, my brother, would to God that I could proclaim today on our Day of Atonement: "Praise God, this is not how it is with our country and people! Praise God, our country and people recognize God's punishing hand, recognize His lockers and repent before Him!" But what would I be if I said thus? I would be a false prophet and guilty of death and eternal damnation, and all of you, though perhaps not now, would one day be loud witnesses against me before God's terrible judgment seat.

It is true that not all true Christians have fled from America, as they once fled from Jerusalem to Pella; there are still, I have no doubt, thousands of faithful children of God in our country and among our people; there are still, I have no doubt, among us those who belong to the 7000 who have not bowed the knee to the Baal of the anti-Christian spirit of this last time. But, beloved, not only have the conditions of Jerusalem, on the whole, been repeated in our country, but most of the wise virgins who are still here seem to have fallen asleep with us, so that they do not see the true condition of our country and people as it appears in the light of the divine word, and who are therefore in great danger to their souls.

Let this hour be dedicated to visualizing that state.

Text: Jer. **3, 3.**

With these words, m. L., the holy prophet Jeremiah describes the condition of the Jewish people shortly before the destruction of the first temple and before the beginning of the Babylonian captivity. These words obviously also describe the present condition of our people. And this is what I intend to "show" you now, in order to awaken true repentance in all of us. Namely:

### **That the prophet's double lament, "You strike them, but they do not feel it," should also apply to our people;**

namely

1. the complaint: "You beat them" and
2. the complaint: "But they don't feel it."

#### **I.**

That, m. L., the first lament of the prophet Jeremiah, which he pours out before God in our text: "You strike them," also applies to our people now, can only be denied by him, who no longer believes in a God in heaven, that can only be denied by the atheist who, through God's judgment, has silenced the loud voice inside all people: There is a God! has been silenced in his heart.

It is true that pestilence and famine come from God as a result of crop failure, but this is more easily recognized, since in these plagues people are not the middle causes. However, even if ungodly men are the middle causes of all wars, the ultimate cause of them is always God, who uses them to guide his discipline and punishment.

God is not only the creator, but also the governor of the world. In him we weave, live and are. He is not an idle spectator who lets the world do as it pleases. God, says Paul, "has set a goal for men, providing beforehand how long and far they shall dwell." Yes, according to Christ's own declaration, not a sparrow falls from the roof without the Father's will, not a hair from our head; he has numbered them all. "The LORD," says David in the 33rd Psalm, "looketh from heaven, and beholdeth all the children of men. From his firm throne he looks on all who dwell on the earth. He directs the heart of them all; he notes all their works." It is true that God is never the cause of sin, but without God's will no sinner can stir and direct heart, tongue, hand or foot. Therefore, whatever sinners may do, they can do nothing but carry out God's counsels. Everything must finally enter into his ways, everything must finally lead to his final goal. Therefore the prophet Amos exclaims: "Is there any evil in the city that the Lord does not do?" and in the prophet Isaiah the Lord himself says: "I who make light, I who destroy darkness; I who give peace, I who destroy evil. I am the Lord who does all these things."

Therefore, even if we can prove what men have done to bring about war and bloodshed, and how they have succeeded in their bloodthirsty counsels, we must climb higher with our thoughts; for no nation on earth could overtake another nation with the horrors of war, if it were not, as Daniel says, "decided in the counsel of the watchmen, and consulted in the conversation of the saints," that is, in the counsel of the Triune God, the Lord of all nations and King of all kings. Therefore, in the Holy Scriptures it is not only said of God that he is "the right man of war" who "controls the wars in all the world, who breaks bows, shatters spears, and burns chariots with fire," but also that he himself seeks out the sin and apostasy of the nations with war and bloodshed, as God has threatened his covenant people countless times through his prophets and really punished them with it and declared those who covered them with bloody wars, like a Nebuchadnezzar, for his servants.

So there is no doubt that the prophet Jeremiah's complaint to God about his people, "You strike them," also applies to our people at this time.



For a long series of years, God had rained upon our land and people with rivers of love. He had made it a refuge for the poor and oppressed of all lands

God opened a thousand full sources of prosperity for them, gave them all the blessings of religious and civil freedom, in short, gave them an earthly paradise here, so that our America stood as a miracle before the eyes of all nations. God wanted to lead our people to repentance through this abundance of His goodness. But what happened? - Our people ascribed to themselves what God had given them by free grace, took glory from God and gave glory to themselves, and said with Nebuchadnezzar: "This is the great Babylon which I have built by my great power in honor of my Lordship." Our people have made idolatry of themselves, of their freedom, of their power, of their wealth. Instead of letting themselves be drawn to God by God's abundance of blessings, they fell away from God more and more and said to the gold nugget: "My comfort! Public atheism, perjury, contempt for the Word of God and Sabbath desecration, disobedience to parents and rebellion against the authorities, murder, fornication, fraud of all kinds, usury, bribery, false witness, unjust judgment-all these have become such everyday abominations that no one is surprised or appalled by them anymore, abominations which, unpunished by men, have been crying out to heaven for vengeance for many years now.

So God has finally decided to no longer stand by with his despised and mocked long-suffering; so he has finally brought to pass the vision of John who writes in his Revelation: "And I beheld, and, lo, a pale horse, and he that sat on him, whose name is Death, and Hell followed after him. A terrible war has broken out, such as the world has hardly ever seen. Hundreds of thousands have already fallen, some in open battle, others by murderers' hands, and God only knows how many have been suddenly swept away in the midst of their sins and devoured by hell. Thousands upon thousands have been made weeping widows and orphans. Thousands and thousands lie sighing and whimpering on their bed of pain or limp through the land as miserable cripples. Thousands and thousands have their family happiness destroyed forever. Thousands of peaceful homes, indeed whole towns and villages, have been reduced to rubble and ashes, and their formerly flourishing and waving fields of seed have been turned into deserts. Thousands upon thousands of formerly peaceful neighbors have been transformed into bitter enemies who hate each other mortally. In whole large stretches of land, families once living in golden peace abandon themselves to the calm of the night only in fear of murderous attack. And, what is most frightening, thousands and thousands have lost the spark of faith and love that was kindled in their hearts in the torrential flood of war passions. God in his wrath has punished sins with sins. With each additional day of war, the last feeling for song, custom, discipline, respectability and domestic happiness dies out in more and more hearts, and the returning war armies will flood the country with even greater armies of new sins and vices.

O of the great, O of the terrible wrath of God!

But, m. L., this is only one side of the picture of the present condition of our people and country. Our text shows us another, much more frightening one, when it says not only: "You beat them," but also: "But they do not feel it;" not only: "You torment them," but also: "But they do not reform. They have a harder face than a rock, and will not repent." Let us now turn our gaze to this even darker side.

## 2.

If, my dears, our people had let the almost two years of war serve for what God has brought upon us, we would have to kiss the bloody rut with tears of joy today, so that God has beaten and is still beating our people and us, and thank God for it. But say yourself, did that happen? Can we say: Lord, you strike them and they feel it? - Well does the businessman feel the stagnation of business; well does the owner feel the devaluation of his property; well does the taxed man feel the burden of the higher tax that has become necessary; well does the soldier in the field feel the heaviness of his military service; well does father, mother, brother, sister, son, daughter, friend feel the bitter loss of their loved ones killed in battle, or the loss of their possessions, the loss of their home, the devastation of their fields, the peacelessness and uncertainty of their lives; Furthermore, the mammon servant, the miser, the usurer, may well feel how the war has suddenly thwarted his speculations on ever-increasing wealth, how it has put a stop to them and put an end to them; the poor man may well feel the deprivation of his most urgent needs. But all this is not the feeling which the prophet means when he says: "You strike them, but they do not feel it." He means the feeling that it is the Lord who smites, that it is the punishment of our sin, that it is God's wrath that has come upon this Zedomüan land, that it is God's final judgments, so that God, in His wrath burning to the lowest hell, may visit upon our people forgetfulness of God and godlessness.

But where is this feeling? There is still nothing of this feeling in our people. Rather, the old security in sins, the old arrogance, the old idolatry with oneself and one's work is still there. As the only cause of all the misfortune that has come upon us, our people see the enemy fighting against them; justifying and blessing itself, it therefore only curses and curses its enemy, but it does not sift God's sword of vengeance drawn over it. Only testify to our people frankly and freely that God punishes our sins with this war, and the answer will be like the answer of those inhabitants of Sodom, of whom it is said, when God's judgment was announced to them: "It was ridiculous to them." Yes, not only will they be blind and deaf to it, but they will declare you to be traitors to the land, desecrators and blasphemers of the people's majesty, and as against Stephen, who had spoken against Jerusalem and the temple, they will throw stones against you.

than against people who are not worthy to be carried by the earth.

Thus the prophet Jeremiah described in truth the condition of our people, too, when he wrote: "You strike them, but they do not feel it; you afflict them, but they do not mend. They have a hard face, as a rock, and will not repent."

What, then, is our own condition? Must we not confess to our shame that even among us most have not recognized and felt in this war from the beginning a punishment of our sins, not God's wrath and judgment on our people? Where are our tears of repentance for our complicity in the general misery? Where is our daily pleading, begging, struggling and fighting with God for repentance and mercy for us and our unfortunate people? Have we not rather cheered those who saw nothing in this war but the hopeful birth pangs of a new age of perfect freedom and equality? Have we not, instead of taking our views on this war from the "infallible" word of God, taken them from godless atheistic newspapers? Have we not, instead of looking to the Lord of lords, whose wrath has awakened against our apostate people and who alone, to use David's words, "wreaks such destruction on earth," looked to men, and thus not only nourished hatred of enemies and partisan rage within ourselves, but also helped to fan this fire of the underworld into a bright flame in others? Have we not taken part in the general confidence of our people in their power and wisdom and in their idolatry of man? - That we have stood faithfully by our God-given authorities, that was right; but have we not at the same time gone along with the plans of those partisans who hypocritically puffed themselves up with their loyalty so long as the government seemed to serve their purposes, but threw off the mask when it seemed to want to take other paths? those partisans who intended nothing else than to overthrow everything and to bring about those conditions in which only equality, arbitrariness of the people and insolence count for freedom? Oh, how many have thrown themselves into this maelstrom, from which, of course, one would have expected something quite different! - Truly, twenty years ago such phenomena would not have been possible in our community. Twenty years ago, when we were still poor and without a place of worship of our own, we would have thought that as Christians we must follow a different course than the world, if we did not want to be condemned with the godless world. But we have gone back, we have fallen. The spirit of the world has invaded us and terrible havoc it has wrought among us.

Oh, my brothers and sisters, it is time, yes, it is already high time, that we reflect, that we get up from our trap, that we turn back. If we do not want to do this, the spirit of the world, even if it may still leave us lukewarm in the outward form of an orthodox church, will soon have eaten through our core like an evil worm, and we will become a monster.

We have the name that we live while we are dead.

O hear me then this day, that God may hear you again! Do not turn away unwillingly from your old pastor who punishes you, lest God turn away from you again at the hour of your death. For I speak to you not in my name, that is, in the name of your fellow sinner, but in the name of the Lord, the Most High, solemnly appointed and sworn by you. Let each one then examine his past conduct and condition according to God's word, sighing heartily for the enlightenment of the Holy Spirit. As true spiritual priests, help

one another to right self-knowledge and let each help the other to it. Then, with repentance and a bruised heart, confess to God your deviations from his holy word and take comfort against your sin in the sweet promises of divine grace in Christ given to all repentant sinners. In this, do not wait for one another. Each one, without first discussing with flesh and blood, begin with himself.

Oh, if we would do that, Satan's plan, who has in mind to fight against our blessedness through this war and to cheat us out of it, would be thwarted. For when God smites, and one feels it, "whom" God afflicts, and one mends, God repents of all the evil that he intended to do to us, punishment becomes a remedy, misfortune becomes happiness, and even the bloodiest war becomes a means, if not of temporal, then of spiritual and eternal peace.

But since God alone can give the will as well as the accomplishment, alone grace and peace, temporal and eternal salvation to each individual and to entire peoples, let us finally throw ourselves on our knees and call upon God together for his mercy for us and our people, for all of Christendom and the whole redeemed world, by singing the indicated prayer song No. 368: Kyrie eleison.

(Sent in by Pastor Köstering.)

## **Historical Verlaus of the Mission.**

"Mission" - you can hear it right away, it is not a German word; we Germans have adopted it along with many other foreign words. In German it means as much as mission, and we actually understand by it "conversion of the Gentiles," and it would certainly be nice if we said so. For the name "mission" does not exactly describe the matter in the first place; for the second, in order to be understood, one must immediately add whether external or internal mission is meant, and for the third, we have in German a word that exactly describes the matter, namely "Heidenbekehrung. But since the word "mission" has now become passable like a genuine coin bearing the emblem of a nation, it may continue to pass as genuine: enough if we have understood the matter correctly.

### **I. The time of the apostles.**

We read the first missionary story in the Acts of the Apostles, chapter 2, where the right missionary (messenger) comes down from heaven.

The Holy Spirit of God ignites the faithful crowd gathered in Jerusalem with ardent love and gathers "the people of all the tongues of the world" in unity of faith. This holy Spirit of God gathered the first Christian congregation at Jerusalem, built an altar in Christ's church, set fire to the sacrifice offered on it - the hearts of the believers - with the love of Christ; and this love now so impregnates them that they cannot refrain from testifying to what they have seen with their eyes, heard with their ears and touched with their hands, to the word of life. See how the sparks from the altar of the Lord now fly and ignite, filling the cold hearts of the unbelievers with the fire of the Holy Spirit. See how the sparks from the altar of the Lord now fly and ignite, filling the cold hearts of the unbelievers with the fire of the Holy Spirit - not only throughout the whole Jewish land and the surrounding countries, but actually to the ends of the earth. "Their cord goes out into all the earth, and their speech to the end of the world." - Great, indescribably great and heartrending is the work of the Lord that the Acts of St. Luke brings before our eyes. Before the beginning of the feast of Pentecost, only a small crowd - a hundred and twenty - was gathered on a balcony in Jerusalem; in the second chapter, however, the Holy Spirit converts the faithful. In the second chapter, however, the Holy Spirit, through Peter's faith-filled preaching, converts three thousand souls to faith in Christ, the Lord of glory, the Prince of life, who was delivered into the hands of the unrighteous out of God's careful counsel and providence. In the fifth chapter, Lucas tells us that more and more were added to the church, and there he calls the multitude of believers a great multitude. And how does it look at the end of the Acts of the Apostles? The Christians and Christian congregations can no longer be counted. There are Christian congregations almost in all the countries of Asia Minor, in Syria, Arabia, Egypt, in the great cities of Greece and Italy, and even in the world-famous pagan Rome. Since we can now assume as quite certain that the book of Acts covers a period of thirty years - from 33 to 63 A.D. - how wonderfully fast, then, has the kingdom of God multiplied in such a short time! Truly we must confess, "This is done of the Lord, and is it a wonder in our sight?" Yes: "Great are the works of the Lord: he that looketh on them hath great delight in them." How lowly, despised people they were who went out into all the world with the command of Christ: "Preach the gospel to every creature," and without sword, spear and shield made the world subject to the gospel of Christ! Who could believe this if the facts were not before his eyes? But here the word of the apostle applies: "Divine foolishness is wiser than men are; and divine weakness is stronger than men are." "God is not foolish and weak" - writes the godly

Cyriacus Spangenberg, - "but the world regards him for it; but what it regards as foolishness and weakness is wiser and stronger than all men. For all the worldly wise men and philosophers have not drawn so many people to one opinion and religion, nor persuaded so many people with their wisdom to despise death, as the preaching of Christ has done by few persons throughout the world, and has preserved innumerable martyrs even unto death. - The preaching of the Gospel had a weak beginning. There were not much more than a hundred people who preached Christ after his ascension. The whole world has not yet been able to prevent this preaching, which means that God's weakness is stronger than human weakness. Adam was weak and fell asleep in paradise, meanwhile a woman is built from his rib. So the Lord Christ also falls asleep and dies on the cross. This was God's weakness, but it was stronger than all the world, because blood and water flowed from his open side. By this the Christian church is built up far and wide through the whole world. The dear apostles and other confessors of Christ have neither weapons nor arms, neither help nor strength, and yet they go into the midst of their enemies, are captured, waited on and killed, that is to say, they are weak; but nevertheless they overcome with the word, put to shame and convert the very ones who persecute them most fiercely, so that they must finally fall to their teaching and be won over. Paul was thrown into the tower in Philippi and acted wickedly; yet he overcame, the jailer had to fall at his feet, accept doctrine and baptism from him, and give him victory. This is what happened to the others. For it pleases God to save those who believe by preaching. - To the glory of the first Christians in the apostolic time we must also add: It was the time of the first love!

## II The post-apostolic period.

If we called the age of the apostles the age of first love, we can rightly call the first post-apostolic age a time of **faithfulness** and constancy. The faithfulness of Christians proves itself in tribulation and persecution for the sake of the Word. Now, as is well known, in the first three centuries a cruel, bloody persecution fell upon Christianity, and many hundreds of Christians sealed their confession with their blood. In these persecutions, it was often the intention of the enemies to exterminate Christianity with stump and stalk and to completely suppress the gospel; but no power of earth and hell was able to do it.

If Christ protects his church, hell may rage;

He who sits at the right hand of God, Has power to command it. He is near with pod;

When he gives, always there;

He protects his glory, and upholds Christianity; may hell rage!

It was in these times that the missionary work went most gloriously from places. In spite of the fact that the regular preaching of

the gospel had to be silenced from time to time or was only heard in the rocks and crevices of the earth where the Christians gathered, many Gentiles were converted to the faith in Christ. Through the glorious confession, which the Christians fearlessly made, and through the cheerful courage of faith, with which they fearlessly went to their deaths, often the most bitter enemies were converted and brought to faith in Christ. The blood of the martyrs was, as it were, the seed of the church from which the Christians grew. In such times, Christians also walk much more carefully than when the church is outwardly afraid of its enemies, where lukewarmness and sloth, even carnal security, so easily set in. And just as the good conduct of a Christian is an admonition to unbelievers to repent, so it happened in those times of persecution that many pagans were won over by the conduct of Christians without the orderly preaching of the Word. This was, next to God's blessing, the reward of the faithfulness of the first Christians. Their example should therefore inspire us and all Christians at all times to follow them. Only the faithful servant will the Lord set above much. Therefore we should not, like that lazy servant, keep our pound in the facecloth, but diligently grow with it, and that as long as it is still day, before the night comes, when no one can work any longer. Oh that the faithfulness of the first Christians - in the smallest, as in the greatest - in teaching, as in life - in faith, as in confession - in living, as in dying - would never have ceased! But - unfortunately! - it did not remain so. There came a time when zeal for the pure doctrine waned, when faith died out, love grew cold, confession fell silent, faithfulness disappeared, and proselytism almost completely ceased. We rightly call this time

### **III The time of the apostasy.**

At the beginning of the fourth century, Christianity had the great joy that the Roman emperor accepted the Christian faith, under whose predecessors Christianity had had to endure so much severe persecution. Whereas until then the confession of Christianity had entailed martyrdom, it now brought honor and external advantages. Whereas paganism had hitherto been overcome with the word of God, the sword of the spirit, it was now often suppressed not only with the word but also with the secular sword. Thus, all at once, Christianity entered a completely different era, where the kingdoms of this world outwardly made peace, as it were, with the kingdom of Christ. But the prince of this world, the devil, is an eternally sworn enemy of Christianity,

and he knows, as an artist of a thousand, how to lay yarn and ropes for the Christians in every way and to exploit every time for the benefit of his infernal empire. If he had tempted Christianity as a roaring lion before, and yet had not been able to do anything about it, he now disguised himself as an angel of light, and his art succeeded better than before. He lulled Christianity, surrounded by external peace, into the sleep of security, and then he went and sowed the weeds of false doctrine in the midst of the wheat. As a result, the true, living faith began to die out, and many who came to the Christian church from paganism accepted Christianity outwardly, but not Christ Himself. This state did not occur suddenly and at once, but only gradually. For just as a people is not converted in a flash (only the Methodists, who have everything, can do this in their own way), so also the life of faith does not die out at once or in a day, but in the fathers it first begins to die, the children then still live meagerly from the inheritance of the fathers, until finally the children's children begin to die. Thus, from the time of the fourth to the seventh century, we still have wonderful treasures of doctrine and testimonies of faithful confession, although only a few.

It should not surprise us that in this time the zeal for the expansion of the kingdom of God almost completely ceased. How can a lame man lead a blind man, or a blind man show a blind man the way? A spiritually dead church reveals no life for the mission. Yes, it happened that after the devil had scattered his weeds on the church field, he came afterwards and took possession of whole pieces of the field and the church lost land and people. - In the year 611, in the land of the children of Ishmael, in Arabia, a man arose who is to be considered as a scourge of God on the ungrateful Christianity; this was the lying prophet Muhamed. Since the destruction of Jerusalem, many Jews had lived in Arabia; Christian monks had also taken up residence in that country from time to time, but they lived in such profound ignorance that they could hardly be recognized as Christians. So Muhamed soon found a following among the blind pagans, among the hardened Jews and the safe, lazy, ignorant Christians. He - Muhamed - who had always declared himself immortal, died in 633 of poisoned meat, which had been put in front of him by a Jewish woman who wanted to know whether he was really immortal. His followers remained faithful to his vile principles. With fire and sword they went out and devastated the Christian Orient. Hundreds of thousands, out of love for life, denied the Lord who had bought them with his blood and became Muhamedan Moslemim (believers), Strange is the fate of the seven Asiatic Christian communities that we germinate from the Revelation of John, chapters 2. and 3.

They too, after the Lord had borne them so long with divine patience, were ripe for destruction. For a hundred years the wild Saracens roamed their borders, but the Christians no longer understood the Lord's voice of warning. So the threat of the Lord, Revelation 2:5, was finally fulfilled in them. The lampstand of the gospel was thrust out of their place, and like the potter's vessels they were broken.

But what happened to the Christian communities in the West? It was different, but not much better. Here the devil hatched the papacy from the basilisk egg of false doctrine. The pope sat down in the temple of God and pretended to be God and to command what one should teach and believe. The church was transformed into a worldly kingdom, and the authority of the divine word was replaced by the prestige of the pope. As the living faith died out more and more, so the right, godly zeal in spreading the kingdom of God, in converting the pagans, had to cease. It is true that the work of converting the Gentiles was still carried on from Rome and the Christian West in general, just as Christianity came from there to Great Britain and later also to Germany; but it was no longer the love of Jesus Christ that sent out the Gentile messengers and drove them to the Gentiles; rather, just as the Roman Church carries on the missionary work today, so it already began at that time. The conversion of the pagans had, to a large extent, the purpose of extending the rule of the pope - that is, politics. If the purpose was already dishonest, the means by which one tried to achieve the purpose were even more so. One converted with the secular sword. As proof of this, we recall only the way in which the otherwise in his way pious, but fully lacking evangelical knowledge, Frankish king Charlemagne, with the collaboration of the pope, sought to convert the North German pagans (the Anglo-Saxons). It is certainly not too much to say that the Christianity of the Germans, which they had received from the Roman Church and possessed until the time of the Reformation, was only half Christian. What could the Roman church bring to the heathen but what it had itself? Therefore: Like the tree, like the fruit, like the mother, like the daughter. She brought the cross to the Gentiles, but not the whole ""salvation, which was purchased for us on the cross. And if the faithful God had not carried out a gracious reformation with his church of the German nation three hundred years ago, the last paganism might have become worse than the first. Thanks be to God that he has visited us in mercy!

#### **IV The time of the Reformation.**

It might seem strange to some that at the time of the Reformation one did not immediately lay hands on the work of converting the Gentiles. Here must

But we mean that the Reformation itself was the greatest missionary work of Christianity after the times of the apostles in the true sense of the word. How could one think of the conversion of foreign pagans at the time of the Reformation, since the German

people had first to be brought to the Christian faith themselves! A child must first be born before it can walk and stand; and afterwards, when it is born, it must first grow strong at its mother's breast. Thus it was the first and highest duty of the Reformation church to nurture and care for the newly born life of faith in its immediate vicinity. It would be cruel, because it would be unnatural, to demand of a mother to let her own child pine away and to nourish a stranger's child instead. Or what would one think of a child who nursed the sick in the neighbor's house, but let his own mother perish in misery? It would have been just as incomprehensible if the newly awakened church at the time of the Reformation had wanted to go on foreign missions at the same time that God Himself did not open a door to the heathen. And did the Reformation period do nothing at all for missions? Who would claim that! Is not the repentant return to the pure Word of God the most powerful edification of the Kingdom of God? If so, as cannot be denied, what century since the time of the apostles has done more for the spread of the kingdom of God than the age of the Reformation? And what good is still being brought to the Gentiles today - it is an inheritance from the time of the Reformation. We are all still living off this inheritance; and where the church - whether at home or abroad - wants to grow stronger, it must live off the marrow of the fathers. God does not create anything new if we do not respect the old. Only he who has, and faithfully handles what he has, will be granted fullness. But he who does not have, that is, does not respect what he has, from him also will be taken what he has.

However, we can prove that the Reformation Church did not forget the poor Gentiles, but really thought of them and ardently desired that salvation in Christ be made known to them. As a testimony to this, we present Dr. Luther's song:

May God have mercy on us.

And give his blessing;

which he composed in 1524 after Psalm 67. At the end of the first verse, Luther and the Lutheran Church pray with him:

That Jesus Christ may become known to the Gentiles for salvation and strength, and turn them to God.

From this we see that the Reformation Church carried the Gentiles on a praying heart. What better means does the Church have for converting the Gentiles than prayer, besides the preaching of the divine Word? Lord, open the eyes of the blind Gentiles, that they may know

the wonders of your law! What is the use of all mission houses, missionaries and all financial contributions for the mission, if the truth of the Gospel is not first eagerly sought out from the Word of God and intercession is not made for the Gentiles? The help of the mission stands alone in the name of the Lord, who made heaven and earth, and this help must be asked for. Paul can plant, Apollo can water, but God must give the prosperity, and He must be asked for it. Prayer breaks the way for the Gospel and wins the victory, just as Moses, the servant of God, won over Amalek with his prayer. - The Lutheran Church has also sent its messengers to the Gentiles and has broken the bread of life for them. We will see this if we pay attention to:

#### V. The post-Reformation period.

It cannot be lacking, - where there is true, living faith, there it also works life for the mission. Conversely, however, one cannot always say: where there is participation in the mission, there is also true, living faith, since in recent times participation in the mission has become fashionable. Nevertheless, the first sentence remains, that where there is spiritual life, it also seeks to spread. Just as a healthy child stretches its limbs more and more in length and breadth, so does the living church according to the word of the Lord when it prays: "Stretch out your cords, make your nails strong," and so on. When, through the blessed Reformation, faith was spread again and life came to the ossified members, the conversion of the heathen was also considered. Thus, already in the sixteenth century, we find messengers of the Gentiles going with the preaching of the Gospel, for example, into the primeval forests of Brazil. And certainly the church at that time would have considered its task of bringing the gospel to the pagans more and more if God had not chosen a different fate for it. It pleased God, according to His inscrutable counsel, to cast His Church into the furnace of misery. When, at the end of the sixteenth century, the struggle for the pure doctrine had been happily fought out with God's help, then, in the first half of the seventeenth century, a sighting fell upon the church; we mean the all-destroying Thirty Years' War (from 1618 to 48). "This war"-wrote a godly man-"was like a heavy hailstorm at the time when the seed is greening and the trees are blossoming. Church order, preaching ministry and congregations: everything was disrupted by the war. Only the precious poets of church song sang their most melodious melodies in the midst of the storm of war, like nightingales during the thunderstorm." - If the church could only eke out a meager existence in these most dangerous wars, it could not even think of foreign missions. But when the Lord God bestowed His grace upon His people

and gave his church external tranquility, the missionary instinct also revived. In the last half of the seventeenth century, in England - the land of societies - "a society for the propagation of the gospel among the heathen was formed," and in the beginning of the eighteenth century we even find a king in history who has the spiritual welfare of his heathen subjects at heart. It is the pious King Frederick IV of Denmark. At the beginning of the last century, in the far north of Europe, in Norway, there were still whole nations that knew nothing of the eternal salvation that is in Christ. As early as 1559, King Gustav Wasa of Sweden had founded a mission among this people, which was later continued more vigorously by the great Gustav Adolf. These pagan peoples were now under the suzerainty of Denmark at the time of the last century. Frederick IV, like several of his predecessors on the Danish throne (we recall here only the pious Christian III, who sang himself to his grave), was a pious king. Already as crown prince he was concerned about the plight of the poor heathens, and he was surprised that no one brought them the gospel. After he ascended the throne, he himself took the first steps toward the conversion of the Gentiles. First, with the help of his confessor, he sent missionaries among the pagan Finnish and Laplanders who were subject to his rule. However, God also wanted to use him as an instrument through whose efforts a Lutheran mission among the more distant pagans would be established. It was in 1705, in the month of March, when Frederick sat one day in his cabinet and read the many petitions that had come to him. Among these, the Lord had chosen one for the heathens. A widow asked the king for support for herself and her five children. Her husband and eldest son, who were garrisoned on Trankebar in the East Indies, had been attacked and killed by the heathen. The request of the widow found an open ear, a compassionate heart and helpful hands with the king. But the petition had not only provided the widow with physical help, but it had also brought the spiritual plight of his heathen subjects in the East Indies to the king's attention. He laid the map of that country before him and said to himself: There dwell the heathen, who know not the light of the world, though the sun shines so bright and hot upon their heads. But they shall not be lost; a light shall be kindled there, brighter than that of the lighthouses on the rocks of the most dangerous coasts. I will send men to preach the gospel, to save their souls for eternal life. What the king had decided in the name of God, he also carried out. He had his court preacher, Dr. Lütken, come to him, opened up to him his Christian resolution and spoke to him the well-known word: "Doctor, create people for us! He then turned to Germany to the pious August Herman Franke in Halle, who in 1705 sent him Bartolomäus Ziegenbalg from Lusatia and Heinrich Plutsch from Meklenburg, the first of whom stood out for his faithful perseverance in the face of seemingly little success. Later, several more faithful workers were sent, among whom Christian Friedrich Schwarz served the Gentiles for 47 years in the second half of the eighteenth century, consuming himself in the service of the Lord. And in this way, a Lutheran mission existed in the East Indies for almost the entire last century, which was connected with the Lutheran Church in Denmark through the Mission College in Copenhagen and was



supported from Halle with advice and action.

We must remember another missionary attempt among the Greenlanders that started from the Lutheran Church, which was undertaken and successfully carried out by a single pious man in the eighteenth century. It was the pious Danish preacher Hans Egede who first, with great difficulty, succeeded in having a trading venture undertaken from Denmark to Greenland. Driven by the love of Christ, he set out on the journey with his whole family, and arrived in Greenland in 1721. What he had feared, namely that the Greenlanders would have completely lost the Christianity that had come to them in the year one thousand, he found only too much confirmed. However, he was not deterred by this, but learned the Greenlandic language with great effort, and now traveled around the country preaching. After he had already worked ten years under unspeakable hardships and privations and had only gathered a small congregation of new converts, the Danish government, because it saw no profitable success from its trade with the Greenlanders, wanted to give up the matter completely. But God prevented it; the Greenlanders themselves asked Egede most urgently to remain with them, and he stayed. During this time, in 1733, missionaries of the Brethren took up the cause of the Greenlanders in their own way, and in 1736 Hans Egede left Greenland, entrusting his son, Paul Egede, with the continuation of the work he had begun. But until his death in 1758 he worked for the Greenlandic mission as the head of an educational institution for missionaries. - These are wonderful, lovely features from the mission history of the Lutheran Church. We can only regret that we have to turn our gaze so quickly away from this glorious picture to a completely disfigured, hideous picture, which we will do in the following.

(Conclusion follows.)

## To the ecclesiastical chronicle.

**Wisconsin Synod.** Just now we read in a German newspaper that Rev. Mühlhäuser, the president of the aforementioned synod, not only attended the united church congress in Brandenburg in September of last year, but also brought the sisterly greetings of his entire synod with him. It is indeed appalling when this synod, in disguised indignation, rejects it as an insult as often as it is testified that it is not Lutheran, but united. It obviously does this only to catch ignorant but unsuspecting Lutherans and to make them well-paid members of its congregation, just as it in turn, in order to obtain German money, takes off its Lutheran mask in Germany. The worst thing about it is that it does not only try to attract those who still go there without God's Word, but is most eager to catch souls and whole congregations on which other servants of Christ, who preach God's Word purely and loudly, have already worked, and who have escaped the discipline of doctrine and life. Cf. 2 Cor. 10, 16.

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## Church consecration.

On Dec. 14, as the 3rd Sunday of Advent, the newly built frame church of the German Lutheran St. Paul's congregation at Town Hay Creek, Goodhue Co, Minn. was dedicated. It was a special joy for us that Rev. Kahmeyer had joined us for the celebration, who also preached the dedicatory sermon on the church's gospel. In the afternoon, the undersigned preached on the first three verses of the 87th Psalm.

Our dear Lord and Savior, Jesus Christ, therefore, see to it that even in this distant West his kingdom is extended and strengthened more and more, and let us also be commanded; let him grant that in our church only the true gospel be preached and the holy sacraments be administered according to his institution. May the holy sacraments be administered according to his institution.

g, Minn, d. Dec. 19, 1862, Joh. Horst.

## Conferenz display.

The Fairfield Specialconference will meet Wednesday and Thursday after Seragesimä February 11 and 12 at the home of the Rev. Kuehn at Zanesville, Ohio.

Zanesville, Ohio January 7, 1863. h. Kühn p. I.

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## To the message!

Since it has pleased the Lord over life and death to call home the Cassirer of the General Synod of Missouri, Ohio, and other places, our dear and servant brother, Mr. Ferd. Böhlman, by a blessed death, all those who have business with the General Cassirer will write to Mr. Fürchtegott

Schuricht, who, upon request and with friendly willingness, has agreed to temporarily take over the business in question.

Ms. Wyneken.

Address: ^olru I'. Lesturiostt,

8b. luouis, uo.

## Receipt and thanks.

For poor students: received by Pastor Metz from his St. John's parish in New Orleans for the months of July to December of last year \$32.45. - by Pastor St. Keyl at the wedding of E. Vogel in Baltimore, Mb., collected \$5.00. - by Pastor Hügli from the women's association of his parish in Detroit, Mich., namely for the Nassau \$12.00. - by C. F. Nohlfing, collectirt from the infant baptism of Mr. Th. Schlömann and Balth. Weber \$4.55. -by Pastor Johannes: from Mrs. M. G. \$1.00., from N. N. from his Filialgemeinde \$2.00., from Mrs. Cath. Grothcr \$2.00 and from Chr. Heisterberg 50 Cts.

For our proseminar in Germany: by Pastor Fick from an unnamed person in his congregation at CollinSville, Ills. \$2.00.

For Mr. Pastor Röbbelen: by Pastor Fick from G. Richter in CollinSville, Ills. 1.00. - from an unnamed person there \$4.00.

For Hru. Pastor Sommer:

from C. V. in Detroit, Mich. \$0.50.

For Mr. Pastor Wüstemann:

by Pastor Besel of Tiedr. Kothe \$2.00.

C. F. W. Walther.

With heartfelt thanks to God and to the benevolent givers, the undersigned, in the name and on behalf of his congregation, certifies the receipt of the following gifts of love for their church building:

By Mr. Past. EiSfeller in Frankentrost, Mich.

from best municipality	\$6 00
"Mr. Joh. Johannes of the Lutheran congregation	
in Humboldt, Allen Co., Kansas	8.50
"Mr. W. Schaumlöffel in Baltimore	34.00: From the municipality there \$31.00.
On the child baptism of the Hru. Teacher holiday collected	\$3.00.
" Mr. I. H. Kühlenbeck in Collinsville, Ills. -	-3,00
namely: by himself \$2.00. Don H. H.	
Kühlenbeck \$1,00.	
Leavenworth City dcn 7th Ja". 1863.	

M. Meyer.

## Received:

To the travel fund of the general president:

Don C. N. in St. Charles, Mo. 1.00

Ms. Wyneken.

## Received: in the Casse östl. Districts. For synodal treasury:

By F. Kratz, Rochester\$2	,00	
		For Heathen Mission:
Don of the comm. in Port Richmond	8.63	
„ " " Buffalo	10,89	
" some community members" in Buffalo	4:11	
		For the Debt Redemption Fund:
From N. in Buffalo for St. Louis	5.00	
		For inner mission:
Don of the comm. in Port Richmond	8.64	
„ „ " Boston	7,75	
Boston Cathedral Women's Club	7.00	

For teaching institutions: Don of the Gem. in New York----- 4.10

For Mr. Pastor Röbbelen:

Don N. in N. 3,00

Correction. Under "for Prof. Viewend" in Lutheran No. 9 it should read: from the congregation in Baltimore \$17,14; subsequently from the congregation in New York 50c.

New York, Jan. 10. I. Birkner,

No. 92 William Street.

## Received:

For Synodalcasse:

Through Mr. Pastor Stubnatzy ans the wedding of the			
Mr. Wilde collected\$7	,22		
From the Gem. of Mr. Past. Zage!	25,90		
"Mr. Prof. Lange	1.00		
„ „, Friderich in Cincinnati	----1,00		
" „, " N. N. ""	0,15		
„ „ Past. Weyel	1,00		
„ „ „ A. Detzer	2,00		
„ the community of Mr. Past. Detzer at the Southridge	17.86		
„ the community of Mr. Past. Detzer in Delaware Township	3.00		
" the comm. of Mr. Past. Detzer at Florida----- 2.42			
" Hrn. Past. Neissinger	1,00		
" of the comm. of Mr. Past. Klinkenberg	10,00		
" Mr. F. Dorfmeier	1,00		
" the St. PauluSgcm. of the Hrn. Past. Rolf	7,00		
"Gcm. d. Hrn. Past. Schumann, De Calb Co. 4,00 Collecte d. Dreieinigk.-Gcm. d. Hrn. Past. Saupert 14,35 By Mrs.		Dorotbea Müller	1,00
Mr. Mrs. Schäfer	1,00		
„ „ Past. Saupert	1.65		
„ „ Teacher A. Bewic	1.00		
" of the comm. of Mr. Past. Stephen	5.86		
"Zionsgem. of Mr. Past. Werfelmann>--- 6,00 " a member " "" - -		2,00	
" the comm. " „ " King	16,50		
" " "" ""A . Detzer	12,00		
"Mr. teacher Kirsch	2,00		
" of the Gem. Mr. Past. Jäbker	10,00		
„ „ „ „ Lindemann	3,25		
From the St. Immanuelsgem. of Mr. Past. Schumann, namely: by Mr. Christ. Baumann \$2,00, from Mr. Peter Diehm 50r., from Mr. Chr. Diehm \$2,00, from Mr. Geo. Heß \$1,00, from Mrs. WittweDiehm \$1,00, from Mrs. Wittwe Bohnenbergcr \$1,00, from Mr. Thom. Bau-			
man \$1,00	8,50		
Surplus of the deputy's travel allowance	2.32 Collected on the 13th Sunday in Trinity	2.56 From Mr. Past. King	
	1,00 !		
„ „ Teacher Kolb	1,00>		

„	" silk thread	1,00	
"	the comm. in Fort Wayne	7.85	
""	" of Mr. Past. Jäbker	7,00	
"	Mr. teacher Kunz	1,00	
	the community of Mr. Past.	Rupprecht	5,00
"	" "" "" Sallmann (Collecte		
	on Thanksgiving Day)	8,00-	
"	of the ImmanuelSgem. of Mr. Past Fritz	4,76	

For teacher salaries:

From the Trinity Grm. of Hrn. Past. Weyel as harvest festival collecte 11,37

"	of the St. Prtrigem. of the Hrn. Past. Weyel-	4,28	
" "	Emanuelsgem. "	2.35	
" "	Gem. of Mr. Past. Reissinger	6,00	'
" " " "	King	13,901	
" " " "	" from the Centcaffe	14,80>	
	On Past. King's child baptism collected	20.00	,
	Don Mr. teacher I. H. Notting 2	,00	
" "	Piper-1	,00	
"	Mrs. Werner	1,00	
"	Mr. Louis Griebel	5,00	
"	of the community of Mr. Past. Klinkenberg	7,50	

For Synod Mission:

	By Dorothea Maasberg	1.00
"	Mr. Pzschoppe	0.50
" "	Heinr. Ebke in Woodville, O.	6.00
"	of the comm. of Mr. Past. King	15,00
" " " "	Seuel	8,00
"	Mr. H. Heemeyer	1,00

For maintenance of educational institutions:

	From the comm. of Mr. Past. Klinkenberg	7.50
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For the general presiding officer:

Don a member of the congregation of Mr. Past. Werfelmann '1,00

**For the proseminar in Nassau:**

Bon Hrn. Past. Weyel 1,00  
 "kinrin Gliede der Gem. des Hrn. Past. Werfelmann 2 ,00

**For the church building in Leavenworth:**

From the Filialgrm. of Mr. Past. Neissinger, Bremen 2,00 " Mr. Past. Reissinger 5,00

**For the California Mission:**

By Mr. M. Ginard 1,00

**For poor students:**

Cathedral Singing choir of the congregation of Mr. Past. Saupert-- 2,00 Do" Mrs. Past. Detzer 1,00  
 " " Joachim Müller 1,00

**For poor students in St. Louis:**

DonHrn.D.Hoag from Hrn. Past. HeitmüllersGem. 5,00

**For Mr. Past. Röbbelen:**

From the comm. of Mr. Past. Jabker 9,00  
 " Mr. Joh. Krüger 2,00

**For inner mission:**

Don Mr. Gustav Dobler, Baltimore 3,00  
 " of the Gem. of Mr. Past. Klinkenberg 5,00 " " " " Schumann, De Calb Co. 4.24  
 " " " " Kendalville-- 2.40  
 "Mr. Christ. Weigler 1,00  
 " " " " Past. Werfelmann 5,00  
 "F. Meyer from Mr. Past. Bode's Gem. 0.50  
 " " " " I. F. Also, Chippaway 3,00  
 " MrsNiechemcyer 4,00  
 " of the comm. of Mr. Past. Bode 7,11  
 " Hrn. Past. Kunz 3,25  
 " of the Gem. in New York 11,00  
 " Mr. Past. Zaget 0,75  
 " " " " Hamann 0,75  
 " " " " Disciple in Mo. 5,00  
 "of the St. John's congregation of the Rev. Reichard - > 4,25 " " Gem. of the Past. Ernst 5,00  
 " Mr. Prof. Selle 1,00  
 " "D. Hoag in the community of Mr. Past. Heil-  
 " Millers 5,00  
 " some members from Hrn. Past. Iäbker's Gem. 5,00  
 " the Gem. of Mr. Past. Ottmann 5,00  
 " Mrs. Marx through Mr. Past. King 1,00  
 " the women's club in Adrian 5,00  
 " Hrn. Past. Trautmann 1,00  
 " Noth in Boston 5,00  
 " an unnamed person 2,00  
 " " Mr. Kepp through Mr. Past. King 1,00  
 " " N. N. " " " " 0,50  
 From the mission fund of the Fort Wayne congregation - - - 20,00 Don Mr. Past. Lochner 13,00  
 " of the Gem. of Mr. Past. Schumann 1,00

**For the Witnven-Casse:**

Collected at Mr. Zapf's wedding in Cleveland. 3,06 From the community of Mr. Past. King 13,00

**For St. Louis College:**

From the comm. of Mr. Past. King 15,30  
 "the women of the congregation of Mr. Past. Jäbker-- 25,00 " the Dreieinigk.-Gcm. " " " Lindemann 29,85 " Mrs. Joach. Müller from the congregation of Mr.  
 " Past. Detzer 1,00  
 "Mr. Past. Detzer 1,00  
 On the wedding of Mr. Fr. Ahlsweide ges. by Mr. Past. Reichard (of which \$1,10 was given by Mrs. Westrumb) 9,00

**For Mr. Past. Hoffman":**

Don Hrn. Past. Bode 1,00  
 " " Teacher Emrich 1,00

**For Mr. Past. Summer:**

Don Mr. teacher Emrich 1,00

Wm. Meyer, Cassirer.

**Received:****To retire the debt of Concordia College in St. Louis:**

Don Mrs. D. Meyer in Mr. Past. Polack's Gem. \$3.00 " Maria Killmeyer in Columbia, Ill. 1,00 " an unnamed person in Hrn. Past. Fick's Gem.  
 Collinsville, Ill. 3 ,00

**For the synodal treasury of the weftl. district:**

Bon Hrn. Past. Metz, New Orleans, La. 2,00  
 Collecte der Gem. des Hrn. Past. Bartling, Ckrgrovc, Ill. 9,78  
 From the collection bag of the congregation of Mr. Pastor  
 Polack, Crete, Ill. 15,00  
 Collecte at the harvest festival of the parish of Mr. Pastor  
 Polack, Crete, Ill. 21,06  
 Through Mr. Past. Polack, found in the church  
 Money for which no owner came forward- 5,00 From Mr. Past. Baumstark, Quincy, Ill. 1,00 " the community of Mr. Past. HollS, Columbia, Ill. 8,15 ,, the  
 community of Mr. Past. Metz, New Orleans, La. 23,70 " the community of Mr. Past. Frederking, N. WeüS,  
 Cape Gir. Co., Mo., 13 clusters 54 wheat  
 worth 13,90  
 From the community of Mr. Past. Heid, Peoria, Ill - - - 6,58 " of the Gem. of Mr. Past. Wunder, Chicago, Ill. 2,62 " of the Gem. of Mr. Past. Franke, Addison, Ill.  
 8,00 " of Mr. Heitmann by Hin. Past. Franke,  
 Addison, Ill. 5,00  
 Don Wittwe Heuer 2,00  
 " Mr. Bartling 1,00  
 " Hrn Past. Franke, Addison, Ill. 1,00  
 From Concordia District in St. Louis, Mo. 10,10 " TrinityS District in St. Louis, Mo. ---- 13,60 ,, Jmanuels District in St. Louis, Mo. 11,70

**To the College Maintenance Fund:**

By Mr. Jacob Beck, Columbia, Ill. 5,00

From an unnamed person in the community of Mr. Past.  
 Metz, New Orleans, La25 .00  
 Collecte der Gem. des Hrn. Past. Biltz,  
 Lafayette Co, Mo. 10.55  
 From an unnamed person in the community of Mr. Past.  
 Fick, Collinsville, Ill. 3.00  
 From the parish of the Rev. Fick, Collinsville, Ill. 10.30 Collecte am Kirchweihfest in der Gem. des Hrn. Past.  
 Kuechle, Matteson, Ill - 13.27  
 From the comm. of Mr. Past. Löber, Thornton  
 Station, Ill. 7,20  
 From Mr. Past. H. I. Früchtenicht, Ottawa, Ill -- I,t 0 From the Concordia District in St. Louis, Mo. 15.60  
 From the Triune Wedge District in St. Louis, Mon. ---- 11.00 From the Immanuels District in St. Louis, Mon. 11.00

## For the general presiding officer:

From the Gem. of Mr. Past. Moll, New Gehlen- beck, Madison Co., Ill. 6.05  
 From the Gem. of Mr. Past. Metz, New  
 Orleans, La. - 10,00

## For Prof. Biewend:

By the congregation of Mr. Past. Franke, Addison, Ill. 6.25 From Mr. Fr. Rathje through Mr. Pastor Franke,  
 Addison, Ill. 1,00

## To the Synodal Missionary Fund:

From the missionary box of the parish of Mr. Pastor  
 Muller, Chicago, Ill. 3 .55  
 Missionscollectedes Zions District in St. Louis, Mo. 13.65  
 "" of the TrinityS District in  
 St. Louis, Mo. 75.40  
 MissionScollete of the Immanuels District in  
 St. Louis, Mo. 74.85  
 From the comm. of Mr. Past. Metz, New Orleans,  
 La., for month October 8 ,85  
 MissionScollete der Gem. des Hrn. Past. Hamann,  
 Carondelet, Mo. 9.50  
 By two schoolchildren of Mr. teacher Steuber in  
 Carondelet, Mo. 0 50  
 From the Gem. of Mr. Past. Wunder, Chicago, Ill. 8.50 Don der Gem. des Hrn Past. Mothers, Chicago, Ill. 3.16 From the schoolchildren of Mr. Teacher Krauß,  
 St. Louis, Mo. 2.40  
 MissionScollete of the Eoncordia District in  
 St. Louis, Mo. 6.75  
 From TrinityS District in St. Louis, Mo. - - - 2.60

## For inner mission:

From the Martin Luther Women's Association in Warsaw,  
 Hankock Co., Ill, by Mr. Past. Popp --- 8.00 Don of the comm. of Mr. Past. Fick, Collinsville, Ill. 20.85 From an unnamedcdn in the comm. of Mr. Past.  
 Fick, Collinsville, Ill. 2.00

## For Mr. Past. Röbbelen:

From Mr. Teacher Fischer in Chicago, Ill. 3  
 ,00  
 From the Gem. of Mr. Post. Löber, Thornton  
 Station, Ill. 8.80  
 By Mr. Past. Nischmann in Schaumburg, Ill,  
 ges. at the wedding of Mr. H. W. Becker - -> 11,00

## For college construction in Fort Wayne:

By H. D. BrunS, Lafayette Co., Mo. 1

## For missionary Clöter:

Of the Gern, of the Hrn. Past. Moll, New Gehlenbeck, Madison Co., Ill, namely, by: Ludwig Lucker \$2,00; LuLw. Schlechte \$1,75; N. N. \$4,75; Chr. Brase, H.  
 Vogelfang, I. Dornseif, Heir. Steinmann, Herm. Gerdom, Götti, Lucker, Gvttf. Steinmann, Heir. Zsenberg and Heim. Brase a \$1,tt0; Chr- Wortmann, Heir.  
 Brunwart, Bittencier, H. Niermann, H. Blase, Heir. Dvding, Fried'. Meier, Fried. Wehling, C. Müller, Wild. Dieckhaus, Wilh. Brunwart, Heir. Lucker, Heir. Pieper,  
 C. Kümmerer a 50c.; Frede, Neumeier, Fried. Lohmeier, Fridas Blase, Wilh. Lohmeier, Wilh. Hesterberg s 25c.; Carl Schlechte 10c. On the whole \$26.10.

Ed. Noschke

## For the Lutheran have paid:

The 11th year:

Mr. A. Werderm eyer.

The 15 vintage:

The gentlemen: C. Harms, H. A. Gerten, F. Schulze.

The 16 vintage:

Messrs: C. Harms, P. Habetz. Past. F. Bolser,, H. A. Gerkeu, I. Schulze, C. König, C. Slünkel, L- Zim< mermann, H. Hesse, Lochmann, H. Ecksturm, W.  
 Schräke

The 17th year:

The gentlemen: C. Harms, P. Herbctz 50c. C. Müller, I. Mießner, Past. Dr. G. M. Gorsch 26 Er. G. Beck, Knoke, F. Schulze, C. Guinther, W. Bolle, M.  
 Mintzlaif, F. Heinemann 84,30, C. König, C. Slünkel, D. Kastens50c., G. Simandel, G. Bürger, G. L. Krüg, L. Zimmermann, H. Heste, Lochmann, Lauenhardt, C.  
 Lentner, E. H. Burmann, W. Paul, Past. Bode 3 ex., W. Schinke.

Furthermore: Wittwe Diehm, Nennebeck, Edert.

The 18th year:

Messrs: C. Harms, E. Rolf, H. Küker, Past. A. Franke, Past. F. Kahmeyer, C. Müller, I. Mießner, Sofke/ Past. A. Kleinegges, L. Schlechte, I. Dornseif,  
 W. Lohmeyer, H. Schumacher, Jr. Meier, G. Steinmann, W. Fink, C. Kleinmyer, Neumann, H. Brhmorst, C. Müller, Meier, Wehling, Jegeler, C. Busse, F. C. Senne,  
 H. Sierschmann, Past. F. I. Th. Jungk, Past. H. Lemke 2 Ex. K. Beck, C. Weishaupt 7 Er. Ellinger, Pförtner, Meier, Rahm, Meier, F. Schulze, Past. F. C. Metz,  
 \$5,00, Past. H. Wichmann 21 Er., C. Guinther, Past. H. Evers 4 Er., Past. V. Koren, D. Hahn, Ungemach, M. Mintzlaif, Wesche, Past. I. Engelder, 10 Er.,  
 Mr. Kohn, F. W. Gehner, D. Kastens, C. Stünkel, I. C. Lohr 2 Er., 3rd <A. Strvbel, C. Kasten, C. Strobel, E. H. Burmann, 3rd Brück, Past. I. G. Link 3 Er., I. Bauer,  
 G. Simanbeck, G. Bürger, G. L. Krüg, Past. E. Kahler, Henningsmeier, A. Plimhoff, W. Herz, I. C. Schwarz 50c., C. Grals, mann, Lauenhardt, H. Schneider, Z.  
 Rogener, Past. Scharr, H. Rahn, Nüppel, P. König, A. Nentner, A. Fabel, P. Schlierf, Wordener, I. Wepping, M. Seitz, G. Wachsdam, H. G. Frilde, W. Bertram,  
 I. Sobier, Past. Neissinger 5 Er. Past. Fritze 12 Er., P. stindr. and Chr. Baumann, A. Weimar, Jr. Busch, W. Schinke, Past. Bode.

The 19th year:

The gentlemen: Past. G. H. Zucker, Past. F. Kabrcmeyer, C. Harms, E. Rolf, Dr. Alßmann, Past. G. Kranz, C. Heidmann, F. Meier, F. Kruse, H. Gchrke, L. Fiene,  
 P. Stradschild, H. Bühler, Past. A. Franke, F. Krage, W. Lesebrgg, W. Buschbooz, F. Stünkel, L. Weiss, G. Amling, F. F. Fischer, C. Metzler, Hubner, Richter 50c.,  
 Past. B. J. Muus, Past. A. Heilmüller, I. G. Böttin, I. Hügli, L. Lucker, F. Lohmeier, F. Worthmann, H. Niermann, H. Gertom, W. Brhmorst, DiekhanS, P. Jwersle, O.  
 Lukam, C. Mihm, C. Baiglein, C. Hammer, Ellinger, I. Beck, Bothe, Blonbaum, Meier, Merklin, Mohlenkamp, MehrS, Past. C. C. Metz, 20 Er., Past. H. Evers 4 Er.,  
 Past. M. Jrmenslein, Past. W. Rorer, Past. I. H. Werfelmann 3 Er., D. Hahn, Past. H. Kilhn, H. Wer, C. Stolzenbach, W. Ruth, G. Metzger, J. M. Bonmt 86, L.  
 Zup., F. Erler, 3rd Harsch, I. Buhl, Er. Stcmm, G. Bartels, Past. C. Strafen 4 Er., Past. A. Tetzer 10 Ex. Past. E. Hoffman, J. Nnschütz, G. Kratzet, F. D. Gebner,  
 D. Kastens, Past. H. N. Beyor 16 Er. Past. I. Hoffman, L. Baneries, I. C. Lohr 6 Er., G. Netterer, I. Brück, I. Hoffstetter, A. Hoff, C. Meier, E. Ostpmest, A. Medan, C.  
 Knopp, Spilker, M. S. Rosen, I. Meier, Past. I. S. Kunz, Past. J. G. Link 24 Er., Past. N. Brandt, Past. O. Filrbringr, I. Gerding, Past. E. A. Schürmann 3 Er., W.  
 Hubr, I. Bauer, I. H. Banann, H. Niedaun, F. N. Schmidt, I. Holl, H. Reist, 5 Ex. F. Henningsmeier, F. Schulze, H. Werner, W. H. Löber, W. Spoleder, I. Haase,  
 Past. G. Löber, 3rd Juren, F. Haase, Past. H. Wunder, Schmidt, H. Wort, Kraus, Gils, Doh, A. Seidel, Z. Lauer, W. Herz, I. C. Schwarz 50c., W. Eberhardt, C.  
 Grals, 3rd Eberhardt, Lauenhardt, Schuricht, Kühlenbeck, W. Mth, I. Muth, F. Zink, A. H. Siek, L. Dietrich, Br. M. Fritze, Br. Jäkel, C. F. Kleppisch, R. Bapler, C.  
 Kost, L-Kellermeier, L. Griebel, Teacher Kunz.

The 29- year:

Mr. Kühlenbeck.

M. C. Barthel.

## Volume 19, St. Louis, Mon. February 1, 1863, No. 12.

(Submitted by Prof. Dr. Sihler.)

### Slavery, in the light of the sacred Scripture considered. \*)

A Christian is a person whose heart and Conscience is caught solely and exclusively in God's value or the Holy Scripture as it reads. This is the only way to ensure that the conscience is bound only by God's value or by the holy scripture, as it reads. What runs contrary to the holy ten commandments, so that also the natural or moral law written by God into the heart of all men agrees, that is sinful, criminal and condemnable to him. And it is all the same to him, how the mass of the unbelievers stand to it and perhaps lift up to heaven what he, according to God's word, must reject and cast out to hell.

Again, what God does not forbid in His law, but puts into the use of His Christian freedom, that is no sin to Him, even if a great multitude of selfish, unbelieving idolaters of the human spirit, even under the appearance of love, reject and repudiate it with hatred and reluctance. We now want to apply this undeniably correct sentence to slavery for all those who want to be Christians and find out from God's Word how to deal with it and what to do about it.

It goes without saying that the following consideration has nothing to do with the question of slavery from a political point of view, and thus does not interfere with the question of what measures a slave state might take in this present political crisis with regard to the present or later abolition of slavery from the point of view of its particular budget.

The submitter.

whether it is sinful to keep slaves; for it could easily be the case that some newer readers of the Lutheran do not have a conscience sufficiently reported from God's word; and

That is why they are in danger of being disturbed and confused by the clamor of abolitionist fanatics who try to spread their delusion as far as possible and to persuade others that slavery is against Christianity or even against the healthy legal state of the civil community. If this were first abolished and, where possible, all slaves were immediately set free - thus they continue in their rapture - then it could not be lacking that the citizens of the united states would be blissful people as heroes of humanitarianism and happiness of mankind, would lead back the golden age and bring back the lost paradise.

We will see later, after we have recognized the truth from God's Word, from which spirit such delusion originates. But it is evident from the holy scriptures. It is obvious from the Holy Scripture that through deception and seduction of the devil our first parents in paradise and all of us in them fell from faith and obedience to God into unbelief and disobedience to God and thus became servants and slaves of the devil.

have become. That is why Christ calls him the strong and armed one, even the prince of this world, i.e. of the children of unbelief; and that is the real bondage and slavery in which all men are imprisoned as sinners from their mother's womb (Ps. 51).

According to their outward nature and worldly position, they are superiors or inferiors, free or slaves. We are all, in our inherited sin and its constant manifestations in real sins, from the inward conscious impulse to the grossest outbreak of action, miserable, will-less slaves of the devil, whom this tyrant leads captive either by the ropes of mammon service, ambition, worldly lusts, or by the subtle sins of conceit, self-righteousness, and sanctimoniousness; according to his will, on the broad path that leads to damnation.

And if the strongest had not come over the strong, if the seed of the woman had not crushed the head of the serpent, if the Son of God had not destroyed the works of the devil by paying our debt on the cross as the Son of God and Mary and suffering our punishment of death, and by virtue of his resurrection had set free the children of death and freed the slaves of the devil: we, the children of Adam, would all have remained in this miserable and terrible captivity and bondage, and would have nothing to await after temporal death, this wages of sin, but the eternal fire prepared for the devil and his angels.

It follows, without any contradiction, that according to God's Word, in Adam, as children of wrath by nature, we are all slaves of the devil, but in Christ we are all saved from the wrath of God and delivered from the terrible spiritual

are redeemed from bondage under the tyranny of the devil.

But if both are equally true according to the nature of sin and grace, then it is a small thing that God, within this standing contrast, according to his holy punitive justice, has also from time to time, like poverty, famine, sword and pestilence, also imposed temporal bondage and slavery on certain people, although the particular sins. The particular sins that caused God to inflict this special punishment are not known everywhere, indeed, according to God's wonderful ways with mankind, He often lets those bear the consequences of sin whose personal sin is not punished by it. (Joh. 9, 1 to 3.) For once, even the hardest servitude, in which a person is subjected with his body to the will of the master who owns him as property, cannot be compared to the fact that he has stolen himself from his rightful owner, God, and sold himself to sin and the devil, Rom. 7, 44.; But then God, by virtue of the redemption in Christ, has no other purpose in these temporal punishments than to lead the bonded prisoner to repentance and to reveal to him his dear Son as his Savior, so that through the true faith of the Gospel he may be redeemed from the power of sin and the devil and thus become truly free and a dear child of God, he would have to remain in the state of serfdom, since he is not allowed to dispose of his person according to his will, and is even a saleable commodity. Again, what special advantage have the freemen, whether they lead their rule over their servants and slaves in a patriarchal or despotic way, if they remain unbelievers and after this short temporal rule the saying of the Lord of all lords is again: "Bind their hands and feet and throw them out into the outer darkness, there is weeping and gnashing of teeth?"

After these introductory and fundamental truths, we will now proceed to the matter itself, and first deal with the cause of physical slavery, which alone is sin. First of all we find the important passage Gen. 9, 25 to 27, in which the holy old father Noah, after he had found out about his mockery of his son Ham, pronounced the following curse against Ham's son Canaan (who had undoubtedly participated in the gross sin of his father against Noah) and his descendants: "Cursed be Canaan and be a servant of all servants among his brothers. And said further, Blessed be the Lord God of Shem, and Canaan be his servant. God spread out Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant."

From the first verse of this passage and from the concluding words of the two following verses, it now becomes irrefutably clear that God, after His righteous judgment through Noah's mouth, visited the sin of Ham and Canaan on their Descendants by continuous, servile bondage or slavery under the descendants of Shem and Japheth. But that this curse did not break out of a carnal anger of Noah and did not fade away without a trace in the air, is clear from the history of the later time. For those Canaanites, who were not exterminated by Israel (Shem's descendants) with the sharpness of the sword against God's commandment, Deut. 20, 17, but were spared out of selfishness, are not cursed by the The Canaanites, who lived in Gideon and were known to have betrayed Israel through a tricked covenant, received the following harsh judgment from Joshua 9:23. But the Canaanites, who lived in Gideon and were known to have deceived Israel through a fraudulent covenant, received the following harsh sentence from Joshua's mouth, Jos. 9, 23: "Therefore you shall be cursed, so that there shall not cease from among you servants who cut wood and carry water to the house of my God.

But as God remembers mercy in the midst of wrath, so these Gibeonites who had been made slaves and those other Canaanites had access to His word opened to them through their dwelling among Israel, so that after they had repentantly recognized their sins in the Law of Moses, they could become righteous before God through the gospel and through faith in the promised Seed of Abraham, our Lord Christ, and thus truly free from the dominion of sin.

Another passage, which also proves that within the general, spiritual slavery of all natural men under the dominion of sin and the devil, the bodily slavery is a temporal judgment of God against sin, similar to famine, sword and pestilence and other plagues, is Deut. 28, 68. which reads thus: "And the LORD shall bring you again into Egypt with ships full, by the way of which I said, thou shalt see it no more (cf. 1.7, 16.). And there ye shall be sold unto your enemies for bondmen and bondmaids, and there shall be no buyer."

This threatening word of the Lord by Mosi's mouth is one of the many others, which he directs in this chapter from v. 15 to 69. against his own covenant people, if they would not obey his voice and would not keep his commandments and rights. And also this threat of God has been fulfilled in later times; because in the ships of the Sydonians and Tyrians after the destruction of Jerusalem Jewish slaves bought by the Babylonians were brought to Egypt for sale.

A third passage of a similar nature is found in the prophet Jeremiah 5:19 and 17:4, where it reads: "As you have forsaken me and served foreign gods in your own land, so you shall serve strangers in a land that is is not yours; and you (Israel) shall be cast out of your inheritance which I have given you, and will make you servants of your enemies in a land which you do not know; for you have kindled a fire of my wrath which will burn forever."

From this it is obvious that especially because of the apostasy and idolatry, which naturally resulted in an immense number of gross transgressions of the second tablet, the children of Israel in the kingdom of Judah were led into captivity and slavery in Babylon before and after the destruction of Jerusalem. But since among these there were also those who sat by the waters of



Babylon and wept when they remembered Zion (Ps. 137:1.), the gracious and merciful God comforted these shattered hearts and terrified consciences through the prophet Ezekiel with the promise of the Messiah; and as from his own mouth, from God's, the prophet was to say to them, 33:11.: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live."

But it was much worse for the people of Israel about 600 years later, after they had not only crucified the Lord of glory and killed the prince of life, but also rejected the gracious gospel for about 40 years in malicious unbelief. For after the second destruction of Jerusalem in 70 A.D., many thousands of Jews, prisoners of war, were sold into slavery at a ridiculous price and scattered among all nations without prophets, without consolation, and under the judgment of blindness and hardening, \*) as it is still today; for only a few individuals, "the elect of grace," were saved by the Gospel in the Christian Church in the course of the centuries.

Thus we have seen from God's word that slavery, i.e. the condition in which a man is deprived of the body, possessions and property of another, and thus of his personal freedom with regard to the disposal of his person and the choice of his employment, is indeed a consequence of sin and a peculiar manifestation of God's punitive justice. But there is no essential difference between it and other punishments of God, as, for example, misgrowth, theurge, famine and other plagues; yes, compared, for example, with epidemics, wars, volcanic eruptions, strong earthquakes, since many people are often carried off to eternal damnation by a wicked quick death, slavery appears as a milder punishment of God. And this is especially the case where the slaves are within the Christian church and under the banner of the gospel, and truly even the Negro slaves introduced here are much better off than if they had fallen at home in the bloody feuds of their tribes or had been sacrificed as prisoners of war to the gods of the victors.

To this also belongs that the Lord, because they did not want to recognize Christ, the treasure of all treasures, has sold them under the great god Mammon and the spirit of the swindler. And it is also part of God's judgment on the apostate Christians of the present time that the illiterate Jews belong to their choir leaders, as well as that the rich Jews are the debtors and creditors of the Christian princes.

or would have become more and more spiritually rotten in their own idolatry as slaves of the devil.

We will now proceed to prove from God's Word, namely the Holy Scriptures, that they do not contain any mention of slavery or, more precisely, of owning and keeping slaves. We now proceed to prove from God's Word, namely the Holy Scriptures, that nowhere, neither in the Old nor in the New Testament, does it forbid or even disapprove of slavery, or, to be more precise, the owning and keeping of slaves or bonded servants.

Thus we read that God the Lord speaks to the children of Israel through Moses 3 Mos.25, 44-46. thus: "But if you want to have bonded servants and maids, then you shall buy them from the heathen who are around you, from the sojourners who are strangers among you and from their descendants whom they beget with you in your country; these you shall have for your own and shall possess them and your children after you for property for and for, you shall let them be bonded servants." Over these the lords were also granted a stricter regiment than over impoverished tribesmen and co-religionists who had sold themselves as servants to their lords.

For when God says in regard to them, "But over your brethren the children of Israel, let none rule with severity," it is evident from this that this was permitted to the lords over their bond servants to a greater extent, whether they had come into their power by purchase or captivity or had been born in their houses. For most of them, namely those of Canaan's lineage, who remained later among Israel, as e.g. the Gibeonites, were actually to be "banished," that is, cursed with extermination and completely exterminated, as wicked idolaters and perpetrators of shameful immoral abominations (Deut. 18) according to God's strict judgment when the land was taken from the Lord. If, however, some of them remained among Israel, because Israel was too tardy and not zealous enough to execute God's judgments on them, it was only in accordance with God's justice that their lot as slaves was harsher than that of the Israelite servants; for these, whom the debtor was not allowed to treat as bonded servants, nor to sell, were to be restored to their family and their fathers' possessions in the seventh year, Deut. 25:39-43. Ex 21:2.

Furthermore, when the Lord forbids, Exodus 20:17, "Do not lust after your neighbor's manservant or maidservant," He confirms the rightful ownership of them. But God could not possibly have done this if the ownership of sold bonded servants and maids were sinful in itself. Likewise, the Scriptures describe the ownership of servants and maidservants. For thus Eliezer, the suitor for Isaac, speaks to Rebekah's parents and her brother Laban, Genesis 24:35: "And the Lord hath blessed my lord abundantly, and waxed great, and hath given him sheep, and oxen, and silver, and gold, and menservants, and maidservants, and camels, and asses." And the same is said of Jacob, Gen. 30, 43. and reported by Job 1, 3.

Like other earthly goods, the godly patriarchs also possessed servants and maids as a blessing from the Lord and as a piece of their earthly happiness. But none of them is said to have had a conscience about the legitimacy of this possession and property and to have given his servants and maids free. Rather, we learn that they, these faithful fathers, in whom the Holy Spirit was certainly present, also gave the children of these servants a free hand. Rather, we learn that these faithful fathers, in whom the Holy Spirit was certainly present, also considered the children of these servants and maids as their rightful property; for it is expressly reported about Abraham in Genesis 14:14 that he had 318 servants who were born in his house. And these he armed, when he was with this small crowd in bold faith.

The king of Elam, Kedor Laomor, and his three allied kings from the east, chased after Lot and his children in order to win them back from him, which he did.

But someone might raise the objection: in the household of the old covenant, legal discipline prevailed, and there, however, the fathers, as later their descendants, the people of Israel, found slavery as an existing thing and used it without hesitation. Also, in the old world, as an existing institution, there had been no free day laborers and hirelings, who, after free self-determination and disposal of their person, had served sometimes this, sometimes that master according to the pleasure of their will. In the household of the new covenant, however, in the Christian church, things are different; there the gospel and Christian love rule; and it is strictly contrary to this that a man is the slave, the bonded, saleable servant of another, and that the latter has power and strength to use the bodily forces of his slave for his own advantage for any unholy service he desires. God created all men; before Him all are equal, also Christ redeemed all men and acquired the same freedom for all.

We also intend to answer this objection later. For now it suffices to prove that in the New Testament itself Christians are by no means forbidden to keep slaves and to make use of this institution and civil order handed down from paganism and Judaism, according to Christian freedom; For since it is not sinful in and of itself and is not contrary to God's commandment, neither Christ's nor his apostles' mouths censure or disapprove of it, but the Lord punishes usury and usury as a sin against love, which not a few abolitionist Sabbath saints serve with the greatest zeal; These holy people even help to arrange and dispatch slave ships in order to smuggle slaves from the African coast to America, against the civil law of their own country, while at the same time they are in favor of the quickest possible release of the existing slaves. No! Not slavery,

The human institution of love, but only the sinful abuse, which is attached to it in various ways, and which, however, is everywhere

in conflict with love, receives the due punishment, especially in the New Testament.

Testimonies of the New Testament, in which the Holy Spirit not only does not disapprove of the existence of slavery (let alone urge its immediate abolition). The following are the testimonies in which the Holy Spirit not only does not disapprove of the existence of slavery (let alone urges its immediate abolition), but recognizes and accepts the service profession of the slave as unholy: 1 Tim. 6,1. St. Paul writes to Timothy: "The servants who are under the yoke should hold their masters in high esteem, lest the name of God and the doctrine be blasphemed.

If slavery were contrary to the gospel and bodily slavery contrary to the spiritual freedom of a Christian man, then the apostle could not possibly have written these words. Rather, he would have had to make it a matter of conscience for the converted slaves to break the yoke, even by violent self-help and indignation, if the secret escape were impossible. And so it was that in 1525 the Anabaptist rebel, Thomas Muenzer, incited the Thuringian serf peasants to revolt against their physical masters, after he had previously confused their minds with false, unevangelical teachings. For he taught them to confuse spiritual freedom, so that they might keep Christ free from the yoke of the law, in order to be justified before God by its works, as well as from all human statutes and commandments, with bodily freedom; and so it happened that, against love, they gave place to the flesh, revolted against their bodily masters, burned their castles, plundered their possessions, murdered the defenseless; And by this they proved that they were indeed servants of corruption and slaves of the devil, but not such people who, through true faith in Christ, were truly freed from that yoke and from the dominion of sin and the devil, and enjoyed in the midst of the servitude of the blessed freedom of the children of God. Luther also writes about this in his "Transfer of the 12th Article of the Fellowship," to the 3rd Article:

"There shall be no bondman, because Christ has set us all free. What is this? This is called Christian freedom, making us completely carnal. Did not Abraham and other patriarchs and prophets have serfs? Read St. Paul, what he teaches about the servants, who were all serfs at that time. Therefore this article is contrary to the gospel, and is robbery, that every man should take his body, which is his own, from his lord. For a bondman may well be a Christian and have Christian freedom, just as a prisoner or a sick person is a Christian and yet is not free. This article wants to make all men equal and to turn the spiritual kingdom of Christ into a worldly external kingdom, which is impossible. For a worldly kingdom cannot stand where there is not inequality in persons, so that some are free.

Some are imprisoned, some are masters, some are subjects, and so on. (Luther's Works by Walch, Volume 16, page 85 ff.) Thus St. Paul and Thomas Muenzer, together with his abolitionist kindred spirits of the newer time, of English and German tongue, have nothing to do with each other. These speak out of the swarm spirit, in which the murderer and liar has a good share from the beginning, even if he disguises himself here as an angel of light. St. Paul, however, speaks from the Holy Spirit. From this spirit he exhorts the believing slaves, 1 Tim. 6, 1. From this spirit he admonishes the believing slaves that they should also "hold their unbelieving and still pagan masters in high esteem" - for only in the following verse does he speak of their behavior towards their believing masters - for the sake of the fourth commandment and divine order, according to which it pleases the Lord to watch over them as slaves and those unbelievers as their physical masters; For it was precisely in such a relationship of service that they had the best opportunity to exercise faith through love and, through their willing and joyful obedience, meekness, humility and patience, to let the glory of the gospel of Christ, which so miraculously transforms and renews the heart and will through faith, shine powerfully, as it were, as a silent sermon and a speaking testimony to their unbelieving masters. And there is no doubt that many of these masters, when they saw the godly conduct of their slaves after their conversion, while they had been lazy, thieving, unfaithful, etc. before, were won to the gospel.

Similarly, St. Peter writes about believing wives who had unbelieving husbands that they should be subject to them, so that those who did not believe in the word would be won over by the wives' conduct without the word, when they saw their chaste conduct in fear. 1 Petr. 3, 1. 2.

St. Paul, however, admonishes the believing slaves to therefore also hold their unbelieving masters in honor, "lest the name of God and the doctrine be blasphemed." This would undeniably have been done by the pagan masters if their Christian slaves had acted against them according to the flesh, had demanded their bodily freedom from them and, in case of refusal, had run away or, under the pretense of Christian freedom, had withdrawn the owed obedience from them or had even revolted against them with an armed hand and open violence in order to gain their bodily freedom. The pagan masters, uninformed of the nature of the Gospel, would have charged their slaves with such an insolent undertaking and sacrilegious beginning of the Christian doctrine and would have blasphemed it as a source of all disorder and disobedience, even of rebellion and outrage, and would have profaned the name of Christ as the head of the rebels.

their malice would never have erupted so defiantly that they would have demanded their freedom as a right now due to them.

In a similar way - for it is the same Holy Spirit who speaks through all the apostles - St. Peter writes. In a similar way - for it is the same Holy Spirit who speaks through all the apostles - St. Peter also writes, 1 Petr. 2, 18 - 20: "You servants are subject to the lords with all fear, not only to the kind and gentle, but also to the strange; for this is grace, if someone for the sake of his conscience bears with God the evil and suffers the wrong. For what glory is this, if ye suffer strokes for iniquity? But if you suffer and endure for goodness' sake, that is grace with God, for to this you were called."

This exhortation also contains the exact opposite of what the old Anabaptists incited the serf peasants to do and what the newer abolitionists incited the slaves to do. Yes St. Peter intensifies the already stated admonition of his fellow apostle, for he admonishes the believing slaves that they should not be submissive and obedient to their heathen masters only out of grateful love for their kindness and gentleness, but that they should show the same submissiveness "with all fear" and reverence also to the "strange," that is, the bad and perverse masters, to whom they could do nothing right and who ruled over them with severity; For this is grace and pleasing to God, and also entails the reward of grace, if they, in order not to sin through impatience and disobedience against God and against the conscience enlightened and sharpened by the gospel and faith, bear the evil, namely harsh words and blows, and suffer the wrong; for to suffer for iniquity, as rightly befalls the disobedient and leprous slaves, is a punishment justly inflicted and truly no glory.

If, however, they endured all sorts of things from their "strange" masters while being faithful to their service, this is grace from God, for this is what they were called to do; and Peter goes on to paint their Lord and Savior before the faithful slaves as a model of sanctification, that they not only confess him with their mouths, but also follow him in deeds and suffering. And every Christian, and therefore also every believing slave, is called not only to do good, but also to suffer evil from the one who benefits from his good deeds, namely his physical master.

Similarly, St. Paul, Titus 2:9, 10, admonishes the believing slaves "to be submissive to their masters, to do them favor in all things, not to bark back, not to embezzle, but to show all good faith;" and as he admonished them above, 1 Timothy 6:1., had admonished them against dishonorable behavior toward their heathen masters, "lest the name of God and the doctrine be blasphemed," so here he exhorts them to the above Christian virtues, "that they may adorn the doctrine of God our Savior in all things." Col. 3, 22-24. But his words to the believing slaves are thus: "You servants are obedient.

In all things, please your masters in the flesh (whether Gentiles or Christians), not with service in mind, as pleasing men, but with simplicity of heart and with the fear of God. All that ye do, do it heartily, as unto the Lord, and not unto men, knowing that ye shall

receive of the Lord the recompence of the inheritance. For you serve the Lord Christ. But he that doeth wrong shall receive that which he hath wronged, and no respect of persons shall be counted for him."

Very important in this admonition of the apostle are just these two last verses. For he is far from declaring their continuing slavery to pagan masters, after they had been redeemed from the slavery of sin and the devil through faith in Jesus Christ and had attained to the blessed freedom of the children of God, as something shameful and unworthy of their present spiritual nobility. Rather, he calls their present slave service, sanctified by faith in Jesus Christ and performed in Christian love for their masters, even if they are pagans, a service of God. Likewise, it does not occur to St. Paul to reproach or hold out the prospect of the quickest possible liberation from bodily bondage to the believing slaves as a necessary or urgently desirable good for those who have become spiritually free. Rather, he opens the prospect of heaven for them and testifies, as if from the mouth of the Lord, that after their faithful service on earth they would receive a glorious reward of grace and retribution in heaven, even inherit the kingdom of glory. On the other hand, he also threatens them with the judgment of God if they do "wrong" against faith and conscience, thus also trying to attain their bodily freedom by sinful means.

In all these passages, interpreted according to the wording, there is not even the slightest hint that even the slavery of Christians under pagan masters is something contrary to the gospel and spiritual freedom. Rather, St. Paul writes, 1 Cor. 7:22: "He that is called a servant in the Lord is a soldier of the Lord." But the apostle is just as far from making it a matter of conscience for Christian slaves to remain in the state of slavery. To be sure, he says in D. 20 in general: "Let each one remain in the profession to which he is called; if you are called a servant, do not worry," that is, do not trouble yourself with the thoughts, as if you could not also be a righteous Christian as a slave, serve God and please the Lord. But then he adds: "But if you can become free (that is, by honest and sincere means, that someone buys you out or that your master releases you out of favor), then you need it much better," do not let the permitted opportunity pass by unused.

But now another point, according to God's word, is to be considered, namely, what the relationship of converted slaves to their believing masters had been and whether they had been

The new testament does not find any trace of this in the new testament either. There is no trace of this in the New Testament either. Rather, St. Paul writes about the behavior of believing slaves to their Christian masters, 1 Tim. 6, 2. Thus: "But those who have believing masters should not despise them with the pretense that they, namely the servants, brothers, understand: "but rather they are to be servants, that is, to perform their service all the more faithfully and willingly, because they (the servants) believe and are loved (by God, as by their physical Christian masters) and are partakers of the benefit (of salvation and spiritual deliverance from the dominion of sin through the gospel)."

In all these admonitions, especially those of the apostle Paul, how the believing slaves should behave against their pagan or Christian masters, there is not the slightest hint that their spiritual redemption through Christ from the slavery of sin and the devil will soon result in their physical liberation. Rather, St. Paul always keeps bodily and spiritual freedom sharply separated as two completely different areas, while the enthusiasts of older and more recent times confuse the two. According to his view, that is, according to the truth of God, the matter always stands thus: "He that is called a servant in thy Lord is a soldier (a freedman) of the Lord; of the same kind, he that is called a freeman is a servant of Christ." 1 Cor. 7, 22.

The apostle Paul confirms his teaching and admonition by his own actions. An unbelieving slave named Onesimus had escaped from a believing slave owner named Philemon in Colosse, who had been converted by Paul earlier, and had come to Rome. There he was converted to faith in the Lord Christ through the preaching of St. Paul, "who dwelt two years in his own house and received all those who came to him" (Acts 28:29) to hear the word of God, and thus became spiritually free. What does the apostle do? If he had been a righteous Anabaptist or abolitionist preacher, he would have declared Onesimus bodily free, or made it a matter of conscience for Philemon to leave Onesimus bodily free; for it was contrary to the gospel, shameful and unworthy for one believer to be the slave of another; after all, they had both put on Christ and were both God's children; and there was "neither bond nor free. (Gal. 3, 25.) St. Paul did not do this, but even though the converted Onesimus did and could still do all kinds of ministries of love for him, and even though his master, Philemon, had been informed of this by the apostle, he did not do this.

Although Philemon was freed from the slavery of sin and the devil and bound to grateful love, he sent Onesimus back to his master with a letter imbued with the sweetness of the evangelical spirit and Christian love. And also in this own handwritten letter, in which he put this "his son, begotten in his own barns, his own heart," to Philemon's heart for loving acceptance and forgiveness of his escape - also in this letter there is not the slightest hint to let this slave, who was now at the same time "more than a servant, namely his (Philemon's) dear brother," bodily free. And surely Onesimus, as a Christian, as one anointed by the Holy Spirit, and as one who had been anointed by the Holy Spirit, would have been able to live his life. And it would have been much different than if, for example, a southern planter, seduced by abolitionist heresy in pamphlets and sentimental novels, had set free unconverted slaves, who until then could only be kept in external custody by coercion and fear of punishment. And is it not therefore that the runaway slaves to Canada, who unfortunately, contrary to the law, have been encouraged in all sorts of ways in the northern states, are by their laziness and immorality a great plague to this country?

On the other hand, in his letter Paul only expresses his joy that Onesimus (in German: Nützlich) now carries his name with the deed, since it "was useless to him, Philemon, in former times, but is now well useful" (v. 11). (V. 11.)

(To be continued.)  
(Sent in by Pastor Köstering.)

## Historical course of the mission.

(Conclusion.)

### VI The period of nationalism.

If someone does not know what nationalism is, he can learn it most accurately from its fruits, without interpretation of the pot-bellied word. Already in the last half of the eighteenth century it took deep root in the churchyard, and in the first decades of this century it was in full bloom, greening like a laurel tree and bearing its evil fruits abundantly. It will not be necessary to specify the fruits of rationalism; for to this day, alas! it still holds a rich after-harvest of its evil sowing in the churchyard. Like a killing night frost, it has settled on all God's plants; and if God had not graciously set a goal for its activity, the most pronounced carnality would have arisen in the place of Christianity. Rationalism had already stolen the good hymnals, catechisms, etc. from the Christian people (and that primarily through the unbelieving church authorities and priests, who had sunk to the level of miserable belly servants) and turned the lowest to the highest in the church.

All that was left was for him to lay his sacrilegious hand on the holy book of the Bible, whose noble teachings he had already made a mockery of. But then the Lord said: "So far and no further! Here your proud waves shall be laid down. - It was a natural consequence that in this time of the most terrible unbelief the love for the mission had to freeze almost completely. As little as a dead body gives off natural warmth, so little could the church, dead in unbelief, have life for the mission and spread it. The Lord's

nationalists - the coarse as well as the fine ones - are, moreover, enemies of the cross of Christ through and through; so also their moral teachings, which they press upon the people - and which they themselves follow least of all - are not able to make a spiritually dead person alive. Only when the breath of the Lord blows into the bones of the dead do they come to life. But the breath of the Lord - the Spirit of God in the Gospel - the rationalists do not have, but they seek to dampen the work of the Holy Spirit. Instead, they seek to dampen the work of the Holy Spirit, as experience has taught them sufficiently. Thus it could happen under the rule of rationalism that, for example, the flourishing mission in the East Indies almost died. When the mission was handed over to the mission institute in Dresden (now in Leipzig), because the previous rationalist leaders had declared their complete bankruptcy, there was great devastation in the East Indian communities. But something good had remained from the days of the first beginning: they still had the catechism and the good old songs, also the beginnings of church order could still be brought to light, because they had existed before. "For where the true church has once been" - writes someone - "it leaves behind, even in its ruins, pieces of the living stones from which it was built. But where in the heathen world only the general churchless Christianity flourishes for a while and then comes to harm, I am very much afraid that after a hundred years, as with Nineveh and Babylon, the place of the former existence will be sought in vain."

#### **VII The Mission of the Modern Era.**

In more recent times, the work of converting the Gentiles has undoubtedly been carried out very eagerly and almost grandly (as, for example, from England). The only thing that is rightly criticized about it is that it is almost always carried out without a church or a confession. In order to justify this unchurched missionary activity, the apostle's words are invoked: "if only Christ is preached. These words are given the same meaning as if the apostle had meant to say: It matters not what confession a man makes, if he preaches only Christ to the Gentiles, regardless of how he does it. But it is obvious that this opinion is only imputed to the holy apostle. In these words, the apostle does not want to confirm the false apostles, who also preach Christ to the Gentiles.

The apostle calls them deceivers in plain language: they preach the gospel, but not purely, but mix law and gospel, Moses and Christ, God's work and man's work. And how else can one call those whose confession is yes and no at the same time? In vain they refer to the mentioned words of the apostle to justify their unconfessed missionary work. When the apostle wrote these words, he was imprisoned in chains and bands in Rome. When he heard that in spite of his bonds the gospel was not bound, but that Christ was being preached among Jews and Gentiles, he said, "This is right! If only Christ is preached, be it by those who have a special calling to do so, or be it by orthodox Christians who do it by virtue of their spiritual priesthood. But the apostle obviously presupposes that the whole, undivided Christ is preached, that the whole counsel of God is made known to the Gentiles concerning their salvation. It would, of course, be most unwise for a missionary, immediately after his arrival among the Gentiles, to overwhelm them with disputations about contradictory doctrines; but the whole content of the gospel is also to be brought to the Gentiles and a definite, unambiguous confession is to be laid under their feet as a foundation. But the unrighteous want to preach Christ to the Gentiles without his church and its certain doctrines. "Indeed," says a church historian of our time, "the milk of the gospel is due to the Gentiles; the church, however, which gives it, is not - with permission - a milk pot, but the mother, whose marrow and veins contain something quite different from pure milk."

The missionary system of modern times bears the unmistakable imprint of the English Reformed Church. At the beginning of this century, the English missionary society also spread over Germany. The mission of the pious preacher Jänike to the Bohemian congregation in Berlin fell into the hands of a society after his death; and the so-called German Christianity Society was in contact with the London Mission Society. When the missionary society in Basel was founded in 1816, it was not only supported with money from England, but also formed according to the English model. Many of the Basel disciples received ordination in England according to the rite of the Episcopal Church, and from these people, of course, English churchless Christianity was spread among the heathen. Experience teaches that the dislike of the orthodox church finally degenerates into hatred and apostasy from it. Thus it happened some years ago that a whole station of Basel disciples in the East Indies, who had been ordained in England, went over to the Baptists. - Later than the Basel Baptists, the Rhenish-Westphalian Baptists came into being: "Rhenish-Westphalian Missionary Society," which had its

dungsschule in Barmen im Wupperthale. This mission is also in the hands of a society. Its missionaries are not in the service of the church, but in the service of a society. The institution is not maintained by the church, nor by individual members of a church, but by the society, which consists of Reformed, Uniate and Lutherans. There is no direct connection with England, but the institution is entirely English. In this mission, the Union was not fundamentally carried out earlier. Inspector Wallmann, who succeeded the late Inspector Richter, known for his Bible work, taught decidedly Lutheran, and was tolerated. In more recent times, however, the Union has been principally carried out in this mission. As a result, Inspector Wallmann resigned from his office and some missionaries left the service of the Barmer Mission. In the past, this mission had a large influx of money, especially from Westphalia and the neighboring principality of Osnabrück; but this has ceased. For after the love for the Lutheran church has become more alive again and the confession of this church, which had almost completely fallen into oblivion, has come out again, the participation in the united mission has naturally decreased very much.

We now have to talk about two missionary institutions in the Lutheran Church, namely the one in Leipzig, which has already been mentioned above, and the mission of Pastor Harms in Hermannsburg. From time to time, however, we learn something about the former through the "Lutheran", and the reports of this mission are read aloud in some congregations during the missionary hours; so it will not be necessary to report about it in more detail. We only want to say that it is the only decidedly Lutheran church mission that is being carried out from Germany and that its work, thank God, is not in vain in the Lord. - Schreiber is not very familiar with the Hermannsburg Mission. We used to read the Hermannsburg Mission Bulletin for a while, but soon got rid of it because of the false teachings, especially of the last things/ which Pastor Harms spent in it as a so-called "Bible explanation." This mission, as far as we know, depends only on the person of Pastor Harms. Earlier, Pastor Harms wanted to hand it over to the supervision and care of the Consistory in Hanover, but this was not accepted at that time; whether it happened later, we cannot say. In recent times we have learned so much about this mission that it is doing well. Many young people are offering themselves to it, and the financial contributions are very large. But whether it will not stand or fall with the person of the founder, experience will teach.

#### **Conclusion.**

Herewith we have an albeit highly imperfect report of the missionary activity by throughout all Christian centuries. We can see from this that the church has always considered it its duty to do this, that is, to build the kingdom of God at home with earnestness and zeal, and not to abandon that, namely the work of converting the Gentiles. Therefore we too should and will put our hands to work, carrying lime and stones, so that Zion may be built and the whole earth may become more and more full of the knowledge of the Lord, for it is certain that not all the Gentiles will be converted, as little as all Israel according to the flesh will be saved. But as long as the time of grace lasts, the Lord will always gather some from the Gentiles



for the reward of his pain, until the fullness of the Gentiles, that is, the total number of their elect, has come in. Then the Lord Jesus will come in his glory for judgment, and that the time is near, we may firmly believe. Therefore let us work while it is day, before the night comes, when no one can work. - —

## To the ecclesiastical chronicle.

**Content of American sermons.** The Evangelist, in its January 24 issue, reports: "Dr. Mundy (as a mother writes to her son in college), our new pastor, is a very good preacher. He is now preaching on the different kinds of wood used in the Templeban of Solomon. The beautiful flow of his words, his undulating hand movements, and his gentlemanly appearance fill the church with listeners. Certainly he provides much benefit." Probably the carpenters and joiners derive this benefit from these wooden sermons; but to the other people, in any case, the otherwise so useful preacher shows the wrong way. That his church fills up in the process is not surprising, for people would rather hear about the wood for Solomon's temple than how they' themselves must become living stones of the invisible temple of the holy Christian church through true repentance if they want to enter the heavenly Jerusalem one day.

**Hanover.** Things are sad in this country at present. It has already been reported about the events there as a result of the introduction of a new faith-based catechism instead of the so-called "Landeskatechismus," which is neither cold nor warm. According to the latest news, the enemies of the church are gaining more and more ground. Because many believing pastors had used the national catechism up to now without showing and punishing the horrible heresies contained in it, many otherwise not hostile but ignorant people have considered the lukewarm book to be quite good. Therefore, even now such people let themselves be incited by the rationalistic pastors and by the political agitators to fight for the wretched national catechism as if it were supposed to protect their

the old true Lutheran religion. And the king, who until now has always pleaded that he is the regional bishop, now in the hour of danger, when it would be necessary to administer his regional episcopal office and to represent and defend to the death the rights of those whose guardian and representative he wants to be, does not stand firm and gives in, because he fears, certainly not without reason, that the outrage against the catechism could become an outrage against his secular royal rights. The king is not a man like the old electors at the time of the Reformation, who preferred to lose their country and people and take the begging stick than to have false doctrine introduced into the country with their consent. In Selle, the rationalists held a large meeting and passed resolutions with the purpose of overturning the entire previous constitution of the Hanoverian state church and demanding a synodal constitution with congregational leaders. Münkler writes: "Superintendents and clergymen in Selle dared to do this, because they had the great pile of paving stones behind them." In this, too, the king gave in. But one must not think that this is nothing to complain about, since we too have voluntarily established a synodal constitution and the office of congregational superintendent, and this does not bring any danger here. In Germany things are just different. There, everything that belongs to the state "belongs" to the church; thus also all unbelievers, whose number is legion there. If a synodal constitution is introduced, the unbelievers will rule in the synods, legally abolish the pure doctrine and, so to speak, drive the church out of the church. We have here a terrible example of how pernicious it is for the church when even believing preachers tolerate false books for a time, do not want to punish false teaching and quietly cast out the devil without attacking him...

**Saxony.** So the pilgrim reports: Also for deaf-mutes one thinks in the course of time to build a little church. On the occasion of November 22nd of this year, 25 years ago, when the foundation stone of the Dresden Institute for the Deaf and Dumb was laid, dismissed pupils of the aforementioned institution produced all kinds of works, which are to be exhibited and used for the benefit of a small church building fund.

In **Stade, according to** the *Weserzeitung*, children were expelled from the seminary's daughter schools because they had not brought the required religious books, the orthodox catechism by Sötesleisch and the Raumer'sche Gesaugbüchlein. - The magistrate decided to establish a separate secondary school for girls.

**The illustrations of** the Lutheran Seminaries for Preachers and Teachers of St. Louis and Fort Wayne, as we see from the Pilgrim's Gazette from Saxony, have recently been printed in sound by Justus Naumann in Leipzig and Dresden on two sheets were published and are sold "for the benefit of the American mission" for four Ngr. They are advertised with the following words: "Perhaps you have often heard, dear reader, of the above-mentioned planting places of heavenly teaching and German science in the new world. They are monuments of the goodness of the heavenly Father, and of the love of the brethren for the abandoned co-religionists and the heathen Indians. You may know personally some of those who went in and out of there, and for that reason, too, it is dear to you to see these huts of God in the picture. - As I wish happiness to the beloved American Zion, so I also wish these pictures in quite a few homes for constant remembrance of that great and mature mission field. The nice, cheap pictures are also very suitable for Christmas gifts."

#### **The farmer's work.**

The farmer's work is most cheerful and full of hope, because harvesting, plowing, sowing, planting, pruning, mowing, cutting, threshing, chopping wood, all this has great hope. And that is, as Virgilius writes, felices nimium agricolae, bona si sua norint: O, how blessed the farmers would be if they recognized their good. But they do not realize how good they have it. Luther.

#### **Short sayings.**

I do not wish to live in paradise without God's word; but with the word it is easy to live in hell. (Luther IV, 2426.)

It never works out well when one knave punishes another and does not first want to become pious himself. (Luther on the war against the Turks XXI, 37.)

You despise your brother's wound? You see that he is lost and do not respect it? You are worse by your silence than he is by his sin. (Augustinus Leim. 16. äs vsrb. Vom.)

Bishops and unlearned preachers (in God's word) do more harm to the gospel than the enemies. (Luther on Eccl. 4, 5.)

#### **Church consecration.**

The merciful God asked it for the sake of Christ the mediator of the Lutheran St. Paul's parish in Calnmet, Ill, to succeed, in spite of the present time of trouble, in building a little church of our own, and to consecrate it on the first Sunday of Advent, X. v. 1862; during which the undersigned preached in the morning and Pastor H. Löber in the afternoon, and the joy of the celebration was further increased by the fact that the singing society of Crete performed some quite beautiful choral pieces, and a number of members of my congregation in Crete could not refrain from sharing the joy of the congregation in Calnmet by attending their church consecration.

This house of worship is not a magnificent  
 Although the church is a pretty building, adorned with a small tower, it is a place of the pure Word of God and the unadulterated use of the holy sacraments according to Christ's institution; through which means of grace the Lord Jesus wants to come according to his promise and adorn the hearts of poor sinners with his merit, so that this church is by no means lacking in true, right church decoration. Thanks be to the Lord God that he has helped us this far and has placed the light of his pure, clean gospel on the lampstand in this region, so that it may shine brightly in the land and enlighten many dark hearts to the knowledge of Christ. A few years ago, it looked as if the enthusiasts would hold this field alone, and yet the congregation that has come into being in spite of Satan's wrath has to suffer many challenges, both from false believers and unbelievers, even though they are brothers according to the flesh. May the Lord God continue to give grace that His word may always resound purely and loudly in this church consecrated to His service, that the congregation may grow more and more in faith, and that it may soon be endowed with its own pastor! From its beginning until now, it has had to be content with guest preaching and reading services. May God have mercy on it! Amen.

Crete, d. Jan. 16, 1863.

W. Heinemann.

On the 22nd Sunday after Trinity, Nov. 16, 1862, with thanksgiving to God, the new St. Peter's Evangelical Lutheran Church, unaltered A. C., at Mishawaka, Indiana, was solemnly dedicated.

The hearty participation of the nearest sister congregations in Bremen and Laporte and other church guests on this festive day was very pleasing. The consecration sermon was held by Rev. Schumann on the usual feast gospel Luc. 19, 1-10. The morning service was concluded with the baptism of a baby and blessing. In the afternoon, Rev. Schuster on the 84th Ps., and in the evening Einsender this on Ma 2c. 8, 8.

May the merciful God protect this house from hostile closure, from malicious desecration and other misfortunes. On the other hand, may He give His Word one victory after another among those who go in and out of it, so that the congregation may increase in number outwardly and grow in knowledge, faith and love inwardly.

The grace of our Lord Jesus Christ be with us all. Amen.

F. R. Tramm, Pastor.

## Receipt and thanks.

	For poor students:	
By Mr. Past. F. König in Cincinnati from liing- lingnsvcrcin in his parish--	410.00	
By Mr. Past. Gotthold Grüber in Dessen, Mo., from whose congregation	10.65	
Bon F. I. Guenther at Fort Doge, Iowa, (by name for the Steeden.)	1.00	
By E. K. Bach of the Baltimore Women's Association -	-5.00	
From the same especially for those who came from Germany	10.00	
	For the proseminar in Germany:	
By F. I. Guenther at Fort Dodge, Iowa	1.00	
	For Mr. Pastor Röbbelen: Bon N. N. in Cincinnati	2.00

## For the sick pastors in Germany:

I. Guenther at Fort Dodge, Iowa

1.00 C. F. W. Wallther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

From Mr. G. Lücke to Mr. Past. Molls Gemeinde: 200 td. Wheat flour and 10 bush. Grain, 2b w. Bacon.

Ans of the congregation of Mr. Past. Wagner: Bon Mrs. Strathmann: 2 new pillows with Uebcrzüge; from N. N. a fat pig.

From the parish of Mr. Past. Frdrking: 1<sup>h</sup> Bush, dried peaches and \$2.50 baar.

Through Mr. Volkening it dah from Mr. G. Beck of Car- nentö Prairie, Perry Co, Ill \$1 cash for poor students.

By Mr. Past. Wagner (\$3.01) for poor students and namely: Bon Mrs. Ch. Gerliug \$1.00, Mrs. Wittwe Geb- Ung \$1M, Mrs. C. Gerling \$1.00.

Bon Hrn. Gottfr. Mertz ans Hrn. Past. Lehmanns Gemeinde: 3 Bush. Potatoes and 3 sacks of grain; from Mr. Gvttl. Mertz: 1 piglet, 15 cabbage heads, 1 sack of car- toffeln, 2 Bush. rye, 3 sack of SkokS; from Carl Köstcr: 1 sack of turnips, 1 sack of grain, 1 Wall. Fat and<sup>a</sup> Bush, dried fruit; from Mr. Hahn \$1.00 baar.

By Mr. Past. Clans of Mr. Coye: \$1.00 cash.

By Mr. Past. Biltz of Mr. E. Stünkel of Lafa- yette Co, Mo. baar \$5M.

From the congregation of Mr. Past. Baumgart baar \$4.20.

By Mr. Past. Claus for poor students: HO,50 from the Jungfranen-Verein of his parish; 35 from the Jünglings Vereinet; 6,90 collected at the baptism of children at Mr. Estel for a poor student. From the women's association in CollinSville 14 bust shirts and 4 pairs of stockings, plus \$4, 25 cash. From the dear. Women's Association of CollinsviÜber Gem. and unifying Pleasant Ridgcr. From Mr. Past. Hamann \$2,00 for poor students; from his parish: from Mr. Knnicke 1 bag of rye. From Mr. Steinmcier dahier: a pig. From N. N. from the Zionsdistricl 54,00 for poor students to books. From Mr. Müller Leonhardt here: 2 sacks of flour.

A. Crämer.

From January 22 to the close of the year 1862, the following gifts were received by dcn undersigned for the support of poor WiSeonsin-Zvgliuge:

By Mr. Past. N. Beyer at the infant baptism of the

Hrn. Match. Roth in Town Herman collected \$1,35 By the same on F. Brodhagen's baptism of children in  
Winchester collected IM

Surplus from the community travel fund of a

Conference in Watertown 0.60

By Mr. Past. Jox of I. Höhne in Kirchhain-. IM By Mr. Past. Strikter 1,00

Surplus of expenses of a trip Mr. Past. Lochner 0,20 From Mr. Schoolteacher Becker 0,50

Surplus of the travel expenses of Mr. Past. Jox's at the

Milbedicnung of the comm. in Racine 1,00

From Mr. Bersch in New Cologne IM

By Mr. Past. Ruff at the baptism of the Hin.

Manthey collected in Meguon 2.00

Dnrch Hrn. Past. Böliug collected at the Reformation Feast in his parish at Freistatt 6.81

Through the same at the thanksgiving and harvest festival in the Gem.

collected to Racine 4,00

Collected by the same and on the same feast in his branch parish at Megnon-Niver 1.27

Dnrch Hrn. Past. Dicke at thanksgiving & harvest festival ges..

1. in the Immanuel-Gem. to Town Tcresa and

Herman 18.83

2. in the lower Immanuel-Gem 3.03

3. by G. Wolff from the same Gem IM

4. " C. Beier "" ZM

5. " Hrn. Past. Thickness itself---- 0 .54

6th „ the same for the pupil Janzow IM 7th " Mr. teacher Richter for the same 2,00

From the undersigned himself 2,00

Summa \$53.73

If the undersigned, when filing these annual accounts, first of all expresses his heartfelt thanks to all kind donors in the name of the supported pupils and wishes them God's rich blessing in return, he cannot refrain from asking the dear congregations in WiSrons in to support our treasury this year with renewed and increased support.

We have already five or six students at St. Luis and Fort Wayne who are almost exclusively, or at least partly, dependent on us for their care, and others are about to enter the seminary who can only dare such a step in view of our charity work.

I am not unaware of how the Lord has given us abundant opportunity in this new fatherland of ours to show our gratitude for the great love of our God, which he has shown us in the death of his only beloved Son and the undeserved gift of his pure Word and the unadulterated use of the most holy sacraments. I trust, however, that my dear brothers and sisters in Christ will not find such a request burdensome, since these young brothers of ours are serving the Lord in your stead, since you are bound to the Lord by virtue of Holy Baptism. They will not find such a request burdensome, since these brothers of ours will serve the Lord in your place, since you are bound by holy baptism to serve the Lord, who has bought you so dearly, with body and soul and to do his work.

So we also know that this work of ours in the Lord is not in vain, but that according to His promise He wants to accompany it with rich blessings and that it should and will be for His glory, for the salvation of poor, immortal souls redeemed by Christ's blood, and for our own temporal and eternal joy and blessing. He who sows in blessing will also reap in blessing. 2 Cor. 9, 6.

How should we not rejoice that God has raised up and given us young brothers within our own borders, who are willing to go for us, and only look to our hands to help them with temporal gifts, so that they can become effective through the Lord's grace and help. To do his work

In particular, therefore, I would like to ask my dear brothers in office, the pastors and teachers, to remember this matter diligently, to recommend it to their dear congregations in the best possible way, and not to forget the support fund for poor Wisconsin children at their festivities, such as weddings, baptisms of children, and so on.

For the rest, let the Lord do what pleases Him. Let this matter be entirely ordered to Him, for it is His.

Milwaukee, WiSc. in January 1863.

F. Steinbach, Cassirer.

**Received  
in the Casse eastern district.  
For Heathen Mission:**

From the comm. in Olean §3,00  
 ""Eden 2.15  
 ""JohanniSburg 7M  
 " „ ""MartinSville iM  
 „ I. Christgan in MartinSville 2,00

**For teacher salaries:**

From the comm. in JohanniSburg 3.75

**For teaching institutions:**

From Gem. in New York 5,00

**For Mr. Past. Röbbelen:**

By H. Winnbergcr 0 50  
 "Mr. Past. Bernreuther 1,00

**For Mr. Pastor Sommer:**

From Mr. Winneberger 1  
 " " Past. Bernreuther iM  
 " Marie Bernreuther 4,00  
 " of the Gem.inJohanniSburg ZM

**For the church building in Wolcottsville:**

From Gem. in New York 14,00

**For Mr. Pastor Wüstemann:**

From Mr. Past. Bernreuther 1.50  
 New York, Jan. 20, 1863.

F. Birkner, No. 92 Williamstr.

**Rcchnungsablage**  
 of the  
 evang. luth. Jün^lings-V erein zu St. Louis, Mo. for the years 1861 and 1862.

**1861.**

Revenue: Cafsen stock from the year 1860 §123,65  
 TOTAL INCOME BY MONTHLY CONTRIBUTIONS--194 ,II)  
 By means of a collecte raised on May 7, when on  
 Greening days of the VerciuS celebrated in the Z Trinityö Church 26^K

Summa---- P344M  
 \*

For catering of the students of the  
 Association § 78.00  
 " Travel expenses. Books 2c. same-120. 50  
 " Clothing of the same 25.60  
 „ Supply of the association 6,85

: §239,95

Bleibts Casse--> §104,35

**1862.**

Einna h-m e: Cassendestand vom vorigen Jabre §104.35  
 Total income by monthly contributions--196 ,00  
 By means of a collecte raised on May 7, when at the Green Day of the Association, held in the ImmanuelS Church 10.55,

Summa---- §340, lss:

For catering of the students of the  
 AssociationS § 24'00  
 " Clothing of the same ^68.50  
 "Travel expenses, books,;c. of the same 115,00 " Besorgnrtz ,des VereinS-13 ,65\*

§221,15

Cash on hand-- - §119.75

HeinrichM. Wib rächt, Cassirer. .

**For the Lutheran have paid:**

The 17th year

(By Mr. W- Meyer in Fort Wayne). '

The gentlemen: Herm. Heuer, Fr. Jacob, F. Neese §1M, I. Brod 50c.  
 Furthermore: Past. I. Hügli, Past. F. Besel, H. D. Kothe, Past. E. A. Winter.

The 18th year:

(By Mr. W. Meyer in Fort Wayne, Ind.).

The men: I. Wesel, Fr. Heine, H. Bahde, G. Schröder, W. Möllering, D. Bück, H. Keiser, C. Fricke, Fr. Brandt, F. Schumann, I. Krüger, C. Brenner, F. Iacrb, L. Gricbri, H. Möllering, C. Schaper, W- Schneider, Past. I. WambSgans 4 er-, Fr. Neese 45 er-. Bro. Meyer, I. Brod 50c., P. Scar, Past. E. Bode 2 Er., H. Steud, Past. I. Wersclmann 5 Er. and Wittwe Groß.

Furthermore: I. Rohr, Deinzer, Rost, Strudel, Blödel. Er- hardt, Schuster, Reif, Göhringer, Niekranz, S. Maul, Haupt, H. D. Rothe, Fr. Meyer, N. Grbhardt, Past. E.- A. Winter. I. Kienle, D. Hepler, Past. I. G. F. AM 7 Er. and Fräul. HUCKstädt.

### The 19 vintage:

(By Mr. W. Meyer, Fort Wayne, Ind.)

The gentlemen: I. Wesel, W- Wamhoff, Fr. Meyer, D. Müblenbruch, Fr. Heine, F. Schumann, Past. G. Iäbkn 38 Er., Fr. Neese 26 Er. desgl. \$25,00 on former, I. Griebel, I. Brod 50c-, P. Scar, C. Möllering, F. Tegt- meier, H. Steud, Past. Werfelmann 10 Er.

Furthermore: I. Nobr, H. Reisen 9 Er., Dittmar, I. Maul, Schwancnbeck. Walr, Past. C. F. Magetscn, H.D. Notbe, F. Meyer, R. Grbhardt. Past. F. C. Claußen, Past. G. H. Jäbker, Past. L. Taib, W. Bahls, H. Buschr, G. Hcderle, H. Mever. H. Steindorf, Past. H. Mcyer. K. AStaksen. KaS. Andersen, L. Brauns, Rob. Hager 25c., Kruschinsky, Gersegner. Eisen, H. Meyer, E. n. F. Hagen, Willow, Hellmuth. Klopfer, Janke, Blculcr, Hartwig. E. Damm, Burmann, Wiest. E. Wetzet. I. Jung. F. Kaufmann. H. Engelking. P. Theiß Loßncr, 61st Zimmermann, M. Lindecke, C. Nathsdurg, W. Schneidewind, Past. A. Detzer 9 Er., N. Hummel, I. Kuntz, G. Lichtenderger, Past. I. G. F. Nützel 14 Er. and Wittwe M. Schwarz.

### The 20th year:

Mr. H. D. Rothe.

M. C. Barthel.

## Changed Address:

kev. O. L. vo. s, Lox 628.

I'ort luä.

## Volume 19, St. Louis, Monday, February 15, 1863, No. 13.

(Submitted by Prof. Dr. Sihler.)

### Slavery, Considered in the Light of Sacred Scripture.

(Continued.)

The summary result of all these sayings of the Holy Scriptures, interpreted and applied according to the wording and the faith, is this. Scripture is therefore this: First: The gospel and the faith in Christ that is brought about by it, through which the human being, thus also the physical slave, is saved in the forgiveness of sin and the receiving of the Holy Spirit of spiritual liberation from sin. The gospel only has to do with the soul of the physical slave, and that first of all in its relationship to God, in order to redeem it from His wrath and severe judgment and to set it free into the blessed freedom of the children of God. On the other hand, it has nothing to do with the external nature and the bodily servitude of the slave to his master, in so far as it would give the slave a means of raising and asserting a legal claim to his bodily release from slavery against his master. And just as little does the gospel make it a matter of faith and love for the believing slave owner, that is, a matter of conscience, to set his slaves free in the flesh, even if they are his brothers in Christ.

Secondly: It is the nature and type of

It is the duty of the church to sanctify, permeate, and spiritually enliven all worldly orders and civil institutions, social relationships, customs, habits, and rights (unless they are in themselves contrary to the commandments of God and therefore sinful), and thus also slavery, through faith in Christ. And if, due to human sin, all kinds of evil and pernicious abuses had been committed to this and that intrinsically unholy institution and state or condition, such as the commercial state (Sir. 26, 28. 27, 1. 2. 3.), the unlimited monarchy (1 Sam. 8, 9 - 17.), or in a particularly high degree to the state of the church (1 Sam. 8, 9 - 17.), the state of the church (1 Sam. 8, 9 - 17.), the state of the church (1 Sam. 8, 9 - 17.) or the state of the church (1 Sam. 8, 9 - 17.) or to a particularly high degree to slavery, it is contrary to the nature and character of the gospel and to the love of Christ, which is gradually improving from within, to press for the removal of the abuses that cling to it, let alone to immediately remove the thing itself to which the evil adheres. For such unevangelical charges are only the doings of arrogant legislators and workers, who everywhere in their revolutionary method of healing tend to throw out the baby with the bathwater, as the old and new abolitionists also do.

The gospel, however, by entering into the institution of slavery, which it found everywhere historically, works the following salutary fruit through faith in Christ and the change of mind of the slaves and slaveholders brought about by it, while leaving it in existence for the time being.

First of all, through faith, the heart, mind, spirit and will of the converted slaves are salutarily transformed against their physical masters. From their conversion and spiritual deliverance from the slavery of sin and the devil, they were, by virtue of unbelief, lazy, stubborn, thieving, unfaithful, unwilling, spiteful, wrathful, sycophantic, false, fornicators, liars, and eye-agents, and where they did outward obedience, it was only out of fear of punishment or out of a desire for reward and praise; But inwardly there was no willing obedience, and outwardly no service of true love; out of compulsion and with unwillingness they did the work commanded them, and left the grosser outbreaks of evil. Hence the Scriptures so often speak of a servile fear, servile spirit and servile hearing in an evil sense. And even where there was a patriarchal house rule, where they had kind and gentle masters and received a just treatment, they remained, according to heart, mind and will, yet unchanged and unregenerated in their inherited unbelief and disobedience, blindness and malice, aversion and spitefulness; For even the law of the holy ten commandments in correct spiritual interpretation, in spite of all the attached enticements and promises, as well as threats and curses, is not able to substantially transform the heart and will of the natural man, whether he is a slave or not a bodily free man, and to bring him into right obedience.

God and man. Rather, the law, without the accompaniment of the gospel, works the exact opposite of what it demands, out of the guilt of a corrupt nature and in order to bring its extreme wickedness and corruption to light. For the more sharply the law penetrates upon man and demands perfect holiness of his nature and perfect obedience and love toward God in all his doings, the more vehemently it arouses man's anger, hatred and aversion against God and his holy will expressed in the law; the more vehemently the desire for transgression flares up and the greater the mass of sins of commission and omission becomes. At the same time, the law continues to pronounce the wrath of God against the children of unbelief, without giving man the desire and power to keep it, so it proves itself in every man, as he is by nature, so also in every unconverted slave, as the letter that kills, the office that preaches damnation.

But when the law thus testifies to the conscience of these bonded servants, they certainly recognize from it their sinful misery and perish with shame and remorse, fear and terror before God's wrath and judgment. And at the same time they realize that they have a much stricter spiritual master in the law than their physical master may be, for in the worst case he can punish them severely or have them killed. The law, however, to which their conscience subscribes, keeps them locked up in soul and body as evil and bankrupt debtors under its compulsion and curse, as in an unbreakable debtor's tower and iron net, threatens them incessantly with eternal torment and agony, and lets them feel and experience the foretaste of it abundantly in the gnawing and biting of the evil conscience.

But also for them, as for all poor sinners, the law, according to God's good and merciful will, should become a disciplinarian for Christ. As soon as the gospel comes to them in some way, and they do not resist the Holy Spirit, thereby instilling faith in Christ in their hearts, they receive forgiveness of sins and the Holy Spirit, are spiritually reborn and placed in the heavenly nature in Christ. Then they are also redeemed from the slavery of sin and the devil and made truly free through the Son, so that they are no longer slaves to sin, but live for Him who died for them and rose again. As Christ gave himself to them with his nature and work, so now, as far as the new man lives in them, they give themselves to their neighbor in love with their nature and work. Their attitude of heart toward their physical masters is then also essentially different from what it was before. Their most noble thoughts and aspirations are not to become bodily free as soon as possible; they close their minds to abolitionist sneaks and corner preachers. like their ear and consider it theft to steal away from their master by stealth.

On the contrary, they now begin to truly serve him in the fear and love of God. For by the power of faith in Christ and by the impulse of the Holy Spirit who dwells in them and enlightens and governs them through God's Word, they apply all honest diligence and zeal to be faithful in the fulfillment of their professional duties and to comply with those exhortations of the apostles. Instead of the evil qualities, the habitual sins and vices with which they were afflicted before their conversion, good works and virtues are now seen in them, wrought and sanctified by faith in Christ. As children of God, as saints and beloved, as a voluntary people in the love of Christ, they are now, predominantly, obedient, diligent, faithful, sober, chaste, humble, meek, patient, true, sincere, and adorn the doctrine of God their Savior throughout by godly conduct and walk worthy of the Gospel.

If they have faithful, kind and gentle masters, they recognize this as an undeserved benefit of God and make all the more effort to prove their grateful love for them by faithful service, but they are far from putting themselves on an equal footing with them in a carnal way or even claiming their bodily release as a right to which they are entitled. If, on the other hand, they have unconverted, strict and whimsical masters, they regard this as a salvific cross, have heartfelt mercy on their devil-mastered lords and do not tire of following their Lord Christ in action and suffering, taking up their cross and also showing such masters all willing listening and good faith, bearing unjust and tyrannical treatment with patience and gentleness and praying diligently for their masters that God will give them grace to repent.

Thus we have demonstrated what a salutary transformation the gospel, by kindling faith in Christ in the hearts of the slaves, also brings about in their behavior toward their physical masters. But before we demonstrate how the same gospel and the same faith also bring about a salutary change in the hearts of slaveholders in their behavior toward their slaves, let us first make a not unhelpful and appropriate observation.

We have learned above that slavery is a punishment of sin from God, although not so terrible as the evil and quick death of the guilty. Nevertheless, we find already in the Old Testament, how God shows his mercy against the slaves by special decrees, and resists the mercilessness of the slave owners. Thus, God decreed (Gen. 17:12) that Abraham should circumcise not only the slaves born to him at home, but also those bought from all kinds of strangers.

This means that they, too, can benefit from the The covenant that God established with Abraham and his seed; and although, according to their physical descent, they were guests and strangers, through this sacrament they were admitted into the spiritual citizenship of Israel. And through this they also had a part in the adoption and all the glory, in the covenant and the law, in the service of God and the promise - for this way was to be kept among Abraham's descendants from then on. (Rom. 9, 4.) Likewise, God commanded Moses, Ex. 12, 43, 44, that no stranger



should eat of the Passover lamb, but whoever was a purchased servant should be circumcised first and then eat of it. Also, according to the third commandment, the slaves were to have rest from their work on the Sabbath day (Ex 20:10), could participate in the services, hear the word of God, and were also to be brought to the sacrificial meals and feasts. (Deut. 12, 12. 18. 16, 11.) Furthermore, the Lord Himself protects the bonded servants bought from the Gentiles or who came into the power of Israelite masters through captivity against the tyrannical treatment of their masters. For "whosoever shall smite his servant or his handmaid with a rod, that he die under his hands, he shall be punished for it." Ex 21:20 Furthermore, if the masters knocked out the teeth of their servants or maidservants or spoiled their eyes by striking them with their fists, they were to be set free. Ex 21, 26, 27. But the most beautiful thing was that also the slaves should be made partakers of the New Testament promises of grace. For thus says the Lord through the prophet Joel 3:2: "I will also at the same time pour out my Spirit upon both menservants and maidservants." Thus, in view of these bodily and especially spiritual benefits, the slaves of the Jews were much better off than if they, among their Gentile fellow-citizens, had perhaps been given bodily freedom, but nevertheless, as being outside the realm of the divine word, without God and without hope in this world, remained spiritually dead in transgressions and sins and were not freed from the spiritual slavery of sin and the devil. And similarly, as already mentioned, the negroes brought over from Africa are much better off by coming into the realm of the gospel, even though so many sins against the fear of God and the love of one's neighbor still hang on their coming over. God provided even more kindly and lovingly for the Israelite slaves, when free Eberians (Neh. 5, 5.) were sold by the court to a lord because of damages they could not compensate (Ex. 22, 3.), or by debtors they could not satisfy (2 Kings 4, 1. Is. 50, 1.), or sold themselves because of impoverishment (Ex. 25, 39.). These were not to serve as serfs, nor were they to be sold again like them, and with the same

They were not to be treated with severity. (40. 42.) Rather, according to the law, they received their freedom in the Sabbath or Jubilee year after six years of service, (Ex. 21, 2. Deut. 15, 12. Deut. 25, 40.) and had to be provided with sheep, grain, oil and wine by their former masters. (Deut. 15, 13.)

How little God was against the lifelong bondage of one Israelite to another is clear from Ex 21:6 and Deut 15:17.

For if the servant, after his six years of service, did not want to make use of the legal freedom, but out of love for his master (also for his wife and his children, who might have been given to him by the master, and who otherwise both remained with the master when he was released, Ex. 21, 4. 5.), preferred to remain with his master's servant for life, then this could happen; only his ear was to be pierced with an awl before the elders - a sign of servitude that was also in use among other peoples of antiquity.

If we now turn to the New Testament, we also find the appropriate evangelical admonitions for the believing masters with regard to their behavior toward their slaves. Thus we read, Col. 4, 1: "You masters, what is right and equal," that is, fair, "prove this to your slaves;" do not put them to excessive work, give them the necessary rest and refreshment, and provide for them according to need, as also belonging to your "household," (1 Tim. 5.8.), "and know that you also have a master in heaven;" that is, do not forget that one day you will have to give an account to the Lord of all masters of how you have behaved toward your slaves. St. Paul admonishes the masters in a similar way, Ephes. 6, 9: "And you masters, do also the same (what is right and just in the fear of God) against them, and leave off the oppression, and know that your master also is in heaven (so over you as his slaves), and with him there is no respect of person" (he rewards and punishes with righteous judgment according to his word, whether master or slave).

As many of the physical masters received forgiveness of sins and the Holy Spirit through faith in Christ by means of the voice of the gospel, and took these admonitions of St. Paul to heart, their hearts, minds and wills were also salutarily transformed toward their physical slaves. If these latter were also converted from paganism to Christ, they recognized them as their dear brothers in Christ and did not consider themselves higher than them before the Lord (Gal. 3:28). They also let Christ's kindness and lightness shine through in all their dealings with them, regarded them as their housemates and members of their family, cared for their needs in a fatherly way, did not impose undue work on them, and allowed them the necessary rest and peace.

They were refreshed and took due care that they remained in the teaching and discipline of the divine word. Nevertheless, they did not cease to regard themselves as their masters, according to the holy order of God in this world, clothed with the majesty of the Father's name and the fourth commandment, to maintain punctual obedience and, where necessary, to sharply attack the flesh of their Christian slaves, although in fatherly love, by the discipline of the law. Nor were they bound, as God's word did not make them conscience-stricken, to give their slaves bodily freedom because they were their brothers in Christ, although there were circumstances now and then when this happened. If their slaves were still Gentiles, they could not recognize them before God as their brothers in Christ, but they took all the more care that they, as co-saviors, would come to repentance toward God and faith in the Lord Christ through God's grace and Christian doctrine, and thus be saved from the authority of darkness and set free into the blessed freedom of the children of God.

Incidentally, their behavior toward these pagan slaves was essentially no different than toward their Christian ones. Under the rule of Christian love, the seriousness of the law and the gentleness of the gospel were salutary combined in their discipline and rule. And where, at the present time, any Christian-minded slaves are keepers, the same is essentially done against their Christian and heathen slaves; for the gospel and the faith in Christ kindled by it have everywhere in slaves and masters the same salutary effects just described.

If, on the other hand, we consider the charges and proceedings of the older and "your abolitionists against slaveholders and slaves, we find that the same is utterly contrary to the gospel and faith in Christ, and comes from a spirit quite different from the holy spirit and love of Christ. For it is the spirit of unbelief and enmity against Christ, the spirit of disobedience against God's commandment and the spirit of rebellion and rebellion against his wholesome discipline and punishment against the children of Adam, the sinners; It is the spirit of carnal reason emancipating itself from listening to God's word, in short, the spirit of man opposing God in arrogant self-idolatry by deception of the devil, which, where possible, overthrew the triune God from the throne in order to sit on it and rule the world.

From this God-denying, antichristic and scripture-denying spirit have flowed for about 100 years the shameful and harmful writings of the English, French and German liars, naturalists, nationalists, communists and friends of the light, in which the triune Bible God is dismissed as contrary to reason and instead the God of the liar full of beginning with the fleshly

Reason of the apostate man produced bastard, called: God, virtue and immortality, is raised to the throne of divine majesty. From this spirit came the children of the devil, the murderer from the beginning, the bloodthirsty regicides and blood-dripping monsters of the French Revolution. There, as is well known, our Lord God was deposed by popular decree on the impetus of the same, and in his place, a slutty strumpet was worshipped as the goddess of reason by the insane educated and uneducated rabble. And what wonder, when under the deceptive pretense of brotherhood, freedom and equality one party overthrew the other and delivered

thousands under the guillotine and flooded France with blood. And while

While the guillotine threw so many children of unbelief into hell every day and gave the devil a true feast, nothing but mutual suspicion, distrust, partisan hatred, rancor, malice, boasting, revengefulness and the like prevailed between the still spared free and equal brethren who had been redeemed from the yoke of the allegedly intolerable royal power, so that under this regiment of freedom, brotherhood and equality hell on earth was already to be found.

The abolitionist fanatics and vocal leaders of our days and of this country come from the same spirit, who, as deceivers of the devil and as deceivers of the ignorant and unclear \*), are a devouring cancer and an evil worm in the marrow of the people. It is true that they also adorn themselves with beautiful sounding names, as the devil does not like to be black, but white, even an angel of light. It is humanity and philanthropy (philanthropy and love of man) that they carry before them as a figurehead. Behind it, however, they are the men of overthrow and destruction, who care little that the Constitution and the Union would perish if they could only carry through their insane rapture, their fixed idea; for that is their purpose, wherever possible, to emancipate all Negro slaves with one blow and to bless their own or foreign countries with these poor people, who are almost entirely uneducated for the Christian and civil-moral use of bodily freedom.

In this regard, they have for years been pushing and tugging the slavery issue around in Congress in a most exciting manner, even without any cause, and have no hesitation in stirring up and agitating their sinful brethren. For this purpose, they also hold all kinds of smaller and larger meetings outside of Congress, as heroes of freedom and happiness of mankind, with more

It is self-evident that they are far to be distinguished from their seducers. For lack of sharpness of mind and judgment and stupefied and confused by the clamor and fallacies of their seducers, they are not able to distinguish clearly and sharply the abuses and depraved conditions of slavery from the slavery itself, but confuse both with each other.

D. E.

Even preachers of the gospel are not ashamed to fanatize one part of their audience for themselves, under the deceptive attraction of God's word and against the simple understanding of Scripture and Christian doctrine, as abolitionist *speeches*, and to instill disgust and repugnance in the other, but to deceive both of them of the right foundation and edification in and on God's word. To the same end, preachers and non-preachers let their pernicious foolishness, in order to spread it even further, go out through the press in all kinds of pamphlets, also under Christian pretenses; and in them they have no hesitation in presenting unverified facts about the treatment of the Negro slaves in the South as true and certain, and in immediately drawing conclusions about all slaveholders from individual cases of tyrannical treatment. Over this they pour the broth of their sentimental heartfelt outpourings in order to move other soft-created souls to a holy indignation, if not to a crusade for the liberation of the Negroes, at least in feelings and thoughts. Indeed, their holy zeal for the emancipation of the Negro slaves goes so far that they not only, as already mentioned above, help runaway slaves across the border to Canada, in violation of the Slave Refugee Law, but probably also send them in disguise. They may also dispatch disguised emigrants, for instance as peddlers, to the South in order to, where possible, stir up trouble here and there among the blacks, to encourage them to run away, and to bring them into a hostile position against their masters by instilling their abolitionist poisonous potion. Summa, even if the reasons for the civil war which has now broken out and is continuing, and the manifold miseries of the country which flow from it, lie deeper: it cannot be denied that the rapturous madness of abolitionism is one of the nearest and noblest causes of this ruin. This rage for emancipation, however, is again partly the natural consequence of the self-emancipation of arrogant carnal reason from obedience to the divine word and from true faith in Christ, and partly an inner judgment of God, who is wont to punish sin by sin.

But the outbreak of party fury in civil war and its atrocities is then the external judgment of God for the same apostasy and contempt of the divine word.

It is not our intention to go into this in more detail this time. Only this much is certain, that the local abolitionism, far from helping the slaves in a salutary way, works just the opposite. In part, it drives individual slaveholders, who are more despotic than patriarchal, to harsher measures, and perhaps even entire slave states to harsher laws against their slaves; in part, it hinders, as it does, the slow and gradual, but nevertheless all the more thorough and gradual, abolition of the slaves.

The power of the gospel, which transforms from within, is more powerful and healing.

The history of our German people, for example, shows this healing power. During the many and often very bloody wars of the individual tribes against each other, the victors also made their prisoners of war slaves; and their lot was in part much harder than that of the Negroes here in the southern slave states. Then it happened by God's gracious guidance that through the fervent zeal for love of those godly monks in English and Irish monasteries, a Columban, a Gallus, a Kilian, a Willibrord and especially a Bonifacius and his companions, the preaching of the Gospel penetrated to our fathers in the 7th and 8th century and gathered the Christian church also from them.

Wherever, through God's word, individual slave masters and bonded servants became true believers in Christ and were converted, their mutual behavior naturally became, as already explained above, inwardly different and better than before; the old things passed away, and through the rejuvenating and renewing power of the gospel and through faith in Christ, everything became new in this respect as well. The same outward physical relationship of masters and slaves to each other, in which previously only compulsion and fear, mutual hatred and distrust prevailed, now becomes for both a training school of love, humility, gentleness, patience, and mutual trust in the prevailing attitude of the Christian-minded believing heart.

In the course of the centuries, however, it happened that the Christian church, even among our ancestors, grew from a mustard seed into a mighty tree, under whose branches the birds of the air dwelt; it happened at the same time that the Christian doctrine, the sweet and gracious gospel, proved to be a spiritual leaven, the longer the hearts were won for the faith in Christ and penetrated with it. Even in the legislation of the various countries, Christian doctrine and the educational power of the church exerted a wholesome influence, so that love and fairness came more and more into their own.

This influence then also extended to slavery. Gradually, the harshest form of slavery ceased to exist, in which the slaves, as a commodity for sale, were absolutely at the mercy of their owners, who could even impose the death penalty on them without further accountability and responsibility.

With the emergence and spread of the doctrinal constitution, since many until then free and small landowners came under the protection of the powerful and large and entered into a certain dependence relationship with them - was then also related to the fact that this harsh form of serfdom ceased. The serfs now became *glebae adscripti*, that is, such people who, with their children and descendants, were attached to a certain property belonging to their masters. As little as they were entitled to free self-determination and disposal over their person and the choice of their work; just as little were their lords entitled to unlimited power over them; and depending on the extent of their support from their lords, the circle of their

servitude and their work, according to custom and law, was circumscribed, and their persons enjoyed the legal protection of the laws against any encroachments of tyrannical lords. In this relationship they were usually given time and opportunity to acquire property.  
\*)

From this transitional form and intermediate stage between complete serfdom and complete freedom, from this state of "bondage," an even greater degree of freedom developed as "the bondage" grew in intellect, education, and civic morality. They were released from their bondage to the soil; and although not yet free independent landowners on a larger scale, they became tenants of a larger landlord whom they could choose at will, and to whom, depending on the contract and agreement, as is now the case, for example, with the peasants in the Russian Baltic provinces, they must annually render a certain amount of manual or spaurd services, or both, for the use of their leased land.

This power of the Gospel in the transformation of slavery, which has gradually been working quietly and wisely from within and yet so powerfully and lastingly, has unfortunately been most violently interrupted here in this country by the urging and storming of the fanatical abolitionists; And the most distressing and regrettable thing about this interruption is especially the fact that it has come to a great, if not the greatest part, from those whom, according to their actual profession, they should be fighting, namely from the preachers, especially those of the Methodists; For it is said that almost all of them do worse than professional political abolitionist partisans, both in their *speeches* on their spiritual stages, where they feed their poor people with poisonous abolitionist weeds instead of God's Word, and in their journals and pamphlets. And also by this they prove anew that they are no sons of the gospel, no true confessors of Christ and no righteous followers of the apostles in doctrine and conduct, but law-abiding hypocritical workmen and enthusiastic misguided and fluttering spirits, who confuse spiritual and bodily freedom in a disgraceful and harmful way.

In a similar way, for example, some serfs of the large Russian landowners are allowed to advertise in the country with the permission of their lords in exchange for an annual fee, the obrog, and there are very rich merchants among them. However, legally they and their children remain attached to the landed property of their lords, whose wealth is estimated according to the number of "souls" belonging to their estates.

Instead of acting as Christian preachers in an evangelical way, verbally and in writing, against the evils and abuses of slavery, it is precisely these unfortunate and blinded people who are always urging the rapid abolition of slavery in a stormy and violent way: and it is they who have honestly helped to bring this pernicious civil war, which they like to call a "holy" one, upon the country and to make the rupture between the North and the South, where possible, incurable. Now it would still be possible that, in spite of the raving and shouting of these senseless people, the shouting, pleading and sighing of the true believers and children of God would obtain from their heavenly Father to heal the existing rupture once again, to give the whole people a grace period for repentance and to turn the fury of His wrath away from them, so that the quarreling parts would not yet wear each other out to the point of complete exhaustion and crumbling. But it could also be that, if the North were more arrogant and relied more on flesh, the South would be able to assert its political independence and gain external recognition. In both cases, the question would arise: What does the gospel, or more precisely, what do truly evangelical-minded people, be they preachers or statesmen or landowners, etc., have to do inside and outside the slave states in order to first have a salutary effect on the corrupt condition of slavery?

(Conclusion follows.)

(Sent in by Past. Lochner.)

## Walking through our hymnal.

(Continued.)

### No. 24. Lord Christ the united Son of God.

When once, after your passage through the Red Sea, Moses raised his voice in praise of the Redeemer of Israel, and with the men sang his song to the Lord, - the first of all the preserved sacred songs: then Aaron's sister Miriam was also inspired to sing, so that she became the choir leader of the women, as Moses was the choir leader of the men. "And Miriam the prophetess, Aaron's sister, took a kettledrum in her hand; and all the women followed her out with kettledrums at the round dance. And Miriam sang unto them, saying, Let us sing unto the LORD: for he hath done a marvelous thing, both man and horse hath he cast into the sea." Exodus 15:20, 21.

The Reformation shows us something similar. No sooner had Dr. Luther, who was so well equipped, also appeared as a choir leader in the holy chant after his release from the Roman service. After his release from the Roman house of service, Dr. Luther had hardly appeared as a choir leader in the holy chant, when sanglust arose among the women, and no sooner had he sung his song: "Now rejoice, dear Christians," than a frenemy reached into his hand.

the strings and sang, as if in response, Lord Christ the only Son of God."

This Lutheran Miriam is Elisabeth Creuzigerin. She was the wife of Dr. Caspar Creuziger 8th, who was a professor at Wittenberg, known as a faithful and insightful colleague of Dr. Luther, and who rendered great services, especially in the translation of the Bible, as well as by rewriting Luther's sermons and publishing the church postilla. In a happy marriage she gave birth to two daughters and a son. One of the daughters married Dr. Luther's eldest son Johannes, but the son born in 1525 had nothing from his father but his baptismal name. Having become Melancthon's successor, he got involved in the crypto-Calvinist quarrels of the time, which resulted in his expulsion; he then turned to Hesse, where he, a main promoter of the introduction of Calvinism there, died in 1597 as a pastor in Casse! She did not live to see her son suffer this misfortune; after becoming a widow in 1548, she followed her husband into a blessed eternity in 1558 after ten years of widowhood.

In one of his sermons on the prophet Jonah, Strigenitius tells the following about her: She once dreamed that she was preaching publicly in the church at Wittenberg. When she bashfully and anxiously told this dream to her husband, he laughed and said, "Perhaps our Lord God will esteem you so worthy that the songs, so that you always go about at home, will preach in devotional song to the congregation of God." If no further songs of hers have become known or come into use, this has at least been sufficiently confirmed in the case of this one song. When Dr. Luther saw it, he liked it so much that he had it added to his hymnal of 1525. Cyriacus Spangenberg exclaims: Here we have a very beautiful, witty psalm, which you should teach your children and your servants and have them sing it often, because in it not a few things are asked of God and, if one believes, are also obtained without any doubt." In 1672, a series of reflections on this song was published by an author unknown to me at the time, and, as Olearius assures us, Johann Lanterbach provided a successful Latin translation in his *Cithara Christiana*. This "song of praise and prayer of Christ's person and his work for us and in us" is also without equal among the songs of Christian poets. It is far from all sentimentality and yet full of intimacy and sensuality and of inimitable brevity. It can be sung not only during Advent and Christmas, but like Luther's "Nun freut euch liebe Christen g'mein" almost at any time and any pericope of the church year, and the more often it is sung, the more it confirms its own words:

That we may taste Your sweetness in our hearts and thirst for You always.

Even at wedding ceremonies, this song was used, and even today, according to old custom, the bride and groom in the principality of Halberstadt sing the 3rd verse: "Let us in your love 2c.," when they hold their intercourse around the altar.

"As it is written" - with these words the singer points to the Scripture right at the beginning. In order to recognize the bright reappearance of delicious sayings in it, the reader should look up the following passages:

Christ's person.

Verse 1. "Father forever" Psalm 2, 7. Is. 9, 6. - "Out of His heart (i.e. out of the being of the Father) sprouted 2c." Ebr. 1, 3. - "He is the morning star," which "shines clear to other stars" and shines into the heart through the word Revelation 22, 16. 2 Peter 1, 19.

His work for us.

Verse 2. "In the last part of the time" Gal. 4, 4. 1 Joh. 2, 18. 1 Petr. 1, 20. - "The mother's virgin chastity was not lost to her," Is. 7, 14. Luk. 1, 34, 35. - "Death was broken for us" Is. 25, 8. - "Heaven was opened" - as the breaker Mich. 2, 13. Ebr. 6, 20. 9, 12. - "Life restored" 2 Tim. 1, 10.

His work in us.

Verse 3. "Take to" 2 Petr. 3, 18. - "Serve in the Spirit so" (namely so in increasing love and knowledge) Joh. 4, 24. - "Taste" and "thirst" Ps. 34, 9. 63, 2. and 42, 3.

Verse 4. "Creator of all things" Joh. 1, 3. Col. 1, 16. - "Fatherly power" Luk. 1, 35. Isa. 9, 6. 7. 1 Cor. 1, 24.

Verse 5. "Redeem us 2c." Rom. 6, 6. Eph. 4, 24. - "Have all your mind and all your desires and all your gifts turned to you" Col. 3, 2.

The melody of the song is a lively fusion of the sounds of two folk songs; however, it is rightly counted among the original sacred melodies of the Reformation period, because it actually became something new through such a fusion. As such, it is first found in the Wittenb. Gesangbuch of 1526.

However, for all their beauty, the following places are a bit "hairy":

Va - ters in E-wig-keit, As it is written, and:

For an-dern Ster-nen clear.

Tücher therefore suggests the following appropriate change in rhythm:

For the performance of this melody by the choir, Andreas Hammerschmied in 1653 supplied a splendidly animated, beautifully decorated set of notes in concert form.

No. 25 I rejoice in you.

"They are all of one origin, both he who sanctifies and she who is sanctified.

den. Therefore, he is not ashamed to call them brothers" - this apostolic saying, Ebr. 2, 11, is the basis of Liebchen. Its author is Dr. Caspar Ziegler, born in Leipzig on September 13, 1621. In his 14th year he had a fall, which caused his head to suffer so much that it was believed that he would be incapable of studying. Nevertheless, God gave him excellent gifts in mathematics and poetry. He was also a capable musician and founded the Collegium Gellianum in Leipzig. At first he studied theology, but in his 32nd year he studied law. He became professor of law, councilor of appeal and consistory director in Wittenberg. Shortly before his end, he fell down the stairs and broke his right leg. He also suffered from severe stone pains, which ended his life in 1690. When he was opened, 15 rather large stones were found. His symbol was: Droub roligio 8UAA6rohnt, i.e. As far as religion allows. He wrote "Jesus songs" 20 in number, which were published in Leipzig in 1648.

A melody from the year 1736 by the Tonmeister I. S. Bach, although probably not originally composed for the song, is nevertheless very appropriate. Abtheil. of his new chorale book under the heading: "O stilles Gotteslamm.

### No. 26: Come, you precious ransom.

An Advent Hosianna to the Gospel of the First Sunday of Advent, poetized by M. Johann Gottfried Olearius and taken from his "geistliche Singekunst 1697."

Olearius, a relative of the Olearius already mentioned in No. 5 of our hymnal, was born in Halle in 1635, became a deacon there and died as Superintendent and Consistorialrath at Arnstadt on May 21, 1711.

Since in our hymnal at the last line of each verse the repetition sign äugebracht is, then probably a special melody must be present, which is however in any case little known. Of the melody of the song "Meinen Jesum laß ich nicht" adapted to it, however, the newer manner No. 134 of our Melodienbüchlein is indisputably preferable. (For those who would like to sing this song as an aria with their children, Haydn's "Großer Gott, wir loben dich" might be recommended, whereby the last line could then always be repeated).

### No. 27. Come now Jesus from heaven.

No doubt the poet St. Paul had the words Rom. 5, 15. in mind: If many have died in one sin, God's grace and gift has abounded to many through the grace of the one man, Jesus Christ." The truth revealed here is first made known verse 1 and 2 in the song, with the expression of joyful amazement at the Incarnation of God and its consequences: Union of heaven and earth v. 1 and bringing back of the one in Adam.

Several petitions are then based on this, namely v. 3, the petition for the dampening of the severe challenges of conscience from the devil, death and hell, which are angry because of the salvation of the incarnation with united power and want to prevent the sinner from rejoicing and comforting himself; v. 4, the petition for the sanctification of body and soul and v. 5, the petition for complete redemption and beatification.

M. Caspar Friedrich Nachtenhöfer was born March 5, 1624 in Halle, where his father practiced law. After completing his studies and a two-month stay as an educator in the house of Chancellor Carpzov at Coburg, he became a deacon at Meder in Coburg and then a pastor in 1655. In 1671 he followed a call to Coburg, where he held the position of deacon at the main church of St. Moritz and later of subsenior. He was a pious man, belonging to the Spenerian school, much afflicted by temptation and the house cross. When he died on Nov. 23, 1685, he was already in his fourth marriage and hypochondria was the cause of his end. Therefore, one understands all the more his request in v. 3 of the song.

Nachtenhöfer is the author of yet another, and in my opinion even more beautiful Christmas carol, the first verse of which reads:

This is the night, when the great God's kindness appeared to me; The child, whom all angels serve, Brings light into my darkness; And this world - and heavenly light Does not give way to a hundred thousand suns.

The Passion song in our hymnal: "So gehst du nun mein Jesu hin" is actually by him, for which he, an excellent tonmeister, also composed the melody. His songs are in the Coburg hymnal of 1684 and 1693 and are marked with his name.

### No. 28. Let us all be merry.

There are certain songs, when they are sung by the singing congregation, one immediately senses that they belong to the ranks of the favorite songs of the people. But who would not have noticed with this little Christmas carol that young and old sing it with particular pleasure according to text and melody?

Verse 1 calls for common joy and praise for the gift of the Father in the incarnation of His Son (Is. 9, 7. and Joh. 3, 16.).

Verse 2 and 3 describe the miraculous consequences, since His humiliation became our exaltation. (Phil. 2, 5-7. Isaiah 42, 1. 2 Cor. 8, 9.).

Verse 4 asks the incarnate Savior for a good new year. (Is. 61, 2.).

Nothing more is known to me about the author Urban Langhann than that he first administered the cantorate and then in 1554 the diaconate at Glaucha in Schön bürg. According to another message, he was subsequently appointed as Diaconus to



Schneeberg. Likewise is also about the originator

I know nothing of the childlike, cheerful melody that fits the text like a glove.

Like No. 19, this is also one of the songs which in some older churches formed the lauds or praises in the Christmas vespers and about which I have included a note with that song in No. 20 of the previous volume from Schamelius. The old Zwickau hymnal, to which that note referred and which I have since received, indicates that in churches there these l-anaea8 were sung not only during the Christmas season, but also on New Year's Day, on the Feast of the Epiphany of Christ and on the Feast of the Purification of Mary. What a lovely exercise in praise and thanksgiving for each other and with each other the singing of the Christmas carols given in No. 19 with the verses of the Magnificat falling in between and to be performed by choirs alternately, one realizes as soon as one has made a few attempts. Would this not be an appropriate form and manner of service for Christmas Vespers or Christmas Mass, which by their nature are predominantly services of praise and thanksgiving? And, since only two of the songs belonging to the *Lauds are in* our hymnal, whether something could not easily be substituted? I take the liberty of suggesting the following form for those who want to make an attempt:

Congregation sings No. 19: Rejoice all ye children of men 2c.

1. my soul exalts the lord

2. and my spirit rejoices in God my Savior,

1. for he looked upon his wretched handmaid:

Behold, from now on all the children of children will call me blessed,

1. for he has done great things for me, who is mighty.

2. and the name is holy

1. and his mercy endures for ever and ever

2. by those who fear him.

Congregation sings No. 28: Let us all be merry.

1 He exercises violence with his arm,

(2) And scatter the proud in their hearts.

1. he pushes the mighty from their seats

2. and lift up the lowly.

1. he fills the hungry with goods

2. and leave the rich empty.

Congregation sings No. 37, 1 and 2: Now sing and be glad.

1. earth ket of mercy

002 And he helpeth up his servant Israel, 001 As he spake unto our fathers, 002 To Abraham and his seed for ever.

Congregation sings verses 3 and 4 of the same song.

1. glory be to the father and the son

2. and the Holy Spirit.

1. as it was in the beginning now and forever 2. and from everlasting to everlasting. Amen.

It goes without saying that where an organ accompanies the singing, the tiresome long prelude before each song is least appropriate. A very short transition from the last note of the Magnificat and then a quick introduction of the congregational singing is appropriate here. Only before the first hymn, as an introduction to the entire service, is a somewhat longer prelude appropriate. As far as the recital of the Magnificat is concerned, it takes the form of an alternating chant and can be performed as such.

a. from choir and congregation

b. by pastor and choir, or most beautifully c. by two parts of the choir, boys and the rest of the choir 2c.

The manner to be chosen for this can either be the usual one of the Magnificat, as it can be found under No. 76 of the latest edition of our Melodienbüchlein, or one of the other 8 psalm tones can be taken, in which the Magnificat was sung in former times, depending on the occasion of the time, as they are communicated by e.g. Hommel or Layritz. However, one should not sing each note for the same length of time, but let it be a speaking singing or singing speaking, just like the collegiate singing.

That, by the way, it was already common among the Bohemian brothers to sing the Magnificat with inserted song verses is shown by v. Tucher's "Schatz des Kirchengesangs" under No. 215...

(To be continued.)

## Supplementary remark to the one in previous Numbers contained representation of the History of the Mission.

After our account was written, we received the last ten issues of the Hermannsburg Mission Sheets. We have read through them one after the other, and must confess that what we have read has given us a different and better impression of this mission than we had before. The heartfelt, fervent love for the heathen, and the zeal to work this love on the poor heathen for their eternal salvation, as it confronts us in this mission, must certainly delight every Christian heart. The reports from the heroic countries, as they are published in the Hermannsburger Missionsblatt, are obviously much more sober than they used to be, and not only the good - even if still very small - success is reported and shared, but also the obstacles, difficulties, the saddening experiences and the low hope of achieving something great among the heathens. Since this mission is an ecclesiastical-Lutheran one and wants to bring the pure Word of God to the Gentiles, as the Lutheran Church has it, and at least really brings it more purely than most others, we also want to wish it God's blessing and rich success from the bottom of our hearts and pray for it.

The submitter.

## To the ecclesiastical! Chronicle.

On January 4, **our dear Röbbelen** wrote from Gronau near Elze in Hildesheim to Mr. J. H. Bergmann in New York, among other things, the following: "My physical wounds and pains have again come to the fore during the winter. I am incubatingly weaker than last winter and hardly have enough strength to teach my children, so that I can continue it in a makeshift manner while lying down on the bed now and then. My wife also thinks that I am suffering more than before. The good air of the south and the invigorating milk of Switzerland must have contributed significantly to keeping me upright. My project also failed because I was so weak that I was not able to

almost impossible to venture on such a journey,

although at times the desire and resolution does not take into account the measure of the available forces. Fortunately, we seem to get a mild winter again, as little as the early frost weather foreshadowed it. At present, we have at least had the temperature of March for quite some time, with many storms. If it stays like this, I can't complain too much that nothing came of the resettlement to the Midland Sea.

I couldn't be in a worse place than where I live now. While I have been benefited from far away I'm being robbed here. When I have wood split, my wife has to be constantly on the lookout. We had an amusing adventure a few days ago. The day laborer spent an unusually long time on the wooden floor while carrying the wood up the hill. My wife followed him. He holds his hand on the back and does not want to move. My wife pushes him. So he drops something and finally leaves. It was a sausage that the rascal had gotten through the grate of our landlord's locked smoke chamber with the help of a pole. When he returned, we held it up to him. At first he denied it. Finally, however, he managed to put the sausage back in its place with the pole.

to bring. The way the poor sinner behaved was really an interesting spectacle. I then admonished him quite warmly, and the willingness with which he accepted my encouragement in his shattered state made me gladly forgive the fact that he, I am told,

dragged away quite a bit of wood when giving it home; indeed, it was a source of refreshment to me and a substitute for the coldness that I otherwise experience.

I thank all the more my dear friends over there and you, dear Mr. Bergmann, and I remain your very devoted K. Röbbelen in heartfelt veneration.

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### **Ecclesiastical message.**

On the Sunday after New Year's Day, as on January 4, there took place by the undersigned the introduction of the Rev. W. Engelbert

The inauguration of the new Lutheran congregation in Racine, Wisc. took place, whereupon he immediately preached his inaugural sermon in the afternoon service, since the officiating brother could not appear. The day was a day of great joy, to the increase of which the singing choir of the local Trinity congregation, invited by the congregation, also contributed its part. May the word of Psalm 84:5-8 be fulfilled more and more in this congregation through God's grace: "Blessed are those who dwell in your house, who praise you forever. Blessed are the people who take you for their strength and walk after you with all their heart. Who pass through the valley of tears, and make wells there; and the teachers are adorned with many blessings. They receive one victory after another, that it may be seen that the right God is in Zion."

Milwaukee, Wis. d. Jan. 25, 1863.

Ms. Lochner.

Address: Rev. UnZelbort,

Disagree, ^Vi8o.

### **Communion wine.**

The undersigned take the liberty of humbly informing the preachers and congregation leaders that they are in a position to supply pure German wines for use at Holy Communion. The undersigned take the liberty to inform the preachers and congregation leaders.

On a trip to Germany, which one of the participants of the undersigned company made last summer, one of his main purposes was to establish connections for the procurement of pure wines and this attempt was also accompanied by the most complete and favorable success.

Unfortunately, with the present high course and premium on gold, the dozen bottles cannot be let off for now lower than \$7.50, but as soon as circumstances make it at all possible for us, a reduction in price will immediately occur.

Fort Wayne, Ind, Feb. 5, 1863.

Meyer & brother.

### **Book display and price reduction.**

From the book: Die Märtyrer der ev. lutherischen Kirche (The Martyrs of the Lutheran Church) by H. Fick, a lot of individual booklets are still available. Of course, the book is no longer available in its entirety, but the individual booklets provide an instructive reading. It might be very useful to send some of these booklets to soldiers who gladly accept a spiritual gift, since they cannot carry voluminous books. The price for the booklet has been reduced from 15 to 5 cents. Available from Mr. O. N. Lartllol, oaro ok Rev. l^rok. 0.1?. ^V. ^Valtbor, 8t. lwuis, 21o.

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### **Death notice.**

We hereby inform our dear acquaintances that it has pleased the Lord over life and death to send our dearly beloved daughter Maria Magdalena Bescl on February 2 of this year.

To leave this world at 7 a.m. after being sick for only 17 hours.

A hard blow for us parents! For it is hardly a year since we buried our dear Sophia, and now we have to look into the grave of the first-born and only daughter, who not only rendered great services to her mother, whom she was equal to in stature, but was just about to prepare herself, according to the will of her parents, for the service of the kingdom of Christ. O, what a wonderful God!

**Friedrich Besel. Sophia Besel.**

## Receipt and thanks.

### For poor students received:

by Pastor Steinbach \$17 (namely from the Women's Association of his parish \$10.30, from himself \$1.70, collected on Mr. Barthel's child baptism \$2.00, from himself \$1.00, from I. Seb. Hartmann \$1.00, from the singing choir of his parish \$1.00 - especially for Brun's pupils) - from Joh. Loxon in St. Lonis 50c., from Mich. Tassold in the congregation of Rev. Th. Grüber at Perryville, Mo. \$2.00, - from the congregation of Rev. Jobanncs at Benton To., Mo., 1 dozen pairs of woolen stockings, - by Rev. Guenther at Saginaw-City, Mich. collected on Ehr. Kuhl's infant baptism \$5.00, - by Pastor Sievers as a bequest of be. Conr. Böhm \$10.00.

C. F. W. Walther.

By Mr. C. H. Bergmann in New York \$130 Gold (One hundred and thirty Thaler Gold) to have received certified! with wonderful thanks  
K. A.W. Röbbelen.

, Gronau, January 4, 1863.

### . - . « » . Goetzängerr: -

#### . - . For Synodalcasse:

Bon der He'm. Mr. Past. Oestermeyer	\$4	,00	
""""Dr. Sihler	36.68		
""""Past. Ruprechtssubsequent....	65		
" " Stephan		5,37	
"""" Fricke	8.55		
"""" Shepherd	10,00		
""St. Pauls Gem. Hrn. Past.		Bracklage - -	-5,66
" " St. Petri-Gem. "		" "	--- 3,55
"" Gem. Hrn Past. Köstering			9,00
"" St. Johannes Gem. mr. past.	Köstering 2.38		
" Mr. F. Dickmann			3,t "0
" Hrn. Past. Köstering			2,00
" Mrs. Reick through Mr. Past. Köstering			3,00
" the comm. mr. past. Cobbler			5,00
"""" ,Schumann first collect-4		,76	
"""" second " -4 ,25			
"""" in Kendalville-1		,00	
" " "" Sturkens---		19 60	
"Mr. Luntz through Mr. Past. Steger		5,00	Zaget
"" Ad. Meimer		62	
"" Past. Schuer		2,00	
" of the comm. in Lafayette		14,00	
"" Mr. Past. RynoldS		2,50	
"" in DanvilleJU		5,50	
"a member of Zion's congregation - Past. Throw!			
man		10,00	
"of the St. John's congregation Past. Werfelman--	- 3,46 "	a member of the St. Johannes-Gem. Past.	
Werfelman		3,00	
" the comm. mr. past. Jaebkor		6,00	
" Mr. Past. Stephan		1,00	
" "" Koeniq for sold synodal reports	40		
" of the community Mr. Dr. Sihler		25,00	
" H. Meyer \$1.25. H. Langed. Past. Zagel---	1.50		
,, the Gem. Past. Fricke		12,00	
,, Mr. Kassebaum		1,00	

### For the general presiding officer.

From the community Mr. Past. Ostermeyer	2,00
"" Triune?. comm. past. Daib	11,45
" " St. Jacobus-Gem. Past. Daib----	10.10
Mr. Past. Daib	1,00
" the comm. mr. past. Stuerkens	6
" Mr. Lorenz Sommetinger	2,00
" of the Zion congreg. past. Werfelman	6,00
"" Parish Past Nuetzel	10)00
"" St. Paul's comm. past. HuSmann	III,00
"" Gem. Dr. Sihler	33.08
" Meyer Brothers	50,00

### For Synod Mission:

From the schoolchildren of Mr. teacher Emrich	1.90   " Mr. teacher Emrich -	--- > - -60
" of the Gem. Hrn. Past. Fricke	2,48	

" of the ZionS-Gem. Past. Werfelman	10,17
" " Gem. Hrn Past. Wamogaus-12	,00
" Schumän	1,00
From Mr. Schlebecker through Past. Stephan	1 00
" of the Gem. Hrn. Past. Tramm	. 6,32
„ ""in Lafayette---	2,30
""Pust. JriedeM^Huntington	2.50

### For FraükWMBiewend:

From the comm. mr. past. MWM	6,00
" " ZionS-Gem. Past. Werselman	2.52
" " Gem. Past. Fricke-	15,75

### For teacher salaries:

Bon der St. Johannes-Gem. Past. Engelbert	6.37
" " St. Paul's	2,86
" " Gem. Past. Ruprecht	5,00
„ "" Lindcman west side Cottccte	
heil. Christ days	27,34
"Mr. Past. Daib-	12,60
„ Lorcnz Sommetingcr	3,00
" of the Gem. Past. Tramm	5.52
"Hrn. I. P. Ranzcnberger collected at a wedding	- 3,00
"Mr. G. Ranzcnberger	4,Oll
" of the comm. mr. past. Menz-	- - 5,00
" " Sauer New Year Collecte-	13,00
„ Mrs. Hotto §3. Mr. Bentor §3 -----	6,00 " " Schcpman §2. Mr. Buchner§1
" of the Gem Hrn. Past. Nuetzel	25,00
" N. N.----.k....	1,00

### For Mr. Past. Röbbelen:

On the child baptism of Mr. Elbrccht by Pastor Schwan collected-4 .00

From Mr. H. Renn-	50
" of Zion's congreg. past. Werfelman	2,00 " „ Gem. Past. Schoenebcrg

### \* For inner mission:

From the comm. mr. past. Lindcman	10,75
" " " Swan -	3,00
By Past. Brose.collected on Mr. Stolper's infant baptism	1.51
By Past. Brose at Erndte Dankfeste - -	1,50
"" on the wedding Mr. Joh. Bruß	
collected	1,06
Through Past. Brose collected on Hrn. G. Zünglens infant baptism -	' *1.35
From the Gem. Hrn Past. Swan	'6,00
Mr. Past. Mangelsdorf-	1,60
By Mr. Past. Stephan auf der Hoch; . Mr.	
Thiele collected	3,80
From Mr. Fr. Oestermeyer	5,00
Mrs. Leonore Boesener-	50
Mr. Past. Fricke-	26
" " George scratch	2.00
From the Gem. Mr. Past. Rooster	2,00
Through Past. Köstering	
From Mrs. Kcitz Mrs. Tent & N. Tent each §1	3,00
" F. Dickman	2,00
„ the comm. mr. past.	Hathledt 9,00
From the gentlemen pastors-	2,00
"" Gem. Hrn. Past. Cobbler	5,00
"" "SchnmanDeCalb	4,70
""Stuerkens	1.35
„ " "Friederich	5,00
"" Werfelman	3.00
""Jaebkcr	9.50
""Merz	6.00
"" Angels Oelan	4.00
"" Melsville	2.50
„ Mr. M. Mesche	50
„ the St. Petri Gem. Past. Rolf-	4,60
" " St. John Gem. Past. Rolf	5,40 " " Gem. Past. Nuetzel 5,00

### For St. Louis students:

From St. John's parish, Rev. Engelbert §8.80 " " Pauls	6.48
At the wedding of Mr. I. Nckdenbach's collected--	3.67

### For Fort Wayne College:

From the Gem. Past. Fricke	21,25
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### For the proseminar in Nassau:

From the Gem. Past. Fricke	10,00
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### For debt retirement of the old seminary:

By Mr. Past. SturkenS	4,00
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W. Meyer, Cassirer of the Middle District.

### For the Lutheran have paid:

The 13th year:

Gentlemen: C. Hesse, I. Adler.

## The 16th year:

Men: C. Segelhorst 35c., C. Hesse, Past. I. C. W. Lindemann 2 Er., I. Helfrich 50c., J. Adler, H. Rickerts 50c.

## KDen 17. year r

t' (By Mr. W. Meier at Fort Wayne, Ind.)

The gentlemen: H. Kiel, C. Becker, Fr. Meinung. Further: C. Segelhorst, H. Kaiser 5 Ex., H. Runge 50c., Beckemeyer, Both, L. Dönnr, K. Rümmler, Gottfr. Schmidt, G. Bewie, G. Schneider, A. Strebet, I. Goltermann, C. Hesse, Past. I. C. W. Lindemann 2 Er., Past. F. Lochner 6 Er., Held, H. Rickers 50c., Bischof, Fritz, Sprötge, Losehand, Goldbeck, Reppenhagen, Lvhaus, Kratz, Eichler, Rcpplier.

## The 18th year:

(By Mr. W. Meier in Fort Wayne, Ind.)

The men: W. Eberhard, C. Becker, H. Knoth, G. Kratzer, H. Hilbrecht, G. Aichele, Past. Werfelmann 5 Er., Fr. Kanne.  
Furthermore: Past. V. Klein, C. Segelhorst 65c., Past. I. G. Böhm, C. Knoop, C. Nlting, H. Runge, Beckemeyer, Both, I. Bayer, G. Bippus P. BiPpuS, F. Burggrabe, Dersch, Dönges, Däuble, Fischer, Grünig, Helming, Jde, Kniese, Kollenberg, Lettcrmann, Maaßberg, Meier, Jac. Seip, Thüre, F. Krumsieg 50c., L. Dönnr, Past. L. Steen, C. Backhaus, Jeckel, George Müller, Gottfr. Schmidt, C. Otto, G. Vuvie, C. Geßner, P. Weber, F. Lorenz, I. Bäschle, C. Neidhardt, M. Nankort, V. Prediger, B. Kimpel, P. Grub, M. Gaib, G. Schneider, C. Weigel, I. Braun, H. Ricbling, W. Nabe, I. Goltermann, I. E. Kießling, Past. I. C. W. Lindemann 2 Er., I. Stähle, Past. A. Hoppe, I. Helfrich, Past. F. Lochner, 4 Er., H. Froböse, Klose, Jensen, Rodel, Brück, Zimmermann, Kratz, Eichler, Sander.  
Furthermore: Wittwe Estel, Hose.

## The 19th year:

(By Mr. W. Meier in Fort Wayne, Ind.)

The gentlemen: G. BaalS, H. Knothe, Past. Engelberts Er., G. Kratzer, H. Hilbrecht, C. Schaper, Past. F. Schumann 16 Er., Fr. Busch, W. Bohnenberger, Past. M. Stephan §1, I. Krüger, Fr. Kanne and Mrs. Wittwe Wolf.

Further: S. Nidel 5 Er., Past. C. Mees, I. Schmidt, 25c., Past. I. G. Hahn 50c., H. Kaiser 4 ex., Past. Ji G. Böhm, Past. W. Bartling, C. Nölting, I. Jägex, Hey, T. Stapp, H. Runge 50c., F. Schade, I. Marggrm" der 5 ex., G. Bippus, P. Bippus 35c., F. Burggrabe, Däuble, Kollenberg, Maaßberg, Thüre, teacher Bewie, Alms, Becker, H. Burggrabe, Past. A. Saupcrü Friedlcin, Griesbacher, Holtz, Korst, Aöster, Knör?, Krämer, Müller, Nodbe, Schäfer, Schunte, Schnake, Strcithof, Schulte, Schultze, Spindler, Tzschoppe, Wieggers, . Schmicker, H. Görke, F. Krumsigk.-Pnst. I. Horst, F. Meyer, C. Maas,^ I. Lanz ^M., I. W-. Zimmermann 50c., Past. L. LkceD "C. Ninnebach §2.75, Knippending, C. MkUr.'C. Fischer, E. Wehrmann, H. Lücke, F. Burhof, H. Pfrenger, M Lücke, M. Noth, L. Lücke, H. Theiß, C. Lücke, Mosenvauer, Palt, I. M. Hahn 10 Ex., Jeckel, M. Merz, Lebrcr.C.'iScMr, L. Klemm, Past. H. F. Fruchrenicht, A. WaKUn^Holz"" müller, H. Nullmann, Fr. Burre, Kloppe, C.^Ist.<hvc<-. Reimers, G. Schmidt, G. Müller, H. Gröling, AsU Burkhardt, D. Helwege, H. Maus^ C. Otto, C. Größ""k! I. u. F. Leininger, P. Wcbcr, H. Bruns, F. Lorcnz, I? Bäschle, I. u. C. Neidharbt, M. Nänkrt, V..Prkdiger, Kimpel, P. Grub, M. Gaib, W. Häuolcr, G. Schneider, C. Weigl, I. Braun, I. Diery, Past. A. W. Bergt, I. E. Kießling, H. Frömming, F. Fiene, D. Kruse, H. Riebling, W. Nabe, F. Voges, F. Lescberg, H. Rosenwinkl, H. Hertmann, F. LührS, C. Weigl, P. Nickel, W. Fiene, Past. E. O. Wolfs, I. Stähle.

Furthermore: H. Reifert 5 ex., Past. F. Sievers §49.36, I. Helfrich 50c., I. Bayerlein, C. Eißfeldt, I. Götz, F. Grünewald, F. Herbst, F. Raffü, H. Nahn, Past. I. C. Ren; 7 Er., Buchholz, Jac. n, Joh. Seip, I. Umbach, Fischer,  
Fear. Hacker, C. GräseHtzO

Furthermore: Wittwe Hose, Poreth, Miller.

## The 26-year vintage:

Messrs: Georg Müller, A. Walklina 50c., I. Loy 50c., I. W. Zimmermann 50c., Past. G. Kranz, Past. Z. G. Hahn 50c.

C. M. B arth el.

## Changed addresses:

Rsv. 5°. N. J'olrannvs, linlrs Orsslr, Lsnton Oo., No.

R.6V. L. ^linrs, Last LaZillaxv, Nick.

## VV. ü-ieliter, teacher Na^villo, VoäZ6 6o.,

**The annual report of the Bible Society Agent of the Eastern District Synod will appear in the next number.**

St. Louis, Mo,

Synodal Printer" by Aug. Wiebusch u. Sohu.

## Volume 19, St. Louis, Mon. March 1, 1863, No. 14.

(Sent in by Past. P. Beyer.)

## Return!

O land, my dear fatherland, Blessed by the hand of the Most High, Must I behold you thus!  
My heart trembles, my mouth laments: America is mortally wounded, night wants to ensnare my people.  
And he who still loves his country and people, He is grieved from the bottom of his heart And laments with tearful eyes.

Formed by God it rose from the sea, The waves roared all around, And over it flowed the blessing.  
Soon valleys and high places echoed with joyful praise to the highest Lord.  
A people who had left the old world, began anew to cultivate God's service here without delay.

And how the spring becomes a small brook, a proud stream, gradually stretches and beds down further;  
Thus your people, America, grew, And bedded themselves far and near Chained to a stream. And everywhere, everywhere, the sound of God's word resounded,

That saves souls forever.

So you grew in a short time, Famous, respected far and wide, You sanctuary of the oppressed.  
Your people were faithful, adorned with discipline, ruled by wise statutes,  
Which made all equally happy. The zeal for the kingdom of the Lord, To spread it, I gladly pay To pearls that adorned you.

But alas, in thy swift course Thou soon took up elements, God be and thy salvation. The god-denier's dark power sent boldly and well-considered the flaming arrows of hell. A new paganism arose in thee, heard Christian land; thy apostasy came with haste.

Soon you, my people, would be so blind, As hardly the heathens themselves are; You saw in the enemy the netter. The blasphemous press broke through, And what it taught, you accepted, Those were your gods. They nourished your vanity, inflamed your arrogance, raised you to be a mocker.

So the worm bores into the sap of the tree, which inquires with crowned shaft, the worm with sharp teeth. Still it blossoms, still it bears fruit; Who is it that seeks the strangler, That foresees the near withering?  
The gardener shows it to everyone; everyone praises the fruits on it and remains in his delusion. - —

But God's word still resounded; But, alas, faith was already gone From teacher and congregation. They sacrificed to the spirit of the time,  
The basic principle was usefulness, which separated and united souls. One no longer taught the reason for faith, No, each one for himself and his find; The truth fled and wept.

Though she searched in town and country, Where she still found open hearts, There she moved in and lived;  
But the masses jeered at her and never heard her teachings, because she was enthroned so lonely. - God saw it from his high throne, And long-suffering it was for years, That he spared the land.

Wisdom's reason is the fear of the Lord, Long ago this noble light stepped away from you; Your reason began to waver.  
You have to thank your web for the spirit that now travels through the world and teaches national happiness in overthrow. You yourself lift him to the throne, There he now sits and mocks you, The temples of peace sank.

Now you swim, that is God's hand, In your own blood, my land, Torn and tattered.  
Alas, your honor lies in the dung, You are the mockery of foreign peoples, crushed in barely two years. Still you rummage in your own body and slaughter your own people in droves, as if it were a pastime.

But who believes that our distress is a righteous judgment from God? Who believes that we are fallen?

One still lives as before the war, One hopes for peace and for victory In huts and in halls.

One defies on boldness and on power, One dances, one plays, one jokes and laughs, As if nothing had happened.

O land, land, hear God's word

And do not go any further to your own destruction. God wants us to repent And in the tribulation he now calls: Return! Do you want to die? Turn to me in earnest, Then you have peace and rest already here And shall inherit my kingdom.

Obey now the call of the Lord, He who means well near and far, In the house and in the army.

Away with pomp and vain glory, Back to true Christianity And to Bible teaching:

"The false idols make a mockery. "The Lord is God, the Lord is God;

"Give glory to our God."

(Submitted by Prof. Dr. Schier.)

## Slavery, Considered in the Light of Sacred Scripture.

(Conclusion.)

To the question finally raised: what has the Gospel to do, or, more precisely, what have truly evangelical-minded people, be they preachers, or statesmen, or landowners, etc., to do inside and outside the slave states, in order first of all to have a salutary effect on the condition of slavery, which has been corrupted from time to time? we answer as follows:

First of all, this would be the most important thing, to bring the pure Christian, that is, Lutheran doctrine orally and in writing, which they would be able to do, more and more into the slave states and to bring slaveholders as well as slaves as far as possible into their sphere. It is true that there are Lutheran congregations in the southern states, but they are usually only called that, and are not; for they mostly all belong to the so-called Lutheran General Synod, which fundamentally denies the ninth and tenth articles of the Augsburg Confession, is reformist in its doctrine, methodist in its practice, and unionist in its attitude.

How unclear and confused, how enthusiastic and partisan this synod is in itself, however, is irrefutably proven by the recent political discord in the country and the civil war that has broken out; for it too, like almost all other churches and their synods, is now divided, according to its political partisanship, into two hostile camps, a northern and a southern one.

How should such impotent synod, which is not held together by the unity and power of the church confession, on the basis of the divine word, in these stormy times, which the law

and gospel, bodily and spiritual freedom - how should such a synod, as an ecclesiastical body, be able to have a salutary effect on the formation of healthy evangelical knowledge and attitudes, especially in the slaveholders of the South?

On the other hand, it would be highly necessary to bring the slave owners in the southern states - for in the border states, as is well known, the slaves are treated mildly on average - on the basis of evangelical knowledge and by way of inner conviction to abolish first the grosser evils and abuses, even corruptions in the slavery system.

These include, for example The separation of spouses or of parents and younger children through the sale of one or the other, which is said to occur from time to time in the most southern states; furthermore, the perhaps excessive burden of work and the arbitrariness and harshness of the slave overseers in the infliction of corporal punishment; secondly, the fundamental keeping down of the slaves in a state of crudeness and ignorance, in that they are regarded and treated only as living service machines and like working domestic animals, and even the more capable are deprived of the means of attaining a certain level of knowledge and morality, which was possible even among the slaves of the pagan Romans. That, by the way, in some states the learning of reading by slaves is forbidden by law, the revolutionary pamphlets and pamphlets of the abolitionists may also be to blame for this to a large extent, as the dizzying and delirious spirit of these heroes of freedom and human happiness could only have a corrupting effect on the poor slaves up to now.

Thirdly, it would be urgently desirable that those evangelically minded men, gifted with love and wisdom, would gain a salutary influence on the legislation in individual slave states by oral and written means, insofar as these sanction those and other grosser evils by existing laws and encourage the personal harshness and severity of individual slaveholders, or at least do not oppose them.

If these truly philanthropic efforts of Christian love and wisdom were gradually heard and received in the slave states, the way would be paved at the same time to train the slaves inwardly, where possible, for the right use of bodily freedom, primarily through the teaching and discipline of the divine word and human means of education.

It would then also become clear whether the children of Ham, considered as slaves, would have the ability to attain civic independence and self-government as bodily freemen, or whether political immaturity and servitude under the children of Japhet would be their permanent lot.

Because the failed experiments with Hayti, where

the freed Negroes are revealed as lazy, ragged, loitering day thieves, do not yet provide convincing evidence of the Negro race's innate incapacity for civic moral self-reliance and self-government.

Just as little, however, do the freed individual Negroes scattered to and fro in the northern states, who present themselves as



Christian-minded, intelligent, industrious people, prove the opposite. On the average, the freed Negroes also seem to have a certain aversion to work before cultivating the land, since the poorer ones almost never hire themselves out as farmhands, but prefer to become barbers, cooks and servants in inns; the well-off, however, very seldom buy land to work it themselves, but prefer to invest their money in such a way that they make as much money as possible with as little work as possible, following the example of the free white Americans.

This work-shyness against the industrious cultivation of the land, after the example of our industrious German compatriots, is, however, a bad omen and speaks more against than for their later complete bodily emancipation; for it is difficult to deduce what the mass of the later freedmen, who, for example, would find sufficient room for profitable work as tenants in the south, should do other than cultivate land. Otherwise, they would be best used here, in my opinion, partly for their own advancement, partly for the support of the large plantation owners there; for experience shows that white workers are on average not able to perform the same work in the hotter regions of the sky as the muscular Negroes from the hot zone, who feel all the better physically the more the burning sun drives the oily sweat onto their skin. Thus they are less subject to climatic diseases than the whites. But to transfer them all to Liberia, or to these and those of the Central American Free States, if these would allow it, would be, especially at the present time, neither for themselves, nor for the regions and their inhabitants, to which they are sent, in any way salutary and profitable, since they are not at all trained and educated for the useful use of their physical freedom. Everything depends on whether and how such education and training is put into practice. If, where possible, the pure and truthful teaching of the divine word and suitable human means of education worked together in harmony during their present state of slavery, it would become increasingly clear during the course of this labor of love whether and to what extent the Negro race is capable of and suitable for the use of bodily freedom which is theirs and others'.

On the one hand, of course, it cannot be denied, and history confirms it many times over, that through the gradual evangelization and Christianization of whole tribes and peoples, many a hitherto bound or sinful person has become a part of the Church.

The people of the fifth continent have been able to free their degenerated gifts and powers from chemical abuse and destructive self-discipline, and at the same time to put them to the service of love and moral lawful order for wholesome use and for the common benefit. For example, this has happened in recent times on some island groups of the fifth continent, on the Sandwich, Friendship and Society Islands, and is still happening on other islands of the South Seas, especially on New Zealand.

On the other hand, it is always questionable whether individual tribes, even though Christianity has found its way into them, are capable of the wholesome use of full bodily freedom, of civic and moral independence, and of the establishment and maintenance of a political community, especially a republican one. There are, after all, enough people in the Christian states - indeed, the greatest number of them - who, irrespective of their Christian and moral worth, in their state of dependence, even of servitude, but for lack of higher spiritual talent, would never be able to build up a civic community on their own and to maintain it in a prosperous course; For they lack the guiding powers; they are indeed the supporting feet, the running legs, the working hands of a body politic, but they need the eye that guides them, the mouth that speaks for them.

It is perhaps similar with whole tribes and peoples who, in spite of their conversion to Christianity, would hardly be able to escape the state of childhood and immaturity and work their way up to civil and moral independence and self-government without mingling with more gifted tribes.

(Conclusion of the conclusion follows.)

(Submitted.)

## **An important testimony against chiliasm, by Dr. U. Rhegius, the friend of Luther and co-signer of the Schmalkaldic Articles.**

It is a saddening phenomenon that there are still people who call themselves Lutherans, like the lowans, who try to smuggle chiliasm into the Lutheran church by falsifying the divine word. These false prophets have been refuted many times. From the heil. They have proof from Scripture that it rejects chiliasm in any form. They are referred to the 17th article of the Augsburg Confession, which expressly rejects chiliasm as a Jewish doctrine. Likewise, it is shown to them that Luther also refutes chiliasm in his writings in the most definite way. In short, it is most irrefutably shown to them that their chiliastic delusion finds as little foundation in Scripture and in our confessions as the Assumption of Mary.

Nevertheless, these deluded

The false teachers continue to assert their chiliastic delusion and to praise it as a delicious pearl. They pretend that they teach such a fine, holy and spiritual chiliasm that it does not contradict the articles of our Christian faith at all, but can be united with it in the most beautiful way.

That our church rejects chiliasm in every form is also proven by the writing of Dr. Urbanus Rhegius, with which he refuted chiliasm. It bears the title: "Dr. Urbanus Rhegius' Disputation on the Restoration of the Kingdom of Israel **Against all Chiliasts of all Times.** \*) It is now our privilege to point out this important testimony of truth to the reader, which is why we let follow here the preface, from which it emerges what an important, influential theologian he was, highly esteemed by Luther.

For some time now, the doctrine of the last things has come to the fore more than ever, both in Germany and in North America. It is especially the question of the millennial kingdom that occupies the minds. The views of those who maintain the same, of course, differ from each other in detail, but they agree that a period of splendor is still to be expected for the church in this world. In their opinion, this period will begin with the visible return of the Lord, who at his glorious appearance will overcome all enemies of the church, the world, Antichrist and Satan, and raise the martyrs and saints. The fullness of the Gentiles and all Israel shall then be converted. The Jews shall take possession of Canaan again, Jerusalem shall become the center of a holy theocracy and the temple a house of prayer for all people. Then there will be one shepherd and one flock, and righteousness and peace will dwell on earth. Then the church will take off the image of the cross, because the saints will rule and reign with Christ in visible glory and highest bliss for a thousand earthly years. After that, Satan will be released again and fight the church, after which the Lord will appear at the last judgment. These are the main features that usually recur in the description of the millennial kingdom.

In recent times, the Lutheran side, pastors Munkel, Althaus, Diedrich, and the Lutheran Synod of Missouri in North America have repeatedly proven that this doctrine of the millennial kingdom is neither compatible with the Holy Scriptures nor with the confession of the Lutheran Church. The Lutheran Synod of Missouri in North America has repeatedly demonstrated that this doctrine of the millennial kingdom is neither compatible with Holy Scripture nor with the confession of the Lutheran Church, which Article 17 of the Augsburg Conf. Conf. rejects in principle all and any chiliasm. However, the objection is often raised that only the rejection of gross chiliasm is meant. There is no doubt that this objection is not valid in the 17th century version.

\*) To be had from Mr. M. C. Barthel, care of Rev. C. F. W. Walther, 8t. 4.vui8, Alo., at 10 cents each.

Art. itself already its sufficient refutation. However, it should not be unimportant to provide proof by means of a testimony from the

time of the Reformation that the first confessors of our church, who were in close personal contact with Luther and Melanchthon and co-signed the confessional writings written by them, expressly rejected chiliasm in any form, coarse or subtle.

Such is the writing of the blessed doctor of theology and general superintendent of the Lüneburg region, Urban Rhegius. In order to show how alive Rhegius was in the midst of the Reformation movement and what an important part he played in the work of the Reformation, a brief account of his life may follow.

Urban Rhegius was born around the time of May 1490 at Langenargen on Lake Constance in the county of Montfort, which now belongs to Württemberg. He later changed his name König to Regius or Rhegius. He attended the Gymnasium in Lindau, studied at Freyburg in Breisgau, then in Basel, and then taught at Ingolstadt, where Emperor Maximilian himself crowned him a poet, as a professor of poetry and eloquence. After being won over to the truth by reading Luther's writings, he was called to Augsburg as a preacher in 1520. Expelled as a Lutheran, he turned to Tyrol, traveled through the entire Etsch Valley, the Salzburg Valley and the Tefferecker Valley, lived for a time in Innsbruck and was preacher at Hall am Inn in 1522 and 1523. Called back to Augsburg in 1523, he spread the pure doctrine with great zeal in Franconia, as well as in all of the surrounding Württemberg, and successfully fought the errors of the local chiliasts, Anabaptists and sacramentalists. Luther himself testified that if Rhegius did not put things in order in Swabia, the cause of truth would be lost there, and called him the most learned and best preacher in Augsburg. During the Imperial Diet of 1530, he had daily meetings with Melanchthon, Jonas, Eisleben and Spalatin, preached several times with great acclaim before the Protestant princes and estates, was sought out by them and asked for advice. At that time, the excellent Duke Ernst, the Confessor, of Brunswick-Lüneburg got to know him and appointed him court preacher and general superintendent in Celle. When the court junkers there asked the returned prince in eager curiosity what news he had brought back from the Imperial Diet, he replied: "I have brought back an inestimable blessing for the country and its people, a man of faithfulness and erudition whom I respect more highly than the treasures of all princes. Around 1530, the people of Augsburg turned to Luther with the urgent request that Rhegius be restored to them. A delegation was sent to Celle to present the joint request to the duke and him and to induce him to return. Ernst heard this with deep emotion, raised his fingers to his eyes and said: "Do I know this?"

not whether I would rather lose one eye, or my doctor; for, of eyes I have two, and only one Rhegius." And then, turning to the latter, he added: "Dear Urbane, stay with us, you may well find someone who will give you more money than I, but no one who will rather listen to your preaching." How highly the Duke honored our Rhegius is also evident from the fact that in his ecclesiastical decrees it was usually said: "We Ernst by the Grace of God Duke of Brunswick - Lüneburg and Urbanus Rhegius, Doctor of Holy Scripture, decree 2c."

With great wisdom and faithfulness, Urban Rhegius now pursued the introduction of the Reformation in the northern part of Germany. In 1531 and 1532, he reformed Lüneburg and wrote a church order; in 1535, he came to Hanover for the same purpose and also worked out a church order for the city, of which a missive from Luther and one from Melancthon are found. In 1537, he attended the convention at Schmalkalden and signed the Schmalkaldic Articles as the second immediately after Bugenhagen with the words: *Et*

*ego Urbanus Rhegius D. Ecclesiarum in ducatu Lüneburgensi subscribo.* Personally present, he promoted the Reformation in Brunswick and Prussian Minden in 1538. Through writings and advice, he worked for the Reformation in Memmingen, Hildesheim, by sending a letter of comfort to the oppressed Lutherans there, and in Lemgo and Soest, as he also wrote an exhortation to the princes and cities in Pomerania. Furthermore, according to his advice, Duke Ernst sought to introduce the Reformation in Hörter and in the counties of Hoya, Schaumburg and East Frisia. After Rhegius had taken part in the convent at Hagenau in 1541, he passed away on May 23 of the same year at Selle, deeply mourned by his pious prince, who used to call him his dear father in Christ and remembered the words of the pastor with gratitude until the end of his days, as he also faithfully provided for his numerous family.

But how great was the ecclesiastical reputation of our Rhegius is also evident from the fact that his writing *de koimulibus* *lo'uēuāi* attained almost symbolic validity. It was included in the *Corpus doctrinae* *^Vildslmínnin* for the Lüneburg lands and, together with his thorough account of the noblest articles of the Holy Scriptures, in the *Corpus doctrinae* for the Brunswick lands by Duke Julius in 1576. Spalatin held his writing in the same way. *Enchiridion oder Handbüchlein eines christlichen Fürsten* 2c. so highly that he wished to see it in the hands of the princes and authorities of all nations and tongues and translated it into Latin to the end.

The relationship of the blessed Rhegius to Luther was also very intimate and cordial. To him, to whom he owed the knowledge of the truth, he retained the most sincere love and respect throughout his life. He himself wrote in two letters expressed about it. "When I traveled to Saxony," he said in one, "I spent a whole day at Koburg alone with Luther, the man of God: I have never spent a more pleasant day in my life. For Luther is such and such a great theologian that no centuries have had a similar one. I detest all the more the foolishness and presumption of the Carlstadians, who flatter themselves as if they could be compared with Luther, whose shadow they do not reach with all the erudition they boast about. Luther was always great to me. But now he is the greatest to me. For even at the present time, I have seen and heard what no pen can describe to those who are absent." And in the other letter he writes: "I, who am perhaps also not a lump in the assessment of truth, judge thus: No one can hate Luther if he knows thou. Luther's writings indicate his spirit, but when you see the man himself, when you hear him speak with apostolic spirit about divine things, then you will say: the present surpasses the rumor. Luther is too great to be judged by any half-knowledgeable man. See what glorious grace of God is in the man of whom I am truly not ashamed. I want to say what I think. We also write now and then and treat the Scriptures without boasting: but compared with Luther, we are disciples. This judgment does not flow from love, but rather love from judgment. I despise no one. I would rather be despised than praised. On the other hand, I will not suffer Luther, that most chosen instrument of the Holy Spirit, to be despised. He remains a theologian for the whole world, I know that; I know him better now than before I saw and heard him myself.

Luther loved and appreciated our Rhegius no less. He said, "Those who are now the highest and most distinguished theologians and scholars," he said, "they hold it with us, as Amsdorf, Brentius, Rhegius, desire our friendship, write to us" He was in correspondence with him, comforted him in his temptations and wrote several prefaces to Rhegius' writings. These are his interpretation of the 52nd Psalm, the prophecies of the Old Testament about Christ, and his refutation of the Münsterian New Valentinian and Donatist Confessions to the Christians at Osnabrück in Westphalia.

In the first, Luther says: "Although Doctor Urbanus Rhegius blessed 2c. neither needs me nor any preface to his books, since he is not only highly enough learned in his own right, but also highly famous among the teachers of the holy Christian churches of our time, recognized as a pure, righteous preacher of the holy, pure, unadulterated Gospel, held dear and valuable by all pious orthodox believers, because he has been in earnest against the papal abomination and all the mobs, as the 139th Psalm v. 22 says. Psalm v. 22 says: I hate them in all seriousness, therefore they are mine. The pure Word of God, however, was warmly loved, and acted with all diligence and faithfulness, as his writings abundantly testify to him here and there."

Particularly heartfelt and praiseworthy is the memorial of honor that Luther dedicates to the blessed Rhegius in the second preface. "For many reasons," he says in it, "a deep pain seizes me as often as I hear of the death of the pious, especially of those whose efficiency in government, whether public or domestic, was excellent. First of all, I am pained by the loss of the church, the state or even the families, which are deprived of their faithful guardians. For to speak now of the church, what great damage have the Saxon churches suffered through the loss of Urban Rhegius, who was in truth a true bishop of the neighboring lands, wherein he spread the gospel of Christ pure and louder, improved the worship and manners of the people, suppressed the ravings of the zealots, guided many pious ecclesiastics and other rulers by doctrine, counsel and reputation. These now realize to a large extent that they are going astray like a flock without a shepherd."

"How much it is therefore to be mourned that the church is deprived of its defences by the death of the learned and pious, one must nevertheless only wish them good luck, as in the case of emigration. Blessed are the dead, says the Scripture, who die in the Lord. Therefore, let us know that our Urban, who has lived constantly in true invocation of God and in faith in Christ, who has served the church faithfully and has adorned the gospel by a chaste and godly life, is blessed and has eternal life and joy in the fellowship of Christ and the heavenly church, where he now learns, sees and hears face to face what he has taught here in the church according to the word of God. As he talked before with his wife, his children, and finally also with all readers about the sayings of the fathers and prophets, which he recites in this conversation in a godly, learned, and accurate way, so he now hears how the first teachers and Christ himself interpret them, rejoices that his faith agrees with Christ's and the fathers' word, and gives thanks to God

for having given him the light before he departed from here, through which sin has been erased in him and eternal life has begun. Nor do I think it a coincidence that shortly before his death he read this talk about the resurrection of Christ very often, as if he already foresaw his departure from here, in which, contemplating the glorious resurrection of Christ, he knew that death had been eradicated, and memorized Christ's word: "Death, I will be thy poison; hell, I will be a pestilence unto thee".

"But how Urban had an extraordinary love for his wife and children, and his spouse excelled in all the virtues of a godly woman, and his family was also righteously instructed, it is believable.

that he had not parted from them who needed his service without sorrow. But he knew that God was the father of orphans and the protector of widows. Now he commands his family to God, who has indeed protected the families of pious church servants up to this point, and will continue to protect and nourish them, even against the will of the world, as it is written. I have never seen the righteous forsake, or give his seed for bread."

"And so far from Urban, whose memory we must keep, so that his writings will be read all the more eagerly. For they contain a godly and wholesome teaching. But when we think of his death, let us wish him happiness in his sweetest walk with Christ, but take to heart the orphaned churches, and pray God to send similar laborers into the harvest of the gospel."

This is enough to realize how high a reputation Urban Rhegius rightly enjoys in our church. He was a close personal friend of Luther, one of his most gifted, learned and enlightened co-workers, a blessed instrument for the spread of the Reformation in Bavaria, Württemberg, Austria and Northern Germany, a co-signer of the Schmalkaldic Articles and an excellent writer. May these facts serve that we do not underestimate his writing against chiliasm, which quite originally grew out of the Reformation witness spirit of our church.

The reason for this writing was the following. In the year 1534, Osnabrück was most violently disturbed by the Münster Anabaptists. Six of their emissaries came there, preached with great tumult about the kingdom of the new heavenly and Israelite Jerusalem and won the favor of the people to a threatening degree. When Wichmann, the chief secretary of Duke Ernst, received news of these events, he asked Rhegius to write a German refutation against the Münsterites and to dedicate it to the people of Osnabrück. The nobility of the city of Osnabrück also urgently requested him to do so. Rhegius fulfilled this request and in 1535, in addition to a German pamphlet, also issued ours, written in Latin, the title of which reads in full: *Do rostitutiono reZni Igras- litici contra omne8 omniuin 8ccnlorum Oirilia- 8tas: In primis tarnen contra ^liliarios Uona- Ltorien^eg äi8putatio Gellao Laxonurn colsdran- än per Vibanum lieAiurn, resvonäonte Ouili- elino Oleveno, ^ulæ Vucali8 concionatore.* At the end of the former, Rhegius expresses the heartfelt wish that God would preserve the people of Osnabrück, those of Soest, and all of Westphalia in sound doctrine and hope of the Gospel. Both writings are dedicated to the congregations in Osnabrück.

May the Lord once again bless this scripture, which contains a word that is as timely as it is serious and instructive. May it, by his grace, also be a

The Lutheran Church in North America has a salutary influence on our dear German Evangelical Lutheran Church in North America. Unmistakably, many things have happened there in recent times to lead our church out of its sad brokenness to greater unity. The dawn of a brighter future seems to be breaking. All the more deplorable is the discord which the chiliastic heresy has now caused among us. Where will it lead if we use our ecclesiastical freedom to form new articles of faith and to win others over to them? We would only increase our ecclesiastical discord to infinity and, as much as there is in us, work for the downfall of the church. There is only one thing that can save our church from its disunity: unity in spirit, in the Word of God, in doctrine. Only from it springs true brotherly love and lasting ecclesiastical union. Therefore, for the sake of Christ, let us practice humility and self-denial, so that we may also sacrifice to Him our favorite opinions, which we hold to be false in the Word of God as the infallible touchstone of truth, and thus allow ourselves to be more and more conquered, enlightened, and sanctified by the truth. May the faithful admonishing and teaching voice of Blessed Urban Rhegius also awaken us to this. For he belongs equally to all of us, as a witness of the Reformation, whose children and heirs we are also, as a co-signer of our common confession, as a propagator of the Reformation in the south and north of our common German fatherland, and above all as a true interpreter of the Holy Scriptures, which are our common light, comfort and guide.

For the Holy Scriptures do not teach with a single word that a thousand-year kingdom of Christ with visible glory is to be expected on earth before the last day. Rather, it clearly teaches that toward the end of the world "sorrowful times will come," 2 Tim. 3:1. In addition, it expressly testifies that the last day will suddenly and unexpectedly come upon the secure world like lightning, Matth. 24:27; like a thief, 1 Thess. 5:2; like a snare, Luc. 21:35; like the pains of childbirth, 1 Thess. 5:3; like the flood of sin, Matth. 24,37; again the fall of Sodom, Luc. 17, 28. Therefore Christ admonishes us with such holy earnestness that we, like the wise virgins, adorned with the oil of repentance and faith, should daily await the coming of our soul's bridegroom at the last judgment, commanding, Matth. 25, 13: "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming. How corrupting to the soul, on the other hand, is the chiliastic delusion which teaches that the Lord is still a long way off and threatens to poison the holy earnestness of repentance and the chastity of faith with its lying mirages of a visible glorious kingdom of Christ. But may the Lord guide us more and more into His truth, so that we may abandon all chiliastic errors and instead come to terms with the whole truth.

We pray for the dear last day in the holy Christian church according to Rev. 22, 20: Yes, come, Lord Jesus!

(Submitted.)

**Short correction concerning the Rhenish mission,**  
in the last number of this sheet.

Pastor Köstering has given me and certainly many others a lot of pleasure with his easily understandable essay: "Historical Course of the Mission" - and certainly he will only be pleased if I correct what I said about Inspector Wallmann here.

Wallmann "taught decidedly Lutheran" as much as is possible for a quasilutheran, an unirthodox theologian of Lutheran type. In the Prussian Uniate State Church there are different tropes, and Wallmann of course belongs to the so-called Lutheran one. Each trope has several degrees - which degree he has taken, I do not know.

"Union carried out in principle", however, did not drive Wallmann out of the Rhenish mission; rather, the carrying out of union in principle in the Rhenish mission was Wallmann's work. Mission was precisely Wallmann's work. He kissed the last breath of Lutheranism out of the Rhenish Mission. Mission. He was able to do this all the more easily because he was considered a Lutheran and could "patiently" be called such. That he moved from Barmen to Berlin to do the same thing there had completely different reasons, which were not made loud - and which I do not want to make loud. Wallmann solemnly declared in a public circular to all Rhenish missionaries, of which I was one at that time, that no confessional quarrels had been able to induce him to change his residence and society. Since one is used to lies, at least to conceal the truth, among the uninitiated, I myself believed that Wallmann only did not want to come out with the truth and had gone to Berlin because of his Lutheranism. But this is not so. The second inspector, Herr von Rhoden, also says that Wallmann was the originator and author of the Union Acts in the Rhenish Mission. "The same Wallmann of whom Schönberg claims in another letter that he went from Barmen to Berlin for the sake of his Lutheranism." (See B. v. Rhoden's comments on my "Lutherthum und die rheinische Missionsgesellschaft. Munkel's Zeitblatt 1858.)

The Inspector Dr. Richter was, as is well known, a chiliast, but he did not play along with Lutheranism in the mission as badly as a Wallmann, who carried the full orthodoxy before him.

Furthermore, Mr. Pastor Köstering thinks that "some" missionaries had left the service of the Rh. M. G. at that time because of the implemented union. The "some" is to be reduced to "one". In the case of the missionary Dr. Hardeland, who left at the same time as I did, there were quite a few missionaries.

If he had had Lutheran consciousness, he would hardly have allowed himself to be appointed superintendent of the Harmsche Mission.

This I have wanted to correct to the truth.

H. Schöneberg.

## To the ecclesiastical chronicle.

In **which doctrines the Buffalo Synod in particular is un-Lutheran**, it has recently stated itself. Im Buffaloeer s. g. "Informatorium" dieser Synode vom 1. Februar heißt es nehmlich wörtlich: "Wer zu der missourischen Sekte tritt, der leugnet die reine Lehre Christi von unserer gnädigen Rechtfertigung vor Gott, er leugnet die reine Lehre von den Folgen und Früchten der Rechtfertigung, er leugnet die reine Lehre von der wahren Buße und Heiligung im wahren Glauben, er leugnet die reine Lehre vom heil. He. He denies the pure doctrine of the holy ministry that Christ gives, the pure doctrine of the church of Jesus in the 7th and 8th articles of the Augsburg Confession, and the pure doctrine of the church of Jesus in the 7th and 8th articles of the Augsburg Confession. Confession, the pure doctrine of the keys of Christ, the pure doctrine of divine word of the spiritual unity of the church and of godly church constitution, and many others. He is thus a Missourian arrogant sectarian and heretic." Since everyone who knows Luther's and the Lutheran confessions' doctrine and ours knows that we teach and confess no other than Luther's doctrine, it is clear that the Buffalo Synod must teach un-Lutheran doctrine in all these and "many other" doctrines. For if they held Luther's doctrine to be the pure Bible doctrine, they could not of course reject it, much less declare all those who confess it to be "heretics. This is not even done by the fanatical sects, but only by the Pope in his Tridentine Council. Pastor Grabau, who wrote the above, seems to have become so upset by Pastor Han-se'r's proof that his synod bans unjustly, that he can no longer contain himself and now calls everything that does not want to accept his newfound faith heretics. He seems to have reached a crisis, that is, a state of decision in his spiritual illness. Let us hope that the crisis will be followed by his recovery.

## Church News.

On the Sunday of Septuagint, the candidate for the holy office of preacher, Mr. Tobias Rösch, until now a student of our practical theological seminary in St. Louis, was ordained and solemnly inducted into his office by the undersigned in the midst of his congregation at Prairie City by order of our venerable President Schaller, with a commitment to all the symbols of our dear Lutheran Church.

May the faithful Savior bless the dear brother in his office and grant him grace, to lead the same so that he may make himself blessed and those who hear him, and for this purpose the preacher and congregation are also entrusted to the heartfelt intercession of all devout Christians.

M. M. Minor.

The address of the dear brother is:

R.6V. Podius R.O68CÜ,

k. O. Naäison 6o., Ills.

By order of the Venerable Mr. President of our Synod of the Northern District, the Rev. G. Speckhard, heretofore pastor at Hillsdale, Michigan, who has been called by the Evangelical Lutheran Holy Ghost Congregation in Monroe County, Michigan, was installed there on the Sunday of Sesquimä by the undersigned.

The faithful Archpastor Jesus Christ set him as a blessing for the community.  
W. Hattstädt.

Address: Rsv. 6. Ipsckünräd,  
eare of kev. HattstLkät,

Nonros, Mob.

## Luther's People's Library.

To the members of the Luther-Verein serve the news that the 8th volume of Luther's People's Library is so far finished that the dispatch can begin in a few days.

It contains sixty-two selected letters of Luther from the year 1530 to 1546. That the appearance of this volume has been delayed so long, no one can regret more than we ourselves. Whoever knows the obstacles that hinder almost all kinds of business in the present time, will not make an unreasonable judgement about this delay. We only recall the enormously high paper prices and the great difficulty of always obtaining the same and suitable workers at the right time.

What we have already reminded you in No. 4 of this issue of The Lutheran, we take the liberty of repeating: if any error should occur during shipping, please inform us as soon as possible; since individual copies are to be sent by mail, we request those concerned to send the postage, 10 cents, to our agent, L. Volkening, without delay, otherwise the books will have to be returned.

The annual report will appear in one of the next issues.  
A. Heinicke.



Address: Heinicke L Vstel, 8t. I-ouis, No.

To the honored readers of "Evening School."

Since the undersigned editor of the "Abendbendschule" has been afflicted with serious illnesses in his family during the last weeks, according to God's holy and blessed advice, as a result of which he had to follow the coffin of two dear children, the honored readers would like to excuse it if the appearance of the next number of the said newspaper suffers a delay.

L. Long.

#### Receipt and thanks.

For Mr. Pastor Röbbelen: Don Mr. Past. Hahn in Benton-Co., Mo. 82.00. By Mr. Past. P. Bcper of A. Bergt in Frohna, Perry Co., Mo. - 1.60.  
By Mr. Past. Fick in Collinsville, Ill, from an unnamed person 1.00.

For Mr. Pastor Sommer: From Mr. Past. Hahn in Benton-Co., Mon. 1.00.

#### For Mr. Past. Wüstemann:

From Mr. Past. Hahn in Benton-Co., Mon. 1.00. For Mr. Pastor Hofmann in Hesse:

From Mr. Past. Hahn in Benton-Co., Mo. 1.50.

#### For poor students:

From an unnamed person in the Zion District of the Lutheran Church.  
Parish at St. Louis 3.00.  
Furthermore, from such a 2.00.  
From a member of the congregation of the Rev. Banm- gart in Venedy, Ill, as a thank offering for his recovery 5.00.  
Don an unnamed member of the community of Hr.  
Past. P. Heid in Peoria, Ill. 5.00.

#### For the California Mission

By Mr. Past. P. Eirich from members of his congregation in LithopoliS, O. 3 .00.

#### For the proseminar in Germany By Mr. Past. Hügli in Detroit by W. Mager 2.00. C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:  
From Mr. Ludw. Lücke from Mr. Past. Moll's parish: 1 pig.  
From the congregations of the Rev. John:  
From the Zion congregation: 22 U> butter and 1 bush, dried apples, 2 pairs of stockings. From the JmanuelS- gemcinde: 21 w butter, 1 bacon side, 5 pairs of stockings; from Mrs. M. as a thank offering for answered prayer 4 pairs of stockings; from I. M Mögen: 1 pair do.  
By Mr. Past. Daib for the proseminaristev floor:  
By himself 81, by Mr. Past. Merz \$1, by N. N. 83.  
By Mr. Past. Brackhage:  
From Mr. Brockstädie 81 and from Mrs. Fl. Cath. Küten- brink 50 Cts.  
By Mr. Past. Claus von Peter Richter from his parish 81 cash.  
By Mr. Cassier Meier from the congregation of Mr. Past. I. G. Kunz 86 for the Brunnischcn Zöglinge; also to H. B. from Mr. Past. Kvstcring's parish 85 for the seminary household.  
Through Mr. Past. Wagner from several women from his congregation: 2 quilts, 1 sheet and 81 cash for poor students.  
From Mr. Hasselbuch from Mr. Past. Fick's Gemcinde: 50 Cts. cash. A. Crämer.

#### For the church building of the congregations of Mr. Pastor Dulitz in Ruhland:

From some members of the communities of Mr. Past.

Steinbach in Milwaukee §16.80  
namely:

from ibm itself, M. Melibohm and H. Meier G \$2, from M. Schmidt, M. Coplin, I. Fährmann, Niedick, Wietholz, W. Gudert and Fr. Schab I G 81, from C. Glausc, F. Wilde, F. H. Kcmpr, W. Lohmann, H. Lohm.rnn, F. S. Hartmann u. Fr. Schirm- ninger G 50 Cts., from C. Mrcrns 30 Cts.

With heartfelt thanks for the kind givers, the undersigned certifies to have received the following gifts of love for the church building of the congregation in MarlinSwille:

From the community inBuffalo 820M  
""Johanniobnrg 15.62  
"" " Frnkenlnst 10,1>0  
""Milwaukee 16.13  
""Walkerspint 8.40

L. Dulitz, Past.

Through Mr. W. Meier at Fort-Wayne I received from the treasury of the inner mission P150,00 for the purchase of a horse together with saddle and gear for the service of my very ° remote and still poor in temporal goods Filial- jemeinden. To all those involved in this gift of love, I would like to express my heartfelt thanks for the divine blessing.

Kall-Creef, WiSc., February 10, 1863.

Th. Krumsieg.

With heartfelt thanks to God and kind givers stMtreich the receipt of the following gifts for poor sophomores of Concordia College:

Bon of the Gem. Past. Stephen's	H2,50.
" " Filialgem. Past. Stuerkens in Peru	5,65.
" N. N. in LoganSport	1.00.
"Mr. W. Schaffen, Past. Zagcls Gem. ....	2.00.
" Close club in Baltimore	5.00.

## For the budget of Concordia College at Fort Wayne, Ind.

With heartfelt thanks, the undersigned certifies receipt of the following gifts:

Ans of St. Emanuels Parish in Noble Co, Ind. 12 Bush. Wheat, 18 bush. Grain, 8 Bush. Potatoes, and namely, from Mr. A. Klein, 1 Bush. Wheat, 2 Bush. Grain, A. Naumann 1 Bush. Wheat, 1 bush. Grain, Jac. Schneider, Kcndaloille 3 Bush. Potatoes, Sam. Spatz, Kcndal- ville 2 bush. Wheat, Georg Stapf 1 bush. Wheat, 1 bush. Grain, Ad. Wcimer 2 Bush. Grain, Bro. Grieger 1BG. Grain, Bro. Busch 1 Bush. Grain, P. Baumann 2 bush. Wheat, 1 Bush. Korn, P. Döhm 1 Bush. Grain, Cbr. Baiunann 1 bush. Wheat, 1 Bush. Korn, I. M. Desch 2 bush. Korn, I. Chillian 1 Bush. Korn, G. Haus- holder 1 Bush. Grain, N. N. 1 bush. Wheat, G. Heß 1 Bush. Wheat, A. Hess 2 Bush. Grain, by the Wittwe Dolm 1 Bush. Wheat, Wittwe Haushalter , Wittwe Bohrerchogcr 1 Bush. Wheat, 1 Bush. Korn, from Mr. Thomas Baumaun and Christoph Döhm G \$1.

From the congregation of Mr. Past. Bode. Bon Hrn. Van- drau W Id beef, from Hrn. Anton Kohlmeier 4 Bush. Wheat, 4 Bush. Grain.

From Past. Werfelmann's parish. From the gentlemen "Ä G. Schamm G j Rindfleisch.

z From the Whale Community of the Rev. Hußmann. From M. stalmeier 1 pig.

DU "s Past. Jäbfer's community. From Mr. Schüler Mudßeisch. Bon of the community baar \$12.

From Past. Reichhardt's Parish. From Mr. W. Lücke 2Bush. Wheat, z beef, from N. N. there 3 Bush. Wheat, 1 ham, 1 shoulder, 6 Id sausage, baar \$1, for pupil A. Bicwcd TI baar.

From Past. WambsganS' Parish. From Mr. Schu-"ann z Rindfleisch, from Mr. Chr. Löbr in Larlinville, Ill. N.V.

F. W. Reinke, property manager.

## Received:

## For the College Debt Settlement Fund in St. Louis:

vnch Hm. M. Barthel von Hrn. Past. Hattstädt, Monroe, Mich P1,00

^mZungsrailcil Association of the Dreieinigkcits-Distr. in

St. Louis, Mo 10.35

From Mr. Heimsoth through Mr. Past. Hahn, Benton

L°, Mo 10,00

Hm. Past. Hattstädt by) Mr. F. Schuricht

St. Louis, Mon. 10.00

„ Mr. I. Birkner in New York through Mr. F.

Schuricht, St. Louis, Mo 8.50

By Mr. Past. Sievers, Frankenlust, Mich, by L Jgfr. Maria Schwab, Jgfr. Anna Schwab, s Frau Wüppcr, Frau Cantorin Brater, Frau

Shoemaker farmer, Mrs. Louise Koch G \$1.00;

Mrs. Pastor Sievers \$5,00 11,00

## A To the Synodalcasse westl. districts:

M Mr. Joh. Lureu in St. Louis, Mo. 0.50 f" the congregation of Mr. Past.Bartling, Elkgrove, Ill. 7.50 " the congregation of Mr. Pastor Polack, Crete, I MCo.ZN. 5,63

e" Hm. Past.M. Meyer, Leavenworth City,Kansas 1.00 f" theGem. ofMr. Past. Th.Grüber atPerry- ! Me,Mo. 6.50

Mr. Past. Hahn, Benton Co. mo. 10.50

From Mr. Marggrandcr, Rochester, N. N- 2.00 From DreicinigkcitS tistr. in St. Louis Mo 9.90 " Immanuel's tistr. in St. Louis, Mo 11.70

From the Gem. d.Hrn.Past.Wolff,Jcffererson Co-,Mo. 1,30

## To the College Maintenance Fund:

From Mr. Past. Hahn, Benton Co., Mon. 20.00 From Trinity Distr. in St. Louis, Mon. 11.00 " Immanuel's Distr. in St. Louis, Mon. 11.00

## For the general presiding officer:

From the community of Mr. Past. Wagner, Pleasant

Ridge, Ill. 10,00

## For Synodal Missionary Fund:

\*) MissionScollece of Concordia-Distr.in St.Louis,

Mo. 14,25

From Concordia Distr. in St. LouiS, Mo. 6.75

From the Norw. Gem. of the Hr. Past. H. A. Preus

in Bonnet Prairie, Wis. 15,85

" Hrn. Past. H. A. Preus, Bonnet Prairie, Wis. 2.50 „Christian Preus,,,,	"	0.65
" Sina Preus	.....0.50	
" Agnes Preus,	"" 0.50	
Missionscollecte der Gem. des Hrn. Past. Claus,		
New Bremen, Mon. 14.00		
Bonden school children of the Gem. in New Bremen, Mo. 1.50 " Hrn. G. Beck, Freedom, Mich.		1,00
From the comm. of Mr. Past. Baumgart, El I orn		
Prairie, Ill	-	8,75
From the missionary box of the Gem. of HM. Pastor		
Miracle, Chicago, Ill. 6.06		
From Mr. Past. Hattstädt by Mr. M. Barthel in		
St. Louis, Mo. 1,00		
" of the congregation of Mr. Pastor Mennicke, Rock		
Iceland, Ill.		10.64
Mennicke, Hampton, Ill. 2.36 Missionscollecte der Gem. des Hrn. Past. Th. Green		
ber at Perryville, Mo. 8.00		
From the Gem. of Hrn. Past. Fr. Schaller, Red		
Bud, Randolph Co, Ill 9.75		
"the community of Mr. Past. Zucker, Yorkville, Ill. 3.00 " to an unnamed person in Mr. Past. Eirich'SGem.		
Ehester, Ill. (a vow)		10,00
From the TrinityS Distr. in St. Louis, Mo	3,40 " Immanuel's Distr. in St. Louis, Mo	5,40 From the Gem. of the Hrn. Past. Wolff, Jefferson Co.
Mo.		1,00
Thank-offering comm. in Decora, Wis.		14,26

### For inner mission:

Collecte der Gem. des Hrn. Past. Wagner, Pleasant . Nid, e, Ill. 8,00  
 From the second women's association of the community of Mr. Past.  
 Miracle, Chicago, Ill. 3,00

E. Roschke.

### Received: For Synodal-Casse:

From the comm. of Mr. Past. Nuff in Mequon---	\$6,38 „ „ " in Saginaw City-	1,00
" " " Frankenmuth, Amelith and Bay		
City and contribution by Mr. Past. Sievers	30,00 by M. Schwab in Frankenlust	1,00
" A. Goß in Frankenlust		1,00
" M. Forester in Frankenlust		1,00
„ L. Forester in Frankenlust		1,00
„ F. Keith in Frankenlust		1,00
" of the comm. of Mr. Past. Lemke		6,00
By Mr. Past. Nauschert-	17,00	
To wit: Collect at the harvest festival	\$5,00	
" „ Reformation Festival-	6,00	
" " Christmas feast---	6 ,00	
By Mr. Past. Beyer	21.49	
To wit: Of whose St. Martin's parish in Belleplnr, Shaw Co. \$2.95		
From its St. John's Gem. in New London	9.20	
From whose Christ Gem. in Dlvnfield, Waush Co	7.63	
From whose Immanuel's Gem. in Caledo- dvnia and Winchester	6.50	
From the same Gem.	1.21	
By F. Brüggemann--	1,00	

\*) Since the above amount was incorrectly acknowledged in No. 11, it is repeated again here.

### To the Synodal Missionary Fund:

From I. Goppelt in East Saginaw for Clöter	0.25 From the mission fund of the congregation of Mr. Past. Kolb 4.26 From Mr. Past. Stecher
	1.47
" of the Gem. of Mr. Past. Rufs- - - -	2,32 "Chr. Birrosch 0 ,5V
" of the congregation in Frankenmuth, Collecte am Epiphaniasteste	12.77
" of the congreg. in Saginaw for missionary Clöter - -	-10,00
Collection on the child baptism of Mr. G. Streb in	
Saginaw	3.35
Don Mr. Wmkler inSaginaw	0.50
" R. Micßler	1,00
"the communities in Frankenlust and Amelith together with the	
by Mr. Past. Sievers	20,00
" F. Keith in Frankenlust	1,00
" M. Schwabin Frankenlust	1,00
" A. Goetz" " 1,00	
" M. Forester" " 1,00	

" L. Forester"	" 1,60		
On W. Kern's baptism of a child in Frankenmuth ges.	2.25	From Elisabeth Eisfeldt in Milwaukee, from the Kindcr savings box	2.00
" of the community of Mr. Past. Trautmann	6,00		
Thereby \$1,00 collected on Fluhrers child baptism.			
From the comm. of Mr. Past. Hügli	3,00		
" Mr. Strudel	0,85		
" N. N.	0,30		
„ the community of Mr. Past. Lemke	6,00		
" the school children	1,30		
By Mr. Past. Lochner	-----27,03		
To wit: Collected in missionary hours \$10.03			
		From Moritz Hg	17,00

### For the general presiding officer.

From the comm. in Frankenlust\$12	,00
" " " Amelith	6,00
" " " Bey City	2,50

### For college construction in Fort Wayne:

From C. Fink	5,00
By Mr. Past. Sievers	14.75

Namely: I. I. Eschenbacher, I. G. Arnold and I. G. Weiß G\$2.00; A. Würth \$1.50; L. Wegener and P. Knoerr G\$1.00; Christian Voß 25c.' by Hrn. Past. Sievers \$5.00.

### For the widowed Prof. Biewend:

From Mr. Past. Sievers	5,00
------------------------	------

### For the preservation of teachers:

From the comm. in Monroe	9,00
" " " of Mr. Past. Kolb, Crntefest-Eoll. 10,02 " whose Gem. in Town 17--	-- 2,00
By Mr. Past. Multanowski	15,42
To wit: By himself \$5.00; by Imme, Gerwing, Zeitlrr, Mar. Kothe, Joh. Kothe, Binte, Kaulitz, Henschel G \$1,00; Melchert and Schilling G 50c.; Collecte \$1,42.	
By I. Dumstrey	-- 2,00
" of the comm. in Town Abbot	5,42
On Aug. Scholz child baptism ges.	1,07
From some members of the community Frankenmuth	3.50
" of the comm. in Frankenlust and Amelith and Bei-	
of Mr. Past. Sievers	25,00
" I. Appold in Frankenlust	1.00
" A. Götz	1-00
From the penny cash register in Adrian-	10,00
From the comm. of Mr. Past. Lemke	6,00
"to an unnamed person by Mr. Past. Günther 0,20	

### For the Nassau sophomores in St. Louis:

On F. Köhn's child baptism by Mr. Past. Stecher	
collected-----	3-00
Collecte of whose Gem. in Wilson and Moselle	1.65
From the comm. in Frankenlust, Amelith and Bey City	
and contribution Mr. Past. Sievers	15,00
1.65 New Year's Collecte in Sheboygan-4	.60

### For Mr. Past. Röbbelen:

Don the undersigned	1-00
" H" gap 0.	50
" Hru. Past. Stecher	1-00
" " " "HUS"	E
" " " " Lemke 1-00	
" Jak. sober in Frankenmuth	1.00
" I. Stöckert in Monroe	1-00
" Mr. teacher Nüchterlein	1-00
" of the comm. in Saginaw City	4.00

**For Mr. Pastor Wüstemann:**

Bon Mr. Storckert in Monror	1,00
Ans of child baptism of the undersigned ges.	2,00

**For Mr. Pastor Sommer:**

Don Mr. Lücke	0.50
"" Past. Engraver	1,00
"" Lemke 1.00	
„ " Stöckert in Monroe	1.00

**For poor pupils and students:**

By Mr. Past. Lemke	13,16
To wit: From its Gem. -3.62; from Fraun-	
Verrin -6.00; on G. Schröder's wedding ges.	
-2.54; by L. Schmid -1.00.	
Don Mr. Teacher Lücke for poor students in the school teacher seminar, ges.	4,00
" of the municipality in Frankenhilf	6,00
By Mr. Past. Rauschert	11,00
To wit: From the women's club of his commune -6.00;	
on Mr. Past. Bernthal's wedding ges. -3.M;	
" " G. Blockow's "" -2.00.	

**For inner discord:**

Bon Chr. Grauf	0,50	
" L. Bieth	1	00
„ N. Strv'bkl, sea.	1,10	
" F. Kipf	1,00	
" the Gem. inFrankenmuth , Christmas rollcte- 26,5tt		
From sewing club in Frankenlust	10,00	

**To the printing of the Synodal Report of 1862:**

Bon of the comm. in Franknmuth	7,00
By Mr. Past. Sievers	10,00
„ "" Günther	
„ "" 'Also 2,00	
„ "" Strietcr.. 1,00	
" „ " Hügli..	1,00
„ "" MultanowSki.. -	1,00

5

W. Hattstädt, Cassirer.

**Annual account of the preachers' and teachers' widows' and orphans' funds.****I. Capture in 1862.**

1. taff stock from 1861	->60,25
2. Au regular contributions	206,00
3. special contributions from municipalities and individuals	139.58

Summa -505.83

**II. Edition in 1862.**

1. for 6 widows G 40 dollars with the exception of one, which accepted only half -220.00	
2. for >2 W nsen G 10 DollarS	120,00
3. special gifts to widows	12,00
4. for money by express	00.35

Summa -352.35

**III. current cash balance -153,48**

Remark. For the current year, one dollar will be sufficient as a regular contribution from the pastors and teachers. Actually, however, it should be one dollar in gold, or calculated according to gold, so that the fixed small sum can also be paid out.

**IV. specific receipt.**

Received:

1, Don the gentlemen pastors and teachers:

For 1862: Bilz, Hattstädt, Lindemann, Sprengler, Metz.

For 18t13: Bilz (t,50), F. Büngr (l,50), Prof. Crämer, Hamann, Metz, Reifer", G. Schaller.

L. From the congregation of the Rev. Dulitz in

Buffalo

-3.50

Bon of the congregation of Mr. Past. Baumgart in Elkhorn

3,95

Correction: In No. 8 of the "Lutheraner", Mr. Past. Kühn is to be acknowledged with 2 dollars instead of 1.

I. F. Büngr.

## Annual Report of the Agent of the Bible Society of the Synod of Missouri, Ohio, & other States Eastern Districts.

<b>Intake:</b>	Bibles.	Wills.	Psalms.	Summa dn copies.
Received from Germany in 1862	234	86	48	368
<b>Issue:</b>				
Of these, the following have been sold to date - -	107	57	46	210
Given away by the company	2		- —	2
Sold to the Zwçigvercrn in New York	17	14	- —	3l
	-----	71	46	243
	126			
Remains in stock	108	15	2	125
Baltimore, January 1, 1863.				

Chas. Hilman, Agent.

## Casse Report.

<b>Intake:</b>			
Monthly contributions from Baltimore members	----82.33		
Gift	- 5 00		
Fest-Collerte-.p.		13-72	
For sold bibles and wills		88.89	
Borrowed capital 197.00			
<b>Issue:</b>			
For the purchase of Bibles and wills		280.55	
			— ^,ZZU77
Balance at January 1, 1863	-	-55.17	

ChaS. Hilman, Agent.

## General overview

on receipts and disbursements of the building fund of the "Concordia" Seminary in St. Louis, Mo. hom Feb. 20, 1862 to  
 . - ' to February 20, 186S. ' "

Revenue.-

Total revenue up to Feb. 20, 1862 -14050.54	
From Eastern District	107.96
From middle district-	99.75
From Western District	137.85
From the Northern District	1>3.4l
Total revenue up to Feb. 20, 1863 14509.51	

Issue:

Total expenses up to the		
20 Feb 1862	-15370.17	
Interests for the lct last year-- - -26	.15	
		15396.32
Remains a debt of----	886.81	

Accordingly, -432.20 of the total debt has been paid off this year.

(Besides the above sum of-886.81, on which no interest is to be paid, there is unfortunately still a debt of -987.09 on the second wing).

Ed, Noschke, Cassirer.

## Books - Ads.

In the present time of Passion, the undersigned takes the liberty of drawing attention, among others, to some Passion meditations:  
 Passion meditations, with a preface by

Dr. G. B. A. Harleß0

.35

Communion booklet from Benj. Schmolck's Ge"	
betting scripts0	,70
Delitzsch, Franz, Communion book with gold cut1	,35
Nittmeyer, M. I., Betrachtungen über das heil. Holy Communion1	,00
82 Consolation speeches by Joh. Lassenius0	.75
The same,- better bindingIM	
Münkel, K. K. Epistle Sermons2	,00
,,, Gospel sermons2	,75
Scheitberger's letter of transmittal1	,15
Diary from Luther's writings0	.45
Gerhard, I. edifying reflections0	,70
The Confessions of St. Augustine by G.	
KapplIM	
Caspari, Spiritual and SecularIM	
Heshusius, T. Who has the power, authority and right to appoint preachers0	.15
Thomas von Kempen, Four Books of the Imitation of Christ, in Gold CutIM	
Töpfer, I. G. Theoretisch-practische Organi- stenschule2	,00

St. Louis, Feb. 24, 1862.

**L. Volkening.**

Just published by the undersigned:

## A Manual of Prayers for SOLDIERS.

This is a translation of the "Gebetbüchlein für Soldaten," which is now in its second edition.

Price 10 cents pr. Er.; 90 cents per dozen;

-6.00 per 100 copies; postage 2 cents extra per copy.

Aug. Wiebusch & Son,  
St. Louis, Mo.

**St. Louis, Mo,**

Synvdal printing house of Aug. Wiebusch u. Srh".

## Volume 19, St. Louis, Mo. March 15, 1863, No. 15.

(Submitted by Prof. Dr. Sihler.)

### **Slavery Considered in the Light of Sacred Scripture.**

(Conclusion.)

As far as the already Christianized Negroes are concerned, I have the report of a German naval officer who visited the Negro Republic of Liberia on the west coast of Africa in 1854 in a squadron. Its territory covers 450 German square miles and was then populated by 215,000 inhabitants. Of these, 200,000 are uncivilized natives who have recognized and submitted to the rule of the Republic, and 15,000 are Christian and civilized colored immigrants from the states of the Union here. As is known, the first colony of the present Republic of Liberia was founded on the coast of Upper Guinea by the North American Colonization Society in 1820. This company had set itself the task of buying as many blacks as possible and establishing an asylum for them in their homeland. Through purchases from neighboring Negro lords, it later expanded to the size indicated above, and in a period of 23 years the society sent 10,000 colored people there.

With regard to the above-mentioned rapporteur, it must be noted from the outset, in accordance with dignity, that he possesses a healthy, sober view and a fine power of observation and comprehension directed to the actual conditions, which is not subject to dignity.

The result is that the whole of the world appears to be influenced and clouded by a passionate partisan interest, either for or against slavery.

This eyewitness reports with regard to agriculture, to which the Republic is primarily directed, that it is practiced very casually by the free Negroes, although the excellently lush and fertile soil is unparalleled in the world and rewards even the slightest effort and work. "The free colonist who emerges from the Negro race" - so it says - "only brings it upon himself to cultivate just as much land as the necessary self-preservation requires. In the vicinity of Monrovia - that is the name of the main town, also the seat of the government, in honor of the then President Monroe - one can see several thousand fields with coffee and sugar plantations, which are flourishing splendidly. However, these belong to only 5 to 6 more intelligent striving half-breeds. Further inland, one finds no trace of such plants, although their rich yield is obvious. The ordinary Negro does not have the instinct to do more than to gain a carefree livelihood, which comes easily to him in a country so favored by nature. Inertia, which is inseparable from the character of the Negro, is therefore the cliff on which Liberia's future will fail. The Negro wants only sufficient food and needy clothing for himself and his family, and works only to escape the greatest material hardship. Cultivation is too burdensome for him; not even Livestock is raised. Even most of the meat consumed in Liberia is imported from abroad. Only petty trade is still a business for him. As an artisan, he provides such raw labor that only he can keep himself satisfied. Whatever of the industrial objects in the cities (of which there are 4) has any claim to value comes from outside. The republic has existed with its present borders for almost 30 years, but has only one single 4 (German?) mile long road on which a wagon can drive. This road was built under the presidency of the American agent and with American money; it leads from Monrovia to the interior. Since Liberia has become self-governing, nothing further has been done to facilitate communication.

The nearby virgin forests are the abode of countless ravenous animals that incessantly harass the colonists; these forests are also the source of the deadly miasmas (pernicious vapors) that kill almost half of the immigrants. It is in the interest of the state as well as of the individual to cut down the forests and to use the valuable woods as articles of commerce or even just to burn them. Mau would at least improve the climate, and at the same time gain millions of acres of the most beautiful virgin soil. But one is content with extracting from the forest only what is most necessary, the wood to build a house, the spot for the production of a small field, and still allows oneself to be attacked by wild animals, still breathes the air.



with the poisonous exhalations death and infirmity."

From this description of how the freed or ransomed negroes are also engaged in cultivating the land, it seems clear that they are by nature just as reluctant and discontented to do so as they were in their former state of slavery. As here they are moved to work only by the iron constraint and the fear of punishment, so in Liberia it is the fear of starvation and starvation, since here they have no master to provide for the satisfaction of their bodily needs. And it is difficult to foresee how, without mixing with the white race, which, however, is not to be thought of, they could free themselves from their natural earth, not remain slaves of their next need for nourishment, become industrious and intelligent cultivators of larger stretches of land and masters of the soil, and in this way already rise to a higher level of education and morality.

How the above-mentioned mixture in detail has a lifting effect on the Negro race is also evident from the above description; for from it we have seen right at the beginning how the mulattos, these hybrids of whites and Negroes, possess a higher degree of understanding and prosperity. However, according to the testimony of the same reporter, in Liberia the mulattoes form a kind of aristocratic caste and "would have long since seized all power if they were not still supervised and kept in check by the colonization society. As soon as this restraint ceases, the rule must fall to them, because property and intelligence will always dominate poverty and stupidity. The Republic hereby goes to

End, while the half-breeds make themselves masters of the country and turn into despots and slave owners. Actually, this is already the case, and it is the gentle, industrious Kroomänner (a native oppressed Negro tribe), who consider themselves born beasts of burden, who willingly submit to the slave yoke. On the aforementioned sugar and coffee plantations, in the houses of the wealthy half-breeds and Christian Negroes, the whip is already swung just as mercilessly over the Kroomans, who are used as servants, as it once was in America and the West Indies over the naked backs of their present masters. There are no worse masters than half-breeds. Although born of the blood of the white and black races, they hate both irreconcilably, and let them take vengeance for this hatred where they can. Moreover, the half-breeds are possessed of an indomitable greed for money, and their flabby morals make them find every means of acquisition justified. Now they seek wealth in the cultivation of their plantations; but they will certainly prefer to engage in the more profitable slave trade as soon as the opportunity presents itself.

Negroes; however, they would also do nothing to prevent it. The mass of the Negroes-

The Christian people are far too indolent and indifferent; and as long as they do not suffer material hardship, they may not care whether Liberia is a republic, a monarchy, or a slave state, if only they themselves do not have to work."

Against these moral corruptions, which are contrary to the word of God, the Christian preachers there of all sorts and colors do not seem to fight unanimously and vigorously with the word of God and especially with the Gospel. They - most of them Methodists and Baptists - are content, after their own fashion, to give the blacks the stamp of their puritanical legal formal righteousness; for neither there nor here, by virtue of their heresies, do they consistently recognize the true nature and type of the gospel unmixed with the law and its works, which, after and with the operation of the law, as revealer of sin and disciplinarian on Christ, which, after the process of the law, as the revealer of sin and disciplinarian of Christ, righteously converts, regenerates and renews the repentant sinner through true faith in Christ alone, and works the love of God and neighbor in him, and in this way also helps him to a truly moral and living activity in his civil community. In contrast, the gospel spares everything that is not intrinsically sinful but natural, as, for example, temperament, manners, habits, customs, and so on. In the manner of Christ's love, it enters into all these natural beings in order to heal them where they are diseased and to sanctify them where they are popularly healthy, and to gradually transform them into a nobler form more in keeping with the Christian sense and spirit. On the other hand, it avoids and flees the coercion, the false conscience-making, and the hothouse heat of the law, which does not produce vigorous and healthy fruit, not plants that the heavenly Father has planted and watered through the gospel.

Our author now also provides a full report of this lawful activity and work of the preachers there. He writes: "The blacks on the streets walk silently and with deliberate steps, the nobles with high white neckbands, like Puritan preachers, the lowly, though not so evenly, but with the same in solemnly folded faces. One greets each other in a formal, measured manner. If by chance a few passers-by speak together,

they do so in unctuous speech and in a low voice, as if they were in a church and feared to disturb the worship.

Anyone who knows the indestructible cheerfulness of the blacks, which needs only the slightest impulse to gush forth in the most unrestrained manner, their delight in chatting and their great joy in singing - qualities which even the harshest treatment cannot suppress - must be astonished at the tremendous contrast which is manifested in this respect among the inhabitants of Monrovia.

This is the result of a religious coercion exercised by the missionaries upon the inhabitants; they have, in misunderstood zeal, so forcibly and

unnaturally altered. The clergy, both those sent by the American missionary societies and the native ones, exercise a great dominion over the minds of the blacks. But it seems that it is not based on love, but on fear.

If the founders of the Free State, who were strictly churchmen, wanted Liberia to be regarded as a bulwark of Christianity, and to

this end sought to spread and strengthen their own principles with the help of the missionaries, there is certainly no objection to this. The small number of crimes that are punished in Liberia also proves that it has indeed succeeded in eradicating the evil passions in the minds of the blacks." (The author means, of course, to repress the grosser outbreaks of the same through fear of punishment).

"But this was done violently at the expense of the character of the Negroes, in that their childlike disposition was likewise suppressed and deprived of all vigor or induced to hypocrisy by the punishment of even the most innocent pleasures. For example, young girls are strictly forbidden to dance; only church songs are permitted. Any cheerful get-together is thus inhibited and actual sociability is lacking. In addition, friendly intercourse is disturbed by sectarianism, which is just as prevalent here as in the United States. The intolerance of the clergy has led to a situation in which the individual confessions and sects face each other harshly and in isolation, and everyone shuns contact with those who believe or think differently. That this also hinders the flourishing of the political community is obvious."

From this description of the law-mongering and workmanlike preachers there, it is clear enough that they, straight against the essence and work of the gospel, start the matter from the back, as it were. What is a voluntary fruit of the gospel, they try to force out by the law. Not dancing and not singing frivolous, worldly songs, for example, certainly does not make one a Christian; but he who is a believing Christian has nothing to do with dancing and such singing, because he knows and enjoys a better pleasure and a nobler joy, against which all the lusts and pleasures of this world seem to him to be made-up corpses and Sodom's apples. In this area, too, dealing with the law can for the most part produce nothing but proud, self-righteous, sanctimonious Pharisees who think they will find their righteousness before God in such outward doings, but not in Christ through faith. Another part, however, consists of clandestine Epicureans, who do what is forbidden only out of compulsion and fear of punishment, while the desire and lust for it inwardly burns all the more fiercely and occasionally gives vent to itself all the more unrestrainedly, and all the more

The tighter and tighter the straitjacket that is put on them, the more intemperately they are satisfied.

How little hope the author has for the prosperous future of this Negro republic, in view of the ecclesiastical, political and social conditions of Liberia, is evident from his concluding words, which thus read:

"The colony, founded and cultivated under great expectations of civilization, is heading toward the opposite end, even if this state will not occur for another half century. This lies in the nature of things; for the Negroes are and will remain incapable of developing a civilized community of their own accord, whatever name it may have. They can be made to imitate and become accustomed to the outside world through coercion, but as soon as this coercion disappears, they fall back into their natural barbarism. The dark skin prepares the way for the whites; it will leave the scene after its work is done. As the Indians have disappeared from America, the Negro will also disappear from Africa with the invasion of the civilized peoples, even if thousands of years will pass.

One cannot deny, of course, that this judgment of the author (who got to know the Negroes in Brazil, the East Indies and Africa) about their ability for civic-moral independence, for self-acting intervention and independent influence on other peoples and states, i.e. for world-historical significance, has a lot going for it.

I, on the other hand, although I, in view of the way the Negroes have so far been converted to Christianity, am more inclined to this view of his than to dislike it, - I finally decide to give an unconditional judgment on the absolute incapacity of the Negro race to become a cultured people and to form independent states, but I also command this matter to God, the almighty, wise and benevolent builder and governor of all peoples. In my entire consideration, I have only been interested in proving the following points:

First, according to God's word, slavery is a consequence and punishment of sin, but it is not sinful in itself, that is, it is contrary to God's commandments, if at the same time many evils, even corruptions, cling to it. Therefore, it cannot be made a sin for any man to keep slaves.

Secondly, that everything depends on slave owners and slaves believing in Christ through the gospel and being converted to God, and thus both being freed from the slavery of sin and the devil.

Thirdly, that their mutual behavior be salutary transformed and placed in the service of Christian love, without thereby making a bodily release of the slaves immediately necessary.

Fourth, that nevertheless, according to the evidence of history, the gospel in the course of time used to alleviate and gradually abolish slavery in its harsh forms.

Fifth, that the older and newer abolitionism, as stemming from a completely different spirit, is utterly contrary to this salutary influence of the gospel and, being dressed up like the figurehead of Christianity, is hostile to it and only worsens the lot of the slaves.

Sixth, that here in the country, after the elimination and overcoming of the pressing and storming emancipation frenzy (if God gives grace to it), the gospel and the true faith in Christ thereby wrought must resume and continue its labor of love, first to free unconverted slaveholders and slaves from the slavery of sin and the devil, and gradually to educate and train the latter to the Christian and moral use of bodily freedom.

Seventh, that the present method of conversion, which is customary in the country, and the associated ransom or release of the Negro slaves, will hardly enable them, by their own efforts and without mixing with the white race, to work their way out of a condition dominated only by the satisfaction of natural needs - and up into a higher condition, in which the moral and civil law and the formation of natural substances and natural forces ordered by both have the reign.

In conclusion, it should be expressly noted that this entire consideration, as proceeding from the word of God and supervised and guided by the same, has nothing to do with the question of slavery from a political point of view. Nor is it at all in the intention of this essay to become involved in any way in such steps and measures which, in recent times, these and those slave states would like to take and adopt by legal means in order to raise slavery as quickly as possible in their respective areas. The wise or unwise, the salutary or harmful in this procedure may be discussed and negotiated in more detail in political journals.

(Submitted by Past. Keyl Sr.)

## Conversation about the catechism lessons with deu new communion companions.

Karl: I see you more and more in our church now; that makes me very happy.

Ernst: I also always prefer to go to your church; but tell me, why don't you go to another church at times?

Karl: You know, Ernst, our dear parents, God rest their souls, always admonished us: Children, be diligent in church. Now we found several churches here, all of which called themselves Lutheran; so we went to this church and that church, because we thought there was no difference, they were all right. Finally, I came to this church, where I want to stay, because I have learned in all parts of the church the truthful preaching of God's word and the right administration of the holy sacraments.

and on this hangs all our blessedness.

Ernst: How did you actually come to this church?

Karl: I have a church member to thank for that; there I first heard something about the difference between right and wrong doctrine; I had never heard of that in my life. The dear man often exhorted me to go to this church and not to let anything stop me, because he noticed that I had a certain shyness about it, since I had heard a lot of bad things about this church and its preacher. So I went there once and then more and more often.

Ernst: That's exactly how it happened to me, and I have you to thank for that. When we met, you told me about the sermon and how the whole Gospel was always interpreted verse by verse; you also told me about the difference between right and wrong doctrine and urged me to go and listen to it all myself. That is how I came to this church.

Karl: You haven't regretted it yet either.

Ernst: No, certainly not; but I have often regretted that I did not follow you sooner and that I did not attend the service more diligently. I understand the preacher and the sermon far better now than I did in the beginning. I have already learned many things that I did not know before and that every Christian should know. I am especially happy every time Holy Communion is held. When the preacher sings the beautiful entrance and the congregation responds by singing and then intones the three times Holy, when the powerful exhortation to the communicants is read out and the preacher then sings the Holy Lord's Prayer and the congregation the conclusion, after which the words of institution are sung by the preacher and the congregation intones the song: *Christe, du Lamm Gottes, und wenn dann unter der Auspendung alte geistreiche Abendmahlslieder unter sanft Orgelbegleitung devoutly gesungen werden - da treten mir die Thränen in die Augen und mir ist's, als wenn sich der Himmel über mir aufthät und ich möchte gleich auch mit zum Altar hintreten und den heiligen Leib und das heure Blut meines HErrn Christi mit Mund und Herzen genießen, um dadurch Vergebung meiner Sünden zu erlangen.*

Karl: What kept you from Holy Communion? Communion, since you had such a desire for it? I think I can guess; it is the catechism lessons.

Ernst: You guessed it,

Karl-. Well, I can comfort you by saying that I was just like you. My aversion to these hours was unfortunately greater than my desire for Holy Communion. If you will now follow my advice, I tell you in advance that you will soon experience what I have also experienced; for my desire for the Holy Communion is not only for me, but also for you.

I finally overcame my reluctance for these hours of preparation.

Ernst: What kind of advice do you want to give me?

Karl: That's the one: You tell me very sincerely everything you object to these lessons and then listen very patiently to what I say in response.

Ernst: I will gladly do that.

Karl: Now tell me why you can't find it in yourself to go to the catechism classes before you go to Holy Communion?

Ernst: I always thought that it was not necessary for anyone to go to the lessons first; we learned the catechism in school and were also properly confirmed. The priest said: "Children, you have now gathered as much religious knowledge as you need for your whole life, and then we went to Holy Communion, and if we were eager to do so again, we would not have to go to classes again.

Karl: Our pastor also spoke about this in the first catechism lesson; he said to us: "Believe that we have been taught the catechism, but he cannot know how this happened. He was a steward of God's mysteries, and therefore also of the Holy Communion, and could not give it to everyone without distinction who desired it; he must first inquire whether such a one knew the main points of Christian doctrine and their proper understanding. If we knew this, we would be all the more willing to come to these lessons; but if we did not know it, we would hopefully not be ashamed to learn what everyone who wants to be a Christian and become blessed should know.

Ernst: Well, as far as that is concerned, I think I have learned the catechism properly.

Karl: That's what I thought too, but in the very first lesson there were many things that we all didn't know together. Then the priest asked: Who gave the 10 Commandments? We answered: Moses. Then he asked: Could Moses say to the people: I am the Lord your God? Was he then God? We answered: No! To the question: Who gave the 10 Commandments? we all answered: God gave them. He then asked, "What is the true God, what is His name? Since we could not answer this question either, he asked us: In which God were you baptized? and all of us answered: In God the Father, the Son and the Holy Spirit. To the question: How do you call these three persons of the Godhead with one word? A couple of us answered: The triune God. Yes, said the priest, this triune God, who created, redeemed and sanctified you, also gave the 10 Commandments through Moses to his servants.

You see from this that these hours are very  
are necessary and useful, because you can learn a lot of good things from them.

Ernst: I have to agree with you on that; but how come we didn't learn anything about it in school? we also had the catechism.

Karl: Dear Ernst, the correct interpretation of the individual pieces was lacking. We learned the catechism by heart, so that we could recite it quickly, but we did not learn it internally, namely how to understand each piece correctly and what benefit we would have from it. There was one main thing missing and that is this: We did not learn about all kinds of other and false teachings, we were not warned about them and were therefore easily seduced. This is what happened to us here in the first years: we thought that all churches that called themselves Lutheran were really Lutheran, yes, we thought that other churches were also as good as the Lutheran church. Where did that come from? We did not know the difference between right and wrong doctrine, so we did not even think of examining the doctrine we heard and could not have done so, because we lacked the guideline. Yes, for a long time we considered the wrong teaching to be right and the right teaching to be wrong. For people always said of our present church: Don't go there; there all are catholic and there you will also become catholic.

Ernst: I cannot yet see that it should matter so much whether one knows the difference between right and wrong teaching or not.

Karl: That depends a lot, because if you don't know what is wrong, you don't know what is right. It is not true that if we get grades in trade and commerce that we think are good and yet are bad, we are cheated out of our money; but through false teaching we are cheated out of our souls' bliss. Think back to how we learned reading, writing, arithmetic and so on in our school; how many times the teacher had to call out to us: This is wrong! That's the way it has to be! It is the same with the Christian doctrine, which can never be taught and learned correctly, if the false doctrine is not constantly indicated and warned against. Do you now understand, Ernst, that these lessons are very necessary and useful?

Ernst: It is becoming clearer and clearer to me.

Karl: Can you now decide to go into the hours?

Ernst: I wanted to say yes to this, but I can't yet.

Karl: What is still holding you back?

Ernst: I don't know what to call it myself, it is anxiety, fear, shame, shyness and what is more. Since my school days, no one has asked me about such things as they occur in the lessons, and now I am supposed to start being examined again like a schoolboy. If I now

Karl, I can't stand it. I'm so ashamed and angry that I run away in the first lesson.

Karl: That's not as dangerous as you think; I also tormented myself with such thoughts until I listened to the "good" friend who brought me to this church, who also brought me into the hours and that with a single saying, before which all the wrong thoughts

vanished like the fog before the sun.

Ernst What was that saying?

Karl: It was when our Lord Christ said to his disciples with an oath: "Truly I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. His previous pastor had often used this saying to lure even the old people into the children's teaching. I wanted to enter the kingdom of heaven with pleasure, and since I could not enter it in any other way than by becoming like a child, who also learns the catechism, I wanted to learn it again, too, and let him give it to me as he wished.

Ernst: I know this saying from my school days, but I would never have thought that it could also be applied to the teaching of catechism. But I would still like to know how it went for you in the lessons.

Karl: Quite differently and far better than I first thought. The priest never snubbed or shamed any of us, even if one of us didn't know anything or answered incorrectly, and that happened very often; nevertheless, he didn't get impatient or angry. No one laughed at the other and had no reason to do so, because seldom did anyone know much more than the others; and if the priest noticed something like that about one of us, he immediately asked him in a friendly way to stop laughing. When the first lesson began, I was still afraid, but it didn't take long before it was completely over, and from then on I always preferred to go to the lessons, and when the last one was over, I wished that there would be more of them, and so did others.

Ernst: You can really make one want to take the lessons, but it's as if another voice kept calling out: "Don't go!

Karl: This is your flesh and blood, but you should not listen to it, but do just the opposite as a Christian. Also, don't listen to other people who are always telling you not to give. Have you not heard this sometimes?

Ernst: Yes, very often. When I meet with people who go to another church or to none at all, they make fun of the fact that I go to your church; and

When it comes to the lessons, they ask me scornfully, "Do you want to be so stupid as to learn the catechism like a schoolboy? But such talk doesn't bother me anymore.

Karl: What's stopping you from coming to the lessons now?

Ernst: I don't know what it is myself.

Karl: I'll tell you: It's the devil!

Ernst: How so then the devil?

Karl: Do you not know that the devil walks around like a roaring lion, seeking whom he may devour? I have written a passage from one of Dr. Luther's sermons in my hymnal, which I will now read to you:

"The devil, with all his evil angels, is God's Word, so that he keeps man from it wherever he can and may, so that he does not learn the catechism, does not keep God's commandments, does not believe in Christ, ceases to believe, falls away from God, and the like; all these are the works of the devil."

Ernst: But how do I get to the point where I don't let anything stop me?

Karl: Pray diligently and earnestly that God may break and hinder all evil counsel and will in this, too, and help you to accomplish His will, namely to hear and learn the sermon and His Word gladly, and this also applies to the catechism, which is a short excerpt of God's Word.

Karl: I will gladly follow your advice: but there is still one thing that has kept me from attending the lessons until now. That is this: I don't like the time; we have to work hard all day, and after work, when we're tired and weary and want to rest, we have to walk all the way to the lessons, and on top of that, it often snows or rains so badly that we dread going out.

Karl: That's why you don't have to worry, everything will go easier than you think. There is only one hour in each week, and the six to eight hours will pass quickly, but the benefit you get from it will not pass, but will remain until your last hour, yes, until all eternity.

Ernst: Well, Karl, I thank God that he has brought me this far through your encouragement; now I don't want to waste any more time and report to the next catechism lesson right away.

Karl: God let these hours be blessed to your heart as they would be blessed to me.

Ernst: I thank you from the bottom of my heart for this Christian wish and for all the good things I have heard from you even now; God bless you for it!

## To the ecclesiastical chronicle.

**Prof. Lehmann** has sat down on the tripod in his Columbus church newspaper, as we can see from its latest number (February 15), to sit in judgment on the "Lutheran" and "Lehre und Wehre. First of all, the astute man finds it highly inconsistent that we have hitherto been slandering against politicking in religious papers and now ourselves expound the doctrine of slavery from God's Word! We can hardly believe that the aforementioned editor should not realize what a vast difference there is between politicizing and teaching from God's Word about a doctrine. The real reason for the displeasure we have incurred from the professor is probably to be found in the American Lutheran principle that one must always first ask: *What is expedient?* (What is beneficial?) and only then: What is true? (what is true?) However, we can never reconcile ourselves with this principle. Rather, we live by the conviction that the truth of the divine word must be confessed under all circumstances, and then God must be commanded as to what consequences this will have. But if Prof. Lehmann at the same time "points out the necessity of not being finished so quickly with one's own judgment," we must explain to him that it is a sad thing when the one who has taken over the office of teaching others is not yet finished with his own judgment about a hard doctrine that is great in God's Word.

**The so-called "General Synod of the Lutheran Church in the United States of North America.** "We have often testified to our readers that this synod, which calls itself Lutheran, bears the name Lutheran quite wrongly and should rather be called the united General Synod. The report of its last year's negotiations, which we have received in these days, shows this again quite clearly. On page 17, for example, we read: "The General Synod is in correspondence by mutual agreement with the following ecclesiastical bodies, namely: 1. the Synod of the German Reformed Church. 2. the General Assembly of the Presbyterian Church. 3. the Northern Provincial Synod of the United Brethren Church. 4. the Evangelical Church Association of the West. With these bodies we alternate delegates, with the privilege of participating in all proceedings occurring in the respective assemblies, but without the right to propose any action or vote on any proposal. The following rule concerning these various bodies is also recommended to the district synods for adoption: Preachers and church members who are in good standing, and desire to transfer from one of these bodies to the other, shall, upon claim, be issued a certificate of their good standing with the respective body." The General Synod thus not only accepts German Reformed, Presbyterian, Mr.

The church not only admits the united to its ecclesiastical council meetings, but also teaches that one can go over from it to those according to one's liking and receive a letter of recommendation for this purpose. Therefore, among others, the following report of the delegate of the General Synod (Rev. K. A. Hay) to the Synod of the German Reformed Church in the proceedings of the

General Synod, which was approved by the same: "The undersigned, appointed at the last General Synod to represent our church in the assembly of the Synod of the German Reformed Church, held at Harrisburg in the year 1859, respectfully reports: That he was very kindly received by the said body and commissioned to return the cordial greetings, with the hope expressed by our Reformed brethren that the present fraternal correspondence between our churches, twin sisters of the Reformation, may never be interrupted. The President of that body has been appointed as a delegate to this Synod, and we are pleased to see him here actively participating in our negotiations." We must confess that as great a harm as those who call themselves unirreformed bring to salvific truth and the spread of Christ's kingdom, the guilt of the General Synod, which dishonestly calls itself Lutheran and is decidedly unirreformed, is by far greater.

(Submitted.)

## St. Louis Lutheran Hospital.

In the past year, we have continued to operate and maintain our hospital in the four-room house that we used in the past, some of which was given to us free of charge and some of which we rented. Through God's blessing, however, we have now come so far that we have purchased a building site for the hospital. The site is in South St. Louis, a few squares north of our Concordia College, at the corner of Missouri Avenue and Potomac Street, 201 feet 3 inches frontage and 124 feet deep. This neighborhood is considered the healthiest, not only because it is high and free, but also because the southern air, which is particularly much needed in warm weather, comes from the first hand, and has not already absorbed all sorts of noxious fumes as it does farther into the city. The present time, when the land has a lower price, was particularly suitable to buy a place. In addition, the seller, Mr. Alexander Kaiser, gave us 50 feet of frontage for this charitable institution of his own free will. The whole sum for the building site, amounting to \$1200, has been paid. The money for this is largely left over from the mild contributions which have been collected monthly for three years for the hospital only among the Lutherans of St. Louis, after deduction of the not insignificant expenses for the feeding of the sick during this time, for



Pension and purchase of all kinds of necessary items for the hospital. Four hundred dollars bequeathed to the hospital in his will by Scl. Ferdinand Rudloff (former member of the local Lutheran congregation) and kindly given to us by his widow before the final administration bill was completed, were also used for this purpose. Obviously, this is God's blessing through willing and cheerful givers whom the Lord loves. No worldly means have been used to collect money. No one has been urged or forced to contribute anything for the sake of shame. In this way, then, we should continue to trust in the divine blessing and in the order that is pleasing to God.

In order to get the purchased place tax-free and to receive other advantages, namely also that legacies cannot be disputed against us, we have made a petition for a charter at the present session of the Missouri Legislature. There is no doubt that it will be granted to us. It has already passed in the House of Representatives. In the charter, consideration has also been given to a possible expansion of the institution, namely, that if the Lord blesses the enterprise, not only, as at present, The hospital is not only intended to take in sick people who can be cured and those who are not afflicted with contagious diseases, but also incurable sick people and those afflicted with contagious diseases, as well as all kinds of miserable people, the blind, the deaf, the stupid, the crippled, the infirm, and especially orphans and the neglected, who are to find a home and a place of refuge. Therefore, we have named the institution "the German Lutheran Hospital and Asylum" in the presented charter. When the charter has been approved, it will be published in a special brochure.

Now, of course, we have the ardent wish to make a start as soon as possible on a suitable building, which could later be enlarged by an extension. But, as can be seen from the invoice, our cash has been completely exhausted by the purchase of the building site. If we now wanted to collect the money for the construction of a house in the same way as we did for the purchase of the building site, it would take many years until we would have collected a few thousand dollars, which are necessary. And it is very desirable, indeed it is a very urgent need, especially in this time of misery, when so many have become miserable and abandoned by the war, not only to have the small hospital, but also to be able to found and establish the asylum, the refuge for all kinds of miserable people. Therefore, by informing our dear fellow believers, near and far, of what has been granted to us by God's gracious blessing, we also present them with our heartfelt request to kindly help us with a contribution for the construction of our hospital and asylum. Would the dear Chri-

We must remember to help our miserable neighbors and fellow believers by establishing a place of refuge and obeying the Lord's command (Is. 58:7): "Bring those who are in misery into the house. Some time ago it was reported in the newspapers that the pagan Chinese had built an idol temple in San Francisco, California. And with what was it surrounded? It is said: "On the water side there are buildings belonging to a hospital and orphanage, which is connected with the idol temple. The temple with the infirmary and orphanage is said to have cost 20,000 dollars." This is how the blind pagans have sought to schmecken their idol temple. The Christians must not go after the pagans, but must surpass them and also surpass them. Every Christian house should be such a refuge for the wretched, but we know how difficult this often is. What happens? Many a poor, miserable person and Christian and fellow believer must be glad if he is accommodated in public state or county welfare institutions or in hospitals, lunatic asylums and care homes of the false believers, the Roman Catholics and other communities.

can be brought. Our church and synod should also be provided with such institutions. May the St. Louis Wohlthätigkeitsanstalt be the first, which, especially in the vicinity of our Concordia Seminary, would be an ornament to the entire Lutheran Synod of Missouri, Ohio and elsewhere. Soon, however, such will arise in other places. Once our institution is established, it will certainly be a comfort to many an individual and many a congregation to know where they can turn with a clear conscience for admission to a miserable person whom they have to care for. To per-

There will be no lack of patients who should be admitted. Sufferers from far away have already been brought to our small hospital for a longer period of time, especially from rural communities where no skilled doctor could be found nearby, and they have happily returned home cured. Many are already waiting for the establishment of our institution, old and infirm people, deaf and dumb people. It is true that up to now the orphans who have been brought to us have always been easily placed in Christian families, and at present there are also requests from several Christian fathers of the house to leave an orphan to them; but as long as we do not have a publicly known home for orphans in the city, we will miss out on many orphans. When parents of children who had not yet joined a congregation die, the children are usually taken to an orphanage by neighbors and friends, especially if the children still need a lot of care or are sickly and miserable. If there is no Lutheran orphanage, one looks for any other. It has already happened here several times that children of Lutheran parents have been taken to a Roman Catholic orphanage and, of course, in there in the false belief have been taught. Therefore, we should also establish an orphanage in our place, in which the poor children are immediately taken in and at least fed until they can be given to a good Christian family.

So we have presented our plan to our fellow believers. Who would not like to offer us a friendly hand in carrying it out? May the Lord awaken many hearts for us, who will gladly contribute their gifts as the rich and their mite as the poor and help to build an institution that is pleasing to God and that will be a great benefit to many of our poor, miserable neighbors and fellow believers. We do not want to prescribe how contributions should be collected in a community, but it would be beneficial if some eager members of a community would take up the cause in heartfelt love and ask old and young, rich and poor, for a donation for the construction of our hospital and asylum. The wretched must ask others, and such collectors would do it for the same poor people who have long been known to the Lord Jesus. Much

It would be easy for an emissary from here to come in the course of this year, especially to the parishes around St. Louis, which would prefer to consider this institution as their own, and he would also present our request verbally. Well, help us, beloved brothers and sisters in Christ, only soon to the beginning of a building'. The charitable gifts have been sent to our Cassirer, Mr. Ed. Bertram, ears vk Bev. 6. B. ^Valtker, who will acknowledge and account for them individually in due time. Each donor could specify for which section of our institution his gift should be used. This would give us instructions on what we should pay special attention to. In conclusion, we would like to remind the dear Christians of the exhortation of our Lord Jesus Christ, Luc. 16, 9: "And I say also unto you, Make friends with unrighteous Mammon, that, when ye now offer, they may receive you into the everlasting tabernacles."

The Board of Directors of the German Evangelical Lutheran Hospital in St. Louis.

**On behalf of: I. F. Bünger.**

### **Medical report about the hospital in the evang. - luth. hospital from I. January to the end of December 1862.**

There were 20 people admitted to the hospital, namely 12 males and 8 females.

17 were discharged cured, 1 was discharged uncured and died.

1, in treatment remains 1.

Facial rose (Lrzsipelos)	1
Harelip (operated)	1
Pericarditis	1
Liver inflammation-I	
Inguinal hernia-1	
Tracheal decussation	2
Pulmonary consumption	1

The diseases were as follows: Eye inflammnng, chronic1

Pulmonary tubercle1  
Mogcnkoi.nrh, chron. 1  
Nervous fever1  
rUheumatism , chron.  
1

' . Wcchselficber7

' According to thez.age were: under 10 years 4 sick, from 10-20 I. 67from 20-30 I. 4, from 30 - 40 I. 2, from 10-50 I. 2. from 5V -60 I. 2.

The average length of a sick person's stay was 22 days. Aämmtt<che.sick were Germans. 14luthe- Ascher and 6 evangelischxr confession.

St. Louis, Mo./Dec. 31, 1862.

. Fr.Sch ade, IVI. v.

V-

## Fourth annual account . ' of the ev.-luth. hospital on income and expenditure from 8 February 1862 to 6 Febnmr 1863.

### Intake.

Zinmanucls-District au monthly contributions geücnun'melt.	\$229,40	
^unity.District to monthly contrib- 'sräg/a-^csgmmclt 3^4.65		
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Baren f	4,25 *	
Tesammclt at the wedding of Mr..Aptzc1 "1.00 Bon cured persons in.the.hospital	- 42.50	
Bequest of the same Mr. Ford. Nudloff 400,00 Exchange for ÄoH and silver	60,20 Baar borrowed	60,00
		\$! 107,60
Stock from the previous year 1862- - 562,80		
		Total revenue\$1670 .40

### A-u sgabe.

For Mcnstlicn, wood and the like\$	103.35	
" Lcbensiuiltcl	81.15	
"annual rent	84,00<	
" Catering to theHoSpitalwartcrin92	.25	
A building lot of 200 feet angckauft (incl.		
Si> foot of Mr. Alex. Emperor as		
Gift)	1200,00	
Borrowed funds paid back	60.00 Apolbek costcn	6.90
Doctorlosten	-	
SuminÄ'of issue\$1627	.65 stock*on February 6, 1863 --\$ 42.75	
St. Louis, February 8, 1863.		

L. E. Cd. Bertram, Cassirer.

## Church News.

**On Thursday, February 26, 1863, the candidate of the enclosed. Mr. Theodor Mertens, until then a student of the Concordia Seminary in St. Louis, Mo., after having passed the prescribed examination per oanclistn- turn and having received a proper appointment to the Lutheran St. Johannis congregation in Champaign City, Ill, and accepted, was publicly and solemnly ordained by the undersigned in the midst of his congregation at an evening service by order of the honorable Presidium of the Lutheran Synod of Mo. 2c, Western District, and was installed in his office, with commitment to all symbolic books of the Lutheran Church.**

**May Christ, the Lord of the Church, also make this new worker and servant of the words a blessing for many!**

**Chicago, Ill, March 8, 1863.**

**I. A. F. W. Müller, pastor at the Lutheran Immanuel Church here.  
The address of the I. brother is:**

**U. 6V. I. li. Nortons,  
OÜkINpkUZN Oit/, Ill.**

On Sunday Quinquag. as the 15th of February of this year, Mr. Pastor F. A. Ahner, hitherto Lutheran preacher at Grafton and Cedarburgh, Wisc. having recognized and accepted the lawful calling of the congregation of Frankentrost, Mich. for divine, was inducted into his new office by the undersigned with the assistance of Messrs. Pastors Sievers, Günther and Bernthal. The former pastor had resigned himself.

**May the merciful God and Archpastor of His Church grant unity and peace!**

**O. Fuerbringer.  
d. Z. President of the Northern District of the Synod of Missouri Ohio  
a. o. \*\***

"After Mr. Pastor W. Bartling of the German ev. - luth. 'Dreiemigkeitsgemeinde, in Japfingsfeld, Ill. had received an order from the Berks part and with unanimity of his previous congregation at Elk Grove, Ill, he was publicly and solemnly inducted into his new office on Sunday Reminiscere, March 1, by Pastor Bünger of St. Louis, assisted by the undersigned. May the Lord bless the work of the dear brother also in this hopeful field abundantly. «

**C. F. W. Walther. Address: Rev. IV. LartlinZ, Box 19. 8springfield, Ill.**

(Delayed.)  
Mr. Heinrich Meier, a pupil of the practical seminary in St. Louis, who passed the prescribed Examen, received a call from the Lutheran congregation in Central Township, St. Louis Co. He was accordingly ordained on Advent IV, i.e. on Dec. 21, 1862, by order of the Presidium by the undersigned with the assistance of Rev. F. Bünger publicly and solemnly ordained and inducted into his office. May God make this dear brother a blessing for many! Amen.

**August Lehmann,  
Pastor of St. Paul's Lutheran Church on Manchester Street, St. Louis, Co, Mo.  
Address: Rev. 8th No. 10, k. 0. Oontral, 8t. I-ouis Oo., No.**

**Conferenz displays.**

**The next Fort Wayne's Districts Conference will assemble in Fort Wayne, God willing, at noon Tuesday the 7th and hold its sessions until Friday, April 10. Items of discussion will be: theses on the third Article from "Doctrine and Weirs" and a paper on the doctrine of the Holy Scripture.**

**In accordance with a resolution, each member of the Conference is once again urgently requested to study these papers diligently beforehand so that the negotiations may be all the more fruitful. Members are once again urgently requested to study these documents diligently beforehand, so that the negotiations may be all the more fruitful.**

**I. H. Werfelmann.**

**The Southern West- Indiana Districts- Conference, according to resolution, will meet in the full week after Easter, April 14, 1863, at Vincennes, Ind.**

**P. Seuel, Decret, x. t.**

**The St. Louis District Pastoral C<sup>h</sup>.  
gathers May 1 in St. Louis, Mo.**

### **Death notice.**

**On Monday, March 2, Mr. Friedrich Hätter, second teacher at our parish school, passed away blessed in the Lord. Almost two years ago (April 1861) he was appointed here, and although he was suffering from a chronic heart disease, he nevertheless administered his holy office with faithful diligence and great conscientiousness. Although he was suffering from a chronic heart condition, he administered his holy office with faithful diligence and great conscientiousness until his death. - His faithful work was visibly blessed by the Lord, as evidenced by the school to which he was appointed and which he served.**

**The funeral took place on March 3, in the afternoon, where the undersigned preached a memorial sermon to the deceased on Ev. Luc. 19, ^7.**

**Indianapolis, March 4, 1863.**

**C. Fricke.**

**The book by Cooper** against the secret societies will be ready, as Mr. A. Schlitt writes us in Baltimore, on March 15. It is 366 pages strong and costs 62 cents, with postage 75 cents the copy, the dozen K5.00, with postage K6.00. As a premium, a beautiful picture of Luther will be enclosed with each purchaser. The book can be obtained at the address: No. FoNiib, Lox 1471, Laltimoro, Nä.

The

History of the suffering and death of our

## **Lord and Savior JEsu Christ,**

The book is divided into five parts.

At the request of several pastors, Mr. Wiebusch has procured a special reprint of the Passion story under the above title. With pleasure we share the following recommendation of this reprint from the pen of Pastor Dörmann:

"The passion of our Lord in the appendix of our hymnal is printed so small that if a church is poorly lit or the eye is even somewhat weak, it cannot be read well. Still less does it seem possible to most preachers (even those who have a good eye), when they preach on the Passion, to read off at once, in the flow of the speech, without stagnation, the words which they desire.

The small pressure is an obstacle to finding it instantly.

The gentlemen Aug. Wiebusch and son were so kind, at my request, to print the story of the Passion, as it stands in the back of the hymnal, so large and beautiful, that the aforementioned difficulties are thereby completely lifted. The print is like the large print of the Agende, on 17 pages, and in such a format that it can be suitably stapled by anyone into the Agende or into the Altenburg Testament for use in the pulpit. Whoever wishes to make use of it during this Passion season and later, may obtain it from Messrs. Aug. Wiebusch and Son for 10 cents."

In the publishing house of the undersigned appeared so just and is available through all bookstores:

## **Luther Library.** **Instructive and edifying for all kinds of people from Luther's writings.**

The first part of the book is the first part of the book, which was published in the year 2000.

With a preface by **Dr. Friedrich Ahlfeldt**, pastor at St. Nicolai in Leipzig.

First volume:

### **Doctor Martin Luther's** **Instructive and edifying parables** to the understanding of the divine word.

Arranged according to the Small Catechism.

I.

**Parables to the main pieces of the law and the Christian faith.**

15 sheets, price 15 N<sup>r</sup>.

The purpose and thought that gave rise to the Luther Library is: to present the core and the marrow of Luther's writings to the entire Christian people, with the exclusion of purely scientific pieces and polemic, as far as this is possible, so that what is presented is not something torn and fragmentary, but something ordered according to certain points of view, coherent, exhaustive, so that it would meet a real need of the time for edification, for instruction, for preaching, for clergy, teachers, parents, etc., compiled in a handy and useful way. It must be compiled in such a way that it is handy and useful for edification, instruction, preaching, clergy, teachers, parents, etc., and meets the real needs of the time. Luther must be introduced into life, into domestic and ecclesiastical life; he is the man in whom our powerless and marrowless time can strengthen itself. That the scholar will also find rich treasures and useful material for dogmatic work is self-evident with such an eminent spirit as Luther was. However, the work, which is gradually appearing in fine volumes, is calculated for the Christian people, for whom Luther prayed, lived and worked; it is mainly and above all a work for the people, which is especially recommended to the Christian associations and people's libraries as a real enrichment. Richness, popularity, usefulness and cheapness were the guiding principles for the collector. The external arrangement of the material is therefore based on Luther's main popular book, the Small Catechism, which is explained in the individual sections of the work.

Leipzig and Dresden, Nov. 10, 1862.

**Justus Naumann's Bookstore.**

## **Receipt and thanks.**

### **For Mr. Pastor Röbbelen:**

By Rev. Leset in Brunswick, Mo, of M. H. \$5.00.

### **For poor students:**

received from the congregation of Pastor Metz in New - Orleans \$11.75. - same, collected on the namerwfcste of Cath. Halbritter \$1.25. - By Pastor H. Grätzel in Baltimore Co, Md, collected on Niegler's child baptism \$1.50. and on Jacob Seidel s wedding \$2.35. - By Pastor Bcscl in Brunswick, Chariten Co, Mo. by M. H. \$5.00.

### **For the proseminar in Germany:**

by Pastor Besel in Brunstrick, Mo., from M. H. (towards the travel expenses of the sophomores) \$5.00. - By Pastor Wege from Peter Hesse \$1.00. and from X also \$1.00. - By Past.

I. C. Hoffmann in Accident, Mb., \$1.00. - by I. W. Schmidt in Charlestown, Ind. \$1.00.

### **For inner mission**

By Rev. Besel at Brunswick, Mo. of M. H. 55.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts:

Dnrch Hrn. Past. Trautmann ans der Abendmahlstasse seiner Gemeinde: §10 baar für den Seminarhanshalt.

By Mr. Römer here \$1,55, collected for poor students at the wedding of Dr. Bang.

By Mr. ,Past. Jünael \$1, for the pupil Ferd. Stock, collected at the infant baptism of Mr. O. Könicke.

By Mr. Past. Wehrs §3, for poor students, by Mr. G. Trumpp from his parish.

Don the parish of Mr. Past. Moll 850 v> flour.

From the millers Leonhardt and Schuricht here 12 barrels of flour of the first variety.

Bon Hrn" Bolde from the branch parish of Mr. Past. Dorn §5 for the sophomore Clark.

By Mr. Past. Lehman" from Jac. Werder from his parish 1 peck of beans.

A. Crämer.

Correction. - In the acknowledgement of §5 by Mr. Past. Biltz in No. 12 of the "Lutheraner", instead of: "Hrn. C. Stünkel" it should read: "Hrn. L. Stünkel."

' C. C r ä m e r.

With heartfelt thanks, the undersigned certifies to have received \$60.00 from the inner mission fund through Dr. Sihler.

H. Loßner.  
Marschalltown, Iowa,

Correction: In No. 7, Year 19, instead of: of W- Stockmann 1^ bushel potatoes: 2^ Bushcl potatoes is to be read.

## For the Lutheran have paid:

The 15th year:

Gentlemen: I. M. Stutz, H. Brase.

The 16th year:

Messrs: Piel, Past. I. Stricber 10 Cop., H. Decker, I. M. Stutz, H. Brase.

The 17th year:

The gentlemen: G. Stiegler, Prof. E. Schmidt, K. Strube, Past. I. Horst, Werther, W. Glas, H. Brase, W. Zinke, C. Schopver, C. Rohe, M. Fellwock, Piel, A. Brechet 5.e., Sannemann, I. M. Stutz.

The 18th year:

° The gentlemen: F. Wehling, Blank, G. Stiegler, Past. H. EiSfeller 2 Cop., I. Bilgrun, Past. F. Döderlein, C.Friedhof, Past. I. Nennicke 68c., Past. E. I. M. ege \$2.50, W. Seiter, C. Seim, Prof. E. Schmidt, Past. I. Rup. precht 2 cop., K. Strube, G. Aerger, F. Veckmcyer, Past. H. Lemke 2 cop., K. Mees, I. Auperle, H. Erk \$2, Pask I. Horst, Lieber, Werther, I. F. Oertwig, G. Deubner, C. Germann, S- Abraham, I. Roth, I. Borkenhagen, A. Cappelle, C. Gerzmehl, G. Schöbe, G. Scholz sen., R. Scholz, C. Snecow, G-Züngler, Gottsr. Züngler Jr, I. Haas, W. Torke, W. Schröder 25c., G. Scholz, H. Döding, A. Lücke", H. Jsenbrgg, H. Schliepsick, H. Brase, Fr. Blase, C. Schepper, Fr. Nacke, F. Wente, I. Diersen, W. Arkenberg 50c., W. Banser, H. Wiebruck 50c., H. Wüstrukeldt, O. Meier, W. Ostermeyer 50c., C. Schehau- sen, C. Kölling 50c., W. Rinne, Piel, A. Brechet, M. Schon t, ", st. W. Hattstädt 5 Cop., Sannemann, KluS- meier, Past. I. Rupprecht 5 Cop., I. M. Stutz,

E. Emmermann, F. Stenzing, I. H. Schlosser, C. Müller, I/Kaiser, G. A. Witte, D. Keller, H. Meier, I. Wilde,

G. Scholz, W. Leitsch, P. Kißling, E. Fredericksen, H. H. Hunger.

Furthermore, Ms. Falkner.

The 19th year:

The gentlemen: Past. F. Ahner, I. M. Grometer 50e., G. A. Krumfieg, L- L. Schnell, I. Otterbachcr, H. C. Haserodt, M. Schmitkonz, I. H. Stallmann, A. Gräbner, F. Marquardt, F. Stünkcl, Past. I. A. Ottesen 50c., A- Einwächter, G. Taubert, V. Horn, I. Albrecht, R. Schu- macher, L. Warnken, N. Nuppel, I. BrünS, I. G. Strobel, E. Müller, C. Meyer, G. F. Zink, G. Schnitze, I. Jmwole, K. H. Becker, Ch. Strebel, P. Sander, Fr. Nadecke, H. CarstenS, G. Stiegler, A. Michel, Past. E. MultanowSky, Past. H. Gräbner, Riedel, Nagel, Hollrab, Thöle, Heßkamp, Hagemann, Past. F. Döderlein, Past. I. I. F. Also §10, Past. C. Popp, Past. I. Himmler, Past. E. I. M. Wege §2.50, W. Setter, C. Schulte, B. Um- bach, Teacher Emrich, Conr. Block 50e., H. UrbahnS, D. Kalb, S. Oh.linger, C. Vollrath, I. Auperle, W. Heine, A. Heimfeld 50c., H. Erk §2.78, I. Martin, Past. W. Matuschka, C. Wehmüller, H. Walkenhorst, F. Lang-, C. Gehner, G. Kauke, Fr. Nierdr'ek, H. Langenberg, F. Hain- mrrSmcier, G. Logier, Kellermann, A. Gockel, W. Richter, W. Fuchs, F. Hoppner, L. Borchart, E. Müller, A. Ben- tcr, Brnnecke, Zurstadt, G. Nanzenberoer 25 Cop, Past" M. Merz 4 cop., F. Mhrig, H. Boyk, H. Wedepvhl, H. Natzke, G. Deubner, H. Biermann, L. Kaiser 50e., A. Cappele, C. Merzdorf, Past. A. Brose, G. Scholz jn", A. Lücker, H. Jsenberg, H. Brase, H. Bruinwort, H. Lückcr, H. Schumacher, G. Lückcr, H. Pieper, C. Klemmer, W. Brumnkort, W. Hesterbrgg, F. Blase, Fr. Brünning, I. Hardmann, W. Arkenberg 50c., Ph. Wlle, W. Sief- ger 50c., H. Wiebruck 50k., W. Ostttmeir SOc., C. Kol- iing 50c., C. Steege, I. Herrmann, Teacher Albrecht"!)!, Krieger 50c., P. WalkeHorsh K'önemann 50c., A. Boh" 14 Cop., A. Brechet 50c., M. Schmidt.

Sannemann, Klusmeier, H. Reitz, I. Schrader 50c., H. Milkening, PaK" F. Bölrng, C. Lcmke, I. M.'Stutz, W. Hauenschild, Fr. Stenzing, Past. E. M. Bürger, E. Scn- 'ind 2 Cop, Z. G. Trentlage, H. Meier, M. Meiboiny, F. Feiertag, W Lektsh, H. Rullmann, F. Thcssin, D. KeU ler, I. H. Kempcr, I. S. Hartmggn, C. Glause, H. Wieffe, Fr. Glaser, G. Bartelt, H. Frost, H. Tousing.

Furthermore, Ms. Sommer 50c.

The 20th year:

Messrs: I. M. Gromcter 50c., Past. I. A. Ottesen 50c., Conr. Block 50c., I. Mees, I. Auperle, A. Heim- feld 50c., L. Kaiser 50c., C. Krieger 50c., I. Schrader 50c.

M. C. Barthel.

## Changed addresses:

No. II. Z.lbreeüt,

your ob' Rev. II. LelweneberZ, lietterdox 53. Inä.

No. 0. Oerlenbuelr, Lebrer,  
your <ss Rev. LnZelberd, Hueiwe, Racine Oo., IVIs.  
HöV. II. OrL6b26l, cu.ro ok no. O. Luuor,

Ho. 259 n. 6"" 8tr, Lultimoro, Nä.

**6. koelrcr, teacher, care oL No. OtiurloZ Lru5t, Oruncistr. 501, Drokhu L. v., N.?**

Misprint in No. 13.

P. 97, column 2, line 17 v. above read instead of bessern, der: bessernden.

"Column 3, line 4 from above read instead: From: Dor.

"" 3, line 2 v. below read instead of: „no: r! n.

p.99, column 3, line 5 v. below read instead of: sinful: southern. r

S-100, column 1, line 2 from top reads stostt: beginning: appendix.

S-100, column 2, line 34 from above read instead of: Christian": Christian.

P. 100 Spztzte 2, Z. 7 . iten l'ies held: Lehresvnfas- sung^LehNH^" i^na.

V L ".ö, Mo.,

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SModal print "M by Äug. Wiebusch & Eoh".

# Volume 19, St. Louis, Mon. April 1, 1863, No. 16.

(Sent in by Pastor Köstering.)

## Something about the ecclesiastical revolution in the Kingdoms of Hanover.

Some readers of the "Lutheran", especially those coming from Hanover, will certainly like to hear something about the present church events in Hanover Land; we want to serve them with the following. - It is true that what we want to report, viewed from one side, is nothing pleasant; on the other hand, however, such events as have recently occurred in the Hanoverian regional church must gladden a Christian heart. For the cruel raging of Satan and his accomplices is a certain sign that the Lord Christ has entered the little ship; hence the storm in the sea, so that even the little ship is covered with waves. It is always and everywhere like this: where the Lord Christ enters, he brings discord and the sword. Why is that? Because he comes to expel the strong-armed man from his palace, but he will not leave it; so the quarrel between Michael and the dragon, between Christ and Belial, distorts; the old serpent and his brood hiss and rage, spew poison and gall, fire and flame, and will not leave their dwelling. Even if its head is crushed, it still rages with its tail as if it wanted to throw heaven and earth into each other. - A similar situation has recently arisen in the Hanoverian state church. Probably in no other country is the

Lutheran Church has been more devastated by the icy night frosts of rationalism than in this very country. The nakedest, most blatant unbelief was, until a few years ago, almost universally taught in all schools, sung in all churches, preached from all pulpits, and defended by the lowest and highest church authorities; and the natural consequence of this was that the people in all classes and estates were devoured by rationalism. Fifteen to twenty years ago, the rationalist wolves could still freely deny the great deeds of God from the pulpits and declare them to be fairy tales; if it happened that they were sued for this by the church authorities, they nevertheless came out of the matter justified. Only one case serves here as an example. In Osnabrück, in the parish of A., the priest spoke from the pulpit to his congregation on the Feast of the Ascension as follows: Do you think that Jesus of Nazareth really went to heaven? That would be nonsense. Jesus was a wise and clever man, and understood more than other people; by his art he hid himself from the eyes of the spectators on the Mount of Olives behind the bushes, and his disciples said afterwards that he had gone to heaven. When the local church patron heard this, he got up and went out to the church, and a part of the congregation followed him on foot. The matter came before the consistory. What did the consistory, which was of the same mind, do? It condemned those who had left the church.

to 1<sup>^</sup> Thaler fine. Why? Because, as it was said, they had disturbed the church service. The Lutheran consistory considered it a service of God to listen to such an abominable blasphemer and mocker of divine truths; on the other hand, to flee such a ravaging wolf, as the Lord Christ commanded, was a disturbance of the service of God. However, the fines imposed on the people were never paid, for before the matter was fully settled, another consistory arose that acquitted the people and declared the blasphemous priest unworthy of the sacred office of preacher. He then became a hunter and shot rabbits, which was also much better. To God's glory and our great joy, however, we must confess that things have taken a different and better turn in recent years. Believers are sitting in the consistories, the gospel is being proclaimed again from many pulpits, and a good foundation of faith is being laid in many schools; this has not remained without blessing so far, but the faith has spread again among the people, and it is also showing itself actively through participation in the building of the Kingdom of God.

That the power of unbelief is still great in the Hanoverian church is evident in every good ecclesiastical movement. About 5-6 years ago, in one part of the Hanoverian country, in the principality of Osnabrück, a small church, made of



The first hymnal, consisting of genuine core hymns, was to be introduced for school use; a formal ecclesiastical revolution arose on the part of the unbelievers. Similarly, all the devils are now loose again, since an attempt has been made to introduce a new orthodox catechism for the entire state church. As is well known, the old Hanoverian catechism is a wretched piece of work from the factory of the rationalists, which denies, albeit in a hidden way, even the deity of Christ, as has been proven in earlier volumes of the "Lutheran" by the honorable Magister Wege. Now, for years, there had been a heartfelt desire among the faithful teachers and preachers, and among all righteous Christians in Hanoverland, that the absurdity of the old state catechism should be abolished and a new, good, orthodox one should take its place. This was easily desired, but not so easily accomplished. If it had been the work of individual Christians scattered throughout the national church, or even the task of a single congregation, the matter would not have had much difficulty; for experience has taught that even in Germany a single congregation can do much if it loves God's Word. For example, the congregation of Hoyel in Osnabrück, under its pastor, Rev. Wedekind had a orthodox hymnal printed at its own expense and introduced it into its congregation. But it is another matter to introduce an orthodox catechism for the entire national church. Unfortunately, the most godless boys have a seat and a voice there, and the most ignorant speak the most. The devil senses serious harm in such an undertaking, so he harnesses his own, on which he relies, and makes a terrible noise, so that he foils the good cause. Years ago, when the good church and school books were abolished and the rationalistic stink was introduced in their place, nothing was heard of a revolution, of broken windows, demolished shutters or the like. The writer of this article was able to learn from old people only that from that time of unbelief that the few Christians who were scattered now and then had sighed about the abolition of the good books, but nothing else had happened about it. Usually people complain at least about their wallets when such events occur, but not even that must have happened at that time. Of course, when people are sleeping soundly, the enemy has done well. - If a new orthodox catechism were to be introduced in the Hanoverian church, it could not have been otherwise than that the old one would have fallen into disrepute among the people and would have gradually fallen out of use. This was also the aim of the Consistorial Decree issued several years ago, which stated that the old catechism should no longer be used in schools and other instruction.

The first public step for the better was taken, and with it the old catechism lost its right to boast of itself as the national catechism. This was the first public step for the better, and with it the old catechism had lost its right to boast as the national catechism. Of course, the rationalistic debris had not yet been removed from the hearts of the people, so that a new, solid building could have been erected in place of the old one; rather, the main task now was to bring a different spirit into the people through the pure, truthful preaching of the Word of God, so that the desire for orthodox school and church books would arise from them. With what zeal the faithful preachers strived for this goal and to what extent this goal was achieved in the individual congregations, we cannot say; we can and will only report that it was considered time to come forward with an orthodox catechism for the Hanoverian regional church. The main author of the catechism is named as Superintendent Lühns in Peine. The catechism itself is said to be thoroughly orthodox. Its basis, as far as we have learned, is the old catechism by Michael Walther. On the last birthday of the queen, the well-meaning king signed the decree on the introduction of the catechism in the parishes, and so it began its journey under royal supreme episcopal authority. No sooner, however, had the news of the published orthodox catechism spread throughout the country, and the faithful teachers, preachers and parishioners began to rejoice over the delicious book, whose teachings were to lay a good foundation of faith in the hearts of the youth - hui! then the devil was loose. Like a well-armed army, the whole pack of unbelievers, preachers, godless newspaper writers, corrupt students, the lodges of the Freemasons, and even Jews, Catholics and German Catholics are not missing in this neat alliance. Everywhere, meetings are held upon meetings and speeches are held in which one raises voices and laments about the restriction of freedom, about the tyranny of conscience, and so on. Petitions upon petitions are issued, with which the soft heart of the most gracious father of the country, as *summus episcopus*, is assailed. It is proved that the new catechism is not a book in the sense of our time, because it speaks of sin, which is said to have come into the world through Adam's bite of the apple, of a personal devil, who deceives and seduces people into disbelief, despair and other great disgraces and vices, of a hell, into which God will throw all devil boys, etc.; but our generation, enlightened and enlightened by the darkness of unbelief, considers all this to be silly stuff, for

Nonsense. Therefore, away with the catechism from the earth! Last November 7, 44 so-called clergymen with black skirts gathered in Selle for a conference, among them also the archdeacon Baurschmidt from Lüchow, who wrote a shameful pamphlet against the new catechism. This market crier was fetched from the train station, sung to and welcomed by white-robed maidens who strewed him flowers and whom he met with the words: "Let the little children come to me." Think, dear reader, the blasphemous outrage of this rationalist priest! He does not mean that the little children should come to Christ, but to him, the celebrated Baurschmidt, who, by his pamphlet, has redeemed the children from an orthodox catechism. These people now try to irritate and incite the common rabble, who hardly know what they are dealing with, by all kinds of lying ideas, and they have to give emphasis to the matter with shakes, paving stones, etc.; and finally, shattering window panes, demolished shutters and even bloody heads have to crown the

disreputable work. Thus, the introduction of an orthodox catechism in the German regional churches is being thwarted. As a result of this uproar, the King of Hanover has felt compelled to withdraw his decree on the general introduction of the catechism in the regional church. Only where it is voluntarily accepted by the congregations, it remains. That the king does not insist on a compulsory introduction, for which he has no authority at all (or who gave him the power to do so?), is quite right; for God's sake, what good would it do if a good catechism were imposed on such godless rabble? It would have been better, therefore, if the well-meaning king had not concerned himself with the catechism matter in the first place. For since he had once taken the matter into his own hands as the so-called supreme bishop of the national church, and now, since he has met with unanticipated tremendous resistance, he has withdrawn and, as it were, surrendered his supreme bishopship, the situation has naturally only become worse; The unruly mob will regard this as a glorious victory won, and will continue to oppose the voluntary introduction of the catechism with all conceivable means. What, we ask, in view of these facts, will the church, what will the individual congregations do with this desolate, godless mob? Yes, what will they do! Here, good counsel will be very fine. Perhaps they will take him into church discipline and - if he does not mend his ways - expel him? But even in the German national churches, the right key to the cake (church discipline) has been broken off! And yet, what else can be done with this incorrigible mob, which tramples on all that is divine, and by what other means can it be rid of its rule? For that must be a

It is clear to anyone who still has the use of his five senses that the German national churches are not merely dragging along the great heap of the obviously godless, blasphemers and scoffers like dung on a wagon wheel, but that they are dominated and governed by them and have to dance to their tune. These people are no longer in the church like the mice droppings under the pepper, namely as hypocrites, but as mangy sheep and stinking goats, whose foolishness is obvious to everyone. For this pack of Korah speaks:

We have right and power alone. What we are, that is common. Who is the one who wants to master us?

What we speak must be spoken from heaven, what we say must be valid on earth! Yes, these people demand from the believing preachers that they resign from their office if they do not want to be governed by them. It is also to be feared that even among the believing preachers some will be fooled, and for the sake of peace of the flesh they will give in to the ungodly crowd, so that they will only keep their office and their bread; for the dear daily bread plays an important role in this matter. A few years ago, when there was talk of leaving the Union, a devout preacher of the united church said these heartbreaking words: Where shall I get bread for myself and mine after I leave? Shall I give into the Elbe and drown myself? - May God have mercy! - —

From these events in Hanover we can see where the German national churches have come to, namely to the hilt. Even the caesareopapism, the supreme episcopal authority of the princes of the land, must break and fail because of the iron will of the unbelieving people; that certainly says a lot! Dear prebendaries, where is the armor on which many of you have relied until now? Where is their staff, on which they prune themselves? Where is now the supposedly strong fortress to which they took refuge in the slightest need? It is broken, like the staff of Egypteus, and this was done by the Lord. God Himself has drawn a line through their accounts, with which they in so many writings have wanted to prove the so-called "historical right" of the high bishop's church regiment of the sovereign (he himself may be Lutheran or Catholic, believer or unbeliever) as a divine one. It had come to such a point with many that one wanted to bring the prince as bishop number one and God's word only as bishop number two in the Lutheran regional churches to the validity. The prince-bishop's authority was considered to be a firm anchor, support and foothold for the church in good and bad times, yes, probably a special treasure of the Lutheran church. And this tenacious adherence to and reliance on the caesareopapism on the part of the regional church preachers is nothing other than a heartbreakingly shameful small faith against the

Power and authority of the divine word and the justifying faith worked through the word. For God's Word is the supreme bishop in the Christian church, at whose feet all other bishops sit down and to whom they must render unconditional obedience if they do not want to be called apostles of the devil; and this Word of God has at all times and in all places carried, governed and preserved the church against the devil, the pope, the world, heretics, unbelief, superstition, false doctrine and against all power of the earth and hell. Would that all believing preachers in the national churches would recognize this and believe it with all their hearts, so that they would no longer take flesh for their arm, but expect all good success and blessing from God's Word alone; then God would bless and promote the work of their hands, and give the good cause a glorious victory. It is true - and many fear this - that if they no longer have the sovereign bishop behind them with a fine strong arm to give emphasis to the cause, they will have to suffer, tolerate and bear more than has hitherto been the case; but this would still be the way that is pleasing to God. We do not even want to speak of the ungodliness and unnaturalness of the chief bishop's office of the provincial prince, nor of the damage that has been and is being done to the church, namely, that the congregations are thereby deprived of their most glorious rights and are kept in shameful ignorance, like underage children, yes, that the church must suffer the worst bondage under it, so that it can neither move nor stir in the straitjacket of police power. It must suffer that often the most unbelieving teachers and preachers are imposed upon it as servants of the state church, who dress themselves in its wool and eat its bread, and who, as much as there is in them, murder, strangle and kill souls for it.

Finally, we can learn from the events in the German churches how the church discipline, which is so hated by all carnal-minded people, as our Savior commanded in Matt. 18:15-17, is so important and comparatively necessary for the prosperity of the church. It is not to be denied that there is also a Christian congregation where church discipline does not flourish as it should, if only God's Word is taught there purely and unadulterated and the sacraments are administered according to the Gospel; for the latter - Word and sacraments - are alone the essential marks and characteristics of the Christian church, but not church discipline. Where these means of grace are administered, there is also a congregation of believers and saints; there also children are born to the Lord, like the dew from the dawn, be they many or few. As true as it is that the church is founded and built solely through these means of grace ordained by God, etc., it is also true that church discipline is beneficial and necessary for the well-being of a Christian community. Where church discipline is completely lacking

A community must gradually degenerate into a ruthless heap. A house, a society, a kingdom cannot long exist in an orderly state without discipline. Now the church is Christ's kingdom and God's house and therefore cannot exist without discipline. The congregations in Germany would never have fallen into such disrepair that an obviously unbelieving mob would have ruled them if

church discipline had been practiced. God, in His mercy, see into it and put an end to the burning and tearing. May he graciously keep us and our congregations in pure doctrine, in the right faith, and in wholesome discipline and fear until our end, so that we will not be lost with the godless world, but will one day be crowned with glory and honor with all the saints of God.

Kyrie eleison!

(Sent in by Pastor H. Löber.)

**Answer of the "Friend of the House" from the question, "Is it faith all, or is it works alone, or is it both together that lead us to heaven."**

A Lutheran who only once in a while gets to see one of the papers of our various sects here in America has certainly already had enough of the little. As a rule, he will have no desire to read anything of it again. For one looks in vain for healthy, strong food. There may be a hankering after all kinds of witty-sounding phrases, but in truth it is only mindless chatter, so that one puts such a paper aside with disgust. - This is what happened to me the other day with the "Hausfreund," which likes to call itself an "evangelical church paper. A certain Pastor Hartmann lives in Chicago, who - probably remembering the saying that one should not hide one's light under a bushel - believes himself called upon to increase the number of religious papers in America by one from his pen. By chance, I got hold of the issue of February 1 of this year and was about to put it away again when I read the above question in the table of contents. I hoped to find the right answer to such a question in an uninitiated journal. For although one is already accustomed to the fact that these people mix up law and gospel quite horribly; although one knows that through their false doctrine of the means of grace they continually run counter to the doctrine of justification and downright overthrow it, one nevertheless assumes that everyone who calls himself "Protestant" or "evangelical" will give no other answer to the specific question: By what does man become righteous before God? than this: By faith alone and not by works. It is precisely the unlearned, however, who for this very reason call for a union between Lutherans and Protestants.

The authors of the book consider the two to be justified, because they agree on the main issue, namely the way to salvation through faith in Christ, and only differ on secondary issues and have different views.

But what is the answer of the "friend of the house" to the question he asked himself so definitely? Is it faith alone, or is **it** works alone, or is it both together that lead us to heaven? He dresses his answer in a story. After a brief introduction of "frugal Sunday. After a short introduction of "frugal Sunday. noon meal," which he "ate with his cousin," he lets his cousin, who is also a preacher, tell the following story - with the remark that he liked the story so much that he had to share it with the reader. He tells the following:

"On a certain river in England lived a pious man whose profession was to take people across the river for a small wage. Among his regular passengers were two men who almost always argued with each other during the crossing. Both of them wanted to go to heaven; the one only by faith and the other only by works. Our ferryman was admittedly not a professor of divinity, but he had the right view in this matter and therefore decided to teach the two disputants about their point of contention during the next crossing, because according to his judgment, based on holy scripture, neither of them was right. For this purpose, he wrote on one oar ""Faith"" and on the other ""Works."" When the two passengers had entered and started the old quarrel again, he took the oar "faith" first after he had pushed off the barge and started to row with it alone. But behold, the barge did not move forward, but turned merrily round and round, as if in a whirligig. Our passengers thought that it was not right with the good ferryman in the upper room and told him that he would never reach the other shore. The ferryman smiled, pulled in his oar "Faith", but now took the other oar "Works" and started to row diligently with it alone. What was the effect? The barge turned forward as well as backward, although in the opposite direction, but always in a gyre, and we remained nicely on the old spot. Our two passengers were close to becoming unwilling and demanded an explanation of his conspicuous doing. ""Well," said the ferryman, pointing to the inscriptions on his oars, ""so give it, if by faith alone, or by works alone, one will reach the port of eternal bliss."" And with that he put in both oars, and behold, the barge flew straight toward the shore beyond. The ferryman was right, don't you think so dear reader? A life rich in good works, grazing on God, must constantly flow from true faith, only then will one reach the true Destination of the Ledensfahrt, the heaven that wishes you from the heart

Your

Klaus."

We Lutherans have always been accustomed to decide any dispute, in matters of doctrine, according to God's Word. If we can say: "Thus it is written," then the matter is decided. The "Hausfreund" also claims that his ferryman's assessment is based on the holy scriptures, but what is easier than this to make such an assertion, especially when one does not even take the trouble to at least seemingly substantiate it? But what does the "Hausfreund" need proofs from Scripture for? He has much better and stronger ones. A boat rowed with only one oar goes around in circles and does not reach the shore beyond, therefore faith alone must not be enough for salvation, yes, therefore what the whole Scripture teaches and what all Christians agree with must not be true. Scripture teaches and what all Christians confess with the apostle: So then we hold that a man is justified without the work of the law, but by faith alone. - Do you dare, dear reader, on the journey that none of us has made yet, that we have to make only once, to put yourself in a boat where you have to be the ferryman yourself and depend on your own rowing? I think we should not make our weak faith, much less our poor works, into a rudder, but remain in the little ship where our dear Lord Christ sits at the helm. If he puts in his two oars for us, his doing and his suffering, and if we then only cling firmly to him by faith, then there will be no need, we will surely reach the goal.

If, by the way, the "Hausfreund" now also makes union with the papists in the near future, nobody will be surprised anymore. Because in the main thing he is already in agreement with them. "If anyone says," it says in the main symbol of the papists, in the resolutions of the Council of Trent, "that the ungodly are justified by faith alone, so that he wants to give the impression that nothing else is required to contribute to the attainment of the grace of justification, let him be accursed. The papists do not teach that only works make one righteous, at least they do not teach it anymore since the Reformation. Luther writes of them: "After they have noticed that their abominable abomination has come to light, since they have purely condemned the Savior Christ and his faith, and have taught to build on their own works and have almost cried out, they now pull in the pipes and also take up the word "faith" and preach about faith and good works; but secretly they remain with their old abomination under the word "faith". For they speak: It is true that one must be justified by faith, as far as works are concerned; for before and without works faith is nothing. With these They call faith righteousness in words, but give righteousness to works, and nothing to faith alone; and yet they pretend that faith is righteous if it is accompanied by works, otherwise it is nothing. This is blowing hot and cold out of one mouth, when I say, Faith makes righteous, and yet without works it is nothing. For if it alone is nothing without works, then the works must be nothing, if the same nothing (that is, faith) is included. Such is their secret opinion, and the old former abomination, brought in under new words, and a new skirt put on the old idol." Erl. Ed. vol. 26. x. 297. —

How finely this so-called "evangelical church journal" agrees with the papists; And yet these are the people who continue to reproach us Lutherans that we are secret papists because we put a crucifix on the altar, keep the sign of the cross at baptism, keep

hosts at the Lord's Supper, as the church has done from time immemorial, long before the formation of the papacy, and therefore, because the papists also have such things, do not immediately abolish them, since if one wanted to abolish everything that the papists also have, one would also have to abolish baptism, the ministry of preaching, the churches, and much of the like.

(Submitted.)

## **Mr. "Jacob Conrad,**

Pastor of the Lutheran congregation of unchanged Augsb. Confession",

published in No. 19 of Ludwig's "Herold" a "**Protest**" against a certain polemical article in the "Lutheraner" of Oct. 12. J." published. This article, described as "polemical," i.e. contentious, is in fact ours: "Wisconsin attacks against supposed Missouri encroachments." The protest begins: "The article in the "Lutheran" of Oct. 12. J., in which the authors, according to the usage of the Missourian zealots, give Pastor Mühlhäuser, my former congregation in Racine and myself a bad name, contains such gross untruths, distortions and slander that I do not consider it worth the trouble to reply to it verbatim." For this very reason, according to his imagination, it is quite sufficient to simply reproach us with one of Luther's words: "He who slanders his neighbor has the devil on his tongue; he who listens to the slanderer has him in his ear." Who should not now be abhorred by the Missourian, zeal em, who must not quickly break the baton over us'. To have the devil on the tongue and in the ear, that is already no trifle. At the end of the article, the Protestant against the "polemical" article tries to calm his agitated mind with the following consolation: "I am not the first to be treated like this by such people. The most pious and learned men in the Lutheran Church have not fared any better. It er-

It seems rare to find a "Lutheran" that does not contain a polemical article in which personalities and synods are slandered. Is it any wonder that Lutheran congregations of the unchanged Augsburg Confession, tired of this squabbling and quarreling, join other confessions (-which one? Surely the "confessions" of the Wisconsin Synod-)?"

There we have again the well-known great love of a unionist soul, which, among all the pious and sweet phrases of love and unity and truth and justice, sprays poison and bile against those who, pointing to the warning word of Paul Gerhard: "Beware of syncretists, for they seek the temporal and are faithful neither to God nor to man" - syncretist spirits disgrace the borrowed and self-made glory of Lutheranism. We have criticized Mr. Past. Conrad in our answer to his first heated article of attack \*) not only various distortions and slanderous statements concerning our conduct in the Racine affair, but also a rather "gross untruth"-the gross untruth, namely, that one of us even tried to lure people with promises of money. But what does Past. Conrad do? Instead of confessing his proven sin against us, he badly reproaches us for having written down "such gross untruths, distortions and slander" in our article that he does not even "consider it worth the trouble to reply to it verbatim. And if only he had spared others with his speeches! At the same time, however, he says that such gross lying, twisting and slandering is "the use of the Missourian zealots," and he even attacks the innocent "Lutheran" himself, reproaching him for the fact that seldom does a number appear which does not contain a polemical article "in which personalities and synods are slandered!" Not yet satisfied with this, he has the Herald number in question sent to a number of our pastors or even to all of them.

So the good man has not yet understood our well-meant and clear hint concerning his blind zeal, but reminds with his protest only the more vividly of the protest of that rich man of whom the fable says at the end:

"Blind zeal only harms!"

Well! Since Mr. Past. Conrad has not proved anything, nor even attempted to prove anything, we hereby publicly call upon him to deny the "gross untruths, distortions and slander" charged against us, as well as the assertion that it is "the use of the Missourian zealots" to make use of such, and that in the polemical articles of the "Lutheran" "personalities and synods

\*) Because, to be noted, not we, but Mr. Past. Conrad was the attacking part.

We call upon him to **prove** all this and especially to refute our first article point by point, or to **retract** what he has written against us before and now. Is it Mr. Past. Conrad is only concerned about the honor of his "personality", he should nevertheless "consider it worth the effort" to comply with this request, since in the case of failure to do so, all the accusations mentioned will fall back on him.

F. Lochner.

F. Stein bach.

## To the ecclesiastical chronicle.

In the Grand Ducal Palace in **Schwerin**, one now reads the following inscription on a marble plaque.

"God bless our entrance, our exit likewise! You have built it for us, O Lord, and have entered with us: This we know. O! now abide with us from generation to generation, and bless this castle, that Thou mayest ever be its head and its Lord, that none of this tribe may deny Thee, and that Thou mayest lose none of them! The peace of God, which is higher than all understanding, keep our hearts and minds in Christ Jesus! Amen.

The above words were written down by J. K. H. the Grand Duchess Auguste, who died on March 3, May 26, 1857, the day she moved into the palace, and were placed here by order of Sr. K. H. the Grand Duke Friedrich Franz on May 26, 1862, as a lasting memorial to her.

**Turnertrost** in death. Under this inscription we read the following in the Luth. Kirchenboten: A gymnast in Newport, Ky., gave a speech at the grave of a fellow gymnast, in which he said of the deceased, among other things: "As a gymnast, death did not appear to him in the painful form of a ghost, but as the sickle by means of which man disintegrates into his former nothingness, and in this sense we stand here to ease the bitter pain of his relatives and survivors." We like to believe that this gymnast is the only consolation in death, that with the same they return to their nothingness; but O sorrowful consolation! There will be a day of judgment, when these gymnasts will also be brought before the judge of all the world and will receive, after they have acted during their life.

**Free School Theology.** Under this title, the Lutheran journal contains a reference to the fact that, although no religion is to be taught in the local public schools according to regulations, and how it therefore seems to be unobjectionable to many to send their children to them, even those who do not want to be irreligious, nevertheless, principles are often taught in those schools that are flatly opposed to Christianity. The following passage from the "Pennsylvania School Journal" of February 1863 is cited as proof of this:

"I have heard someone say that certainly children are born with such bad natural dispositions that there is no possibility of changing them by any means of education. This I deny; to admit it would be as much as to make God the author of sin. We do not blame this assumption anywhere, except in the education of children - for, by nature they are good - they come from the hand of God, pure as the angels."

**Prayer in the local legislatures.** The Evangelist writes: "Some time ago the California Legislature was opened with prayer by a Jewish rabbi. The legislative bodies of Virginia and New York, and the Congress at Washington, are as yet the only ones which have invited Jewish rabbis to offer the opening prayer at their sessions in regular order with the Christian preachers." - And yet it is not uncommon here to boast that our country and its constitution is a Christian one. Fie on worthless hypocrisy!

**Mockery of Baptism.** According to reports from Breslau, a certain Dr. Stein, as chairman of a Breslau gymnastics club, on 2 Sonnt, after Trint. 1861 in the morning the new flag of the gymnastics club was "inaugurated" by a speech and the oak tree, under which this inauguration took place, was baptized "by pouring barley juice on the name gymnastics oak tree." Ev. K. und Schulbl. für Schles.

**A Union Confession.** From Halle a. d. S., someone has reported in a Prussian church bulletin that he attended a confirmation in 1861. In 1861, he attended a confirmation at which a poor peasant girl made a long confession of faith, including the following: "I confess to the Protestant-Unionist Church founded by His Majesty, the most blessed King Frederick William 111, by the Cabinet Decree of 1817. - And what does the third article of your faith say? - (Pilgrim.)

**The Basel Mission.** In December of last year, an agent of the Basel Lutheran Missionary Society named Hoch wrote to a Hessian Lutheran preacher named Baist requesting that "Collecte" be raised for the said Society in the latter's congregation. To this Pastor Baist replied to the agent of the unirte Anstalt, as follows: "Ulfa on Jan. 6, 1863, honored sir! To Mr. Hoch, agent of the Basel Mission. You wrote us a letter on Dec. 26, the expectations and desires of which I not only cannot meet, but which I am also publicly obliged to contradict. You are asking me, a Lutheran pastor, to recommend the Basel Mission to my congregation, a Lutheran congregation. They even think that it is a sacred duty of the members of the Lord of our God to profess the Basle Mission, to grant it an extraordinary contribution and to introduce regular collections for it. We can do neither.



without shortening the Lutheran mission. The three Lutheran mission institutions together do not yet have as much income as the Basier Mission. They suffer from shortages, especially the one at Neuendettelsau, and we are therefore instructed to serve these Lutheran institutions with all our strength. We cannot give the few gifts that flow to the Lutheran mission to another institution without shortening our companions, without depriving our own of love. And he who does not provide for his own, especially for his own household, is worse than a heathen and has denied the faith. You yourself do not tell us in your cry that the Basel mission is a Lutheran one. You cannot say that with truth either, because it is not a Lutheran one. But you say that in all the heathen schools of the Basel Mission the Lutheran catechism is introduced, and in two catechist schools the Reltgionslehre of Kurtz. When you add that the liturgy is based on the Würtemberger Kirchenbuch, and that Würtemberger candidates are to lead a seminary for preachers in the East Indies, you do not want this to be considered a sign that your institution belongs to the Lutheran Church. But whoever wants to read the reports of the Basel Mission Institute will also find that it translates and distributes Reformed books into the languages of the heathen as well as the Lutheran catechism and Kurtz's textbook. If the Heidelberg Catechism were not so unpopular, so long and difficult to grasp, it too would be found in your schools. Luther's small catechism has such a general Christian content that even a Roman Cardinal, who read it without knowing the author, blessed it and declared it to be a pious and blessed man. If the Basel Missionary Institute committed its messengers to the unchanged Augsburg Confession, and if it had them communicate at altars where the Sacrament of the Altar was taught, known and administered according to the institution of Christ, then we would declare it to be ours and praise God in heaven for it. But! - But! - Where do the 70 pupils work who are connected with various German, English and American missionary societies? They are in the service of the Reformed Church. The sons of the Wartemberger, a (nominally?) Lutheran church, who, driven by the Holy Spirit, undertook to do missionary work, direct their institution away from the mother church and teach them to invoke and teach reformed doctrines, I do not want to say predestination, but the denial of Christ's ascension into hell, the denial of the presence of the whole Christ in the Sacrament. The 93 missionaries working in Russia, America and Australia are partly leading Lutheran congregations to a "mild" union, partly and for the most part to a "mild" union. Union, partly and mostly they belong to united synods. One, who is now a Lutheran in America, although, as was expressly acknowledged, he was without blame, was dismissed by

He was expelled from the Basel Mission Institute because he did not want to communicate in the Reformed church in Basel but, in accordance with our faith, in a Lutheran church. This would be the 400th, if the tolerance of the Basel Missionary Institute allowed the enjoyment of the Lutheran Lord's Supper. All of the 399 workers, however, whom Basel educated, were led to the reformed table of the meaning of the body of Christ or the mere spiritual enjoyment of the body of Christ, and among them the overwhelming majority were led away from the altar of the true body and blood of Jesus Christ and were misled. For the majority were comrades of our church, born Lutherans. Therefore, I make it my conscience to support this institution and turn my gifts to my housemates, the Lutheran Church. And if we do not have agents who seek to bring members of other churches to our missions and thus to the Lutheran Church, as you are acting to bring us to the unchurched mission, then may God be our agent and save all souls from the snares of error.

Bad and right, that keep me safe.  
Baist, Lutheran Rev."

## **To the dear congregations of our Synod.**

The dear congregations of our synods will have received a circular from the congregation in New York in which they are asked for fraternal contributions for the purchase of a church. I would like to support this request with a few words, and wish with all my heart that through the generosity of the congregations our brethren in New York will be put in a position to obtain a proper place of worship, a school, and what is the main thing, a more numerous congregation. Whoever is familiar with the circumstances of this dear congregation knows what difficulties it has had to face from the beginning.

It is a fact that the people have had to struggle, what sacrifices it took to establish themselves in the most meager way, and what efforts they have had to make continuously just to keep themselves on top. Therefore

We all rejoice that now, at last, the dear Lord, since the crowdedness of the little church and school, plus the disturbances they suffer from the surrounding, mostly Irish Catholics at their services, and the maltreatment their children have to endure on their way to school from the same, compel them to look around for another place, seems to offer them an opportunity, with our help, to change their situation most beneficially. May the Lord help us not to be lukewarm about jumping in freshly and reaching out to the brothers, so that we can also rejoice with them, as it is written: 1 Cor. 12:26.

In general, I am not in favor of a congregation collecting for a proposed church building. It is better for them to reach for the ceiling, and in joyful confidence in their Lord, build on their own resources with which God has blessed them. She will be exercised and strengthened in faith and cheerful confidence, more lively and enterprising in the use of her powers, her joy in the work the Lord has accomplished through her for His glory will be increased, she will become more virile, vigorous, self-reliant, more agitated. But there are exceptions and

You can't lump everything together. This includes the construction or purchase for smaller, impecunious communities in the larger

cities of the country, where land, material and labor are so expensive that it is a pure impossibility for them to come from their own means to a more or less decent and the needs appropriate property. Everyone must help whoever he can, and one must not consider a few thalers, or shillings or cents, depending on one's fortune and willingness, even if they are not listed in the bill of extraordinary expenses made in advance. One will not get into trouble about it, the master secretly puts it back into the flour barrel or wherever else the supply wants to run out too soon. Every Christian experiences this a thousand times.

Now, beloved brethren, all of us who know what we have in the pure preaching of the Gospel, in proper school instruction, and in our synodal and congregational constitution, and who thank God for it, must, I say, be interested in a large, vigorous, flourishing congregation in New York. Why is that? Because most of our immigrating German brothers end up in New York, and a large part of them stay there for at least a few years to earn enough to be able to settle further west later on. How important it is now that they are placed in the right hands as soon as they enter the country.

How great is the ignorance and indifference in matters of faith, even among those who have not yet completely abandoned God's word, but are still concerned about their salvation, i.e., also about the church and school? How great the ignorance and indifference in matters of faith is, even among those who have not yet completely thrown God's word behind them, but are still concerned about their salvation, thus also about church and school, we also know enough. Where they first fall, there they remain, and care for their. The people don't care much whether what they hear is right or wrong, if only what is generally called faithful nowadays is still preached. But how will they find our little church in New York? Who will introduce them to the poor little church, squeezed between dwellings and sheds in a remote street, which by itself catches no one's eye? Certainly not the members of the other communities, who naturally prefer to draw them into their own churches. It is like a miracle, if here and there by

The church is a small community, but it is also a small community, and it is a small community, but it is a small community, and it is a small community, and it is a small community, and it is a small community, and it is a small community, and it is a small community, and it is a small community, and it is a small community. Thus the dear community, with all the sacrifices it has made, has remained small and meager, not to little detriment to the rest of us. For what a significant increase our western congregations would have received from New York if we had a larger, more important congregation there! And that it does not provide bad material, the congregations in which former members of the New York congregation are a salt, will be able to testify.

As with the church, so it is with the school. Whoever sees these low, dark, cold, nowhere adequate rooms, and in addition considers that the dear children are exposed to the rough maltreatment of Irish boys, who occupy the entire neighborhood, precisely because they are German and Lutheran, should think, out of compassion and love for the children, whether one could not somehow help to provide better school rooms. The community can't do it, because it has already spent more than its assets on mostly foreign schools.

Children controlled. Well then, we must take action and help our dear brothers with our contributions, at the same time with the prospect of the large church, also to excellent school rooms. And what a blessing we will help to spread! For since, in spite of the remote streets, where there were almost no Germans, the poor unhealthy rooms, and the highly disturbing neighborhood, the school may already number about two hundred children, how will it increase, according to human reputation, if, in the midst of a numerous German population, the children can be invited into good healthy schoolrooms for instruction! The opportunity that now presents itself to the New York brethren and to us at the same time is excellent; the Lord help that we do not let it pass. We are members of one body, so we must also care for one another and help one another. This benefits the whole affliction, and thus also us, the individual members. The time for such loving activity cannot be better than the present. In the heavy and well-deserved judgments that now weigh so heavily on our once so blessed country, not only have our communities, with very few exceptions, been mercifully spared the immediate consequences of the terrible civil war, but it has also in many cases become a source of temporal and earthly - God grant also spiritual and eternal - profit for them. Shouldn't this make us grateful and spur us on to prove our gratitude by doing? But how could we do this better than by sharing with the Lord, who in the need of our brothers addresses us as a needy man (Matt. 25), what we have received from his rich grace alone? In addition, there is this. The country is flooded with money, even if it is only paper money, and at the same time it is a time of the greatest uncertainty for all kinds of earthly possessions; thus a time of the greatest speculation. The world recognizes this, and seeks to exploit it in its own way. It uses the time to acquire as much as it can and to invest what it has acquired as safely as possible. Let us also be wise and do the same, but in our own way. The world can and will realize in the end that it has shamefully deceived itself in its speculations. We can never fail. How then? The Lord offers to all those who have confidence in his reliability and justice to convert all the rags that now circulate in this country as money, and soon perhaps - on the last day, when it should help us the most, if it had a real value, certainly nothing more, into pure real gold with a heavy premium, which is neither dug nor minted here, but is valid for all eternity, and is never used up, but grows and increases from one eternity to the next. His bank is set up everywhere where any need is found, every needy person is one of his bankers, but he has set up a special branch bank for us at this moment with our New York brethren. Now let us be wise and timid, and not refuse the Lord. Ev. Luc. 6, 38. Matth. 25, 31-46. with Luc. 12, 15-21. Jac. 5, 1-4. Fr. Wyneken.

## Church consecration.

By God's grace, a small Evangelical Lutheran congregation formed here in Washington, Mo. about a year ago. For a long time, there has been and still is a congregation here that still calls itself Lutheran, but without regard to the Lutheran, i.e. Bible faith, as it is professed in our Lutheran confessional writings. For this reason, almost the majority of that congregation has long since worked toward deleting this name and adopting a more significant one, as: "free German congregation" (which, unfortunately, has not yet been carried out and therefore some weak souls are still prevented from recognizing the actual condition of their congregation); just as the preacher, according to the congregational order, must stand "free, independent, without belonging to a synod or "sect", that is, actually, without being bound to the Word of God and the confessional writings of the Lutheran Church, is appointed by a newspaper and rented for a certain time.

From this Babylon, a mixture of Lutherans, Reformed, non-believers and a few Catholics - the latter only to increase the number of enemies of the Bible and Christ - initially ten Lutherans, when the activities of the scoffers became too bad for them and any prospect of purification and improvement of the community was increasingly taken away, and these called the undersigned, who had previously preached here for a while now and then, and before him Pastor Dörmann, a few times.

Having hitherto held our services in a borrowed Methodist church, the faithful God, by His wonderful help and grace, has made it possible for us few. To be able to build a small, but nice, friendly brick church, 40 feet long, 24 wide, 14 feet high, to His holy name.

This was solemnly consecrated to the service of the Triune God on the second Sunday of Epiphany, January 18. After the consecration prayer was said after singing the song "Hallelujah, Praise, Glory and Ebre", Prof. Crämer preached in the morning service on the Gospel of the consecration of the church, Luc. 19, 1-10. In the afternoon, Pastor Dörmann preached on the Pistel of the consecration of the church, Revelation Jn. 21, 1-5, and on Monday evening Pastor Dorn preached on Psalm 26, 6-8.

Thanks be to the faithful God that, according to His goodness, He has given us this house, in which the glory of His holy name is to dwell, but above all that He has produced the lampstand of His holy Word even here in the midst of the darkness of unbelief, so that everyone who does not want to persist in unbelief or error and go to hell can now use this means of grace and thereby be instructed on the narrow way to salvation. But to our small congregation, to which He has so graciously confessed Himself up to now, through this church bond also visibly, and thereby bitterly annoyed His and our enemies, may He further grant growth and prosperity, inwardly in sincere repentance, living faith in Jesus Christ and godly walk, and outwardly in that He may still move many hearts to renounce the wrong ways of unbelief or error and to strive united with us for the kingdom of God and for His righteousness. Amen.

Washington, Mo, March 6, 1863.

W. Matuschka, Pastor.

## Ordination and introduction.

After the Candidat des heil. Mr. I. L. Hahn, hitherto a pupil of the practical seminary in St. Louis, had received and accepted a regular appointment from the Lutheran Holy Trinity congregation in Hillsdale, Mich. Fürbringers, and was installed in his office.

May the Lord and Archpastor Jesus Christ also equip this newly called servant with His Spirit, so that he may administer his office with strength, courage, joyfulness, love and patience and for the blessing of the congregation.

Tandy Creek, Monroe Co, Mich,

March 18, 1863.

G. Speckhard.

The address of the l. brother is:

kev. ss. 1<sup>^</sup>. Halln,

cars ok No. 6. laoll, öllsääls, nioll

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## **Ecclesiastical message.**

On Feb. 22, 1863, Mr. H. Schmidt, Candidate of the Sacred Ministry, was ordained. Preaching, who had received a regular appointment from the Lutheran St. John's Parish in Elkgrove, Cook Co., Ills., was ordained and inducted by the undersigned on behalf of President Schaller in the midst of his congregation.

May the Lord God be his sun and shield.

A. Francke.

Addison, March 13, 1863.

## **Petition to the congregations of the Synod, concerning repairs and improvements to the school property of the Synod at Fort Wayne.**

The undersigned, as a member of the Board of Supervisors, and in agreement with the other members for Concordia College at Fort Wayne, requests a willing and kind hearing from the congregations of the Synod in bringing to their attention the following need for absolutely necessary repairs and improvements to the school property of the Synod at Fort Wayne.

The fencing of the site is in such a condition that the garden and pasture would remain unprotected unless a large part of the fencing, which now consists of very dilapidated bars, is replaced by a new one. What would become available in usable bars is necessary to bring the remaining part of the old fencing into a reasonably functional condition.

In addition, there is the necessary fencing around the teachers' apartments with the associated gardens. The wood for this was purchased last fall, but has not yet been paid for due to lack of money.

Furthermore, the water supply in the cisterns and wells has long been so inadequate, both in quality and quantity, for the large household, and especially because of the state of health of the school, that an improvement can no longer be postponed without great harm.

Finally, to be considered are the ongoing repairs in the household and building, to dishes of all kinds, whites, painting and the like; it should also be mentioned that the house

The school teachers' seminary, which is also an institution of the synod, also has needs; for the preparation of the same, expenses have been made which have to be reimbursed; moreover, five hundred dollars of debts from the earlier construction still rest, which also have to be paid.

The general synodal treasury, which would otherwise have to provide for such necessities, cannot afford these necessary expenses in its present state. The circumstances, therefore, automatically point to the path chosen here to make the congregations aware of the situation and thus to awaken their loving activity. Here follows an overview of the necessary needs and outstanding debts:

1. enclosure 180V feetH200 .vv
2. water supply 500,00
3. current repairs 200,00
4. outstanding debt for Herrich

tion of the school teacher semi-nary with calculated 300.00  
5. debts from the previous construction 500,00

Then there would be an additional K 150.00 for a new team of horses, because one of the two existing aged ponies is already well over 20 years old and has become unfit for service, so that it would be cruel to sell the old faithful animal into other hands; the other, also very old, has characteristics that would make it difficult to find a puffing side horse for him. Therefore, it seems advisable to sell the latter and acquire two new ones. By far the best match for the intended service will be two strong ponies. All who know of a good opportunity and are willing to assist in the purchase are asked to notify the undersigned.

Since the undersigned wants to serve only as a serving member of the common cause of all, there is certainly no need for further justification of this proposal. If all those to whom the building of our blessed church system is entrusted lend a hand, especially at this time when God's hand so obviously leads the reign before all human eyes, the considerable sum will become a light burden through united effort.

The need exists, let us remedy it. According to the order made by the general synod, it seems appropriate that also in this case all contributions which congregations or individuals decide to give are handed over to the district cassirer, are settled by the same with the general cassirer and are put at the disposal of the undersigned by the latter.

Fort Wayne in March 1863.

Christian Piependrink, as a member of the Supervisory Authority.

### Conferenz display.

**The Southern Indiana District Conference will assemble, God willing, on Friday before Jubilate, April 24, at Mr. Past. Queen Cincinnati, O.**

**I. L. Daib, Secr. p. t.**

Public Notabena.

Since our former pastor, Dr. Theodor Huschmann, accused of immoral living by the undersigned Church Council, Springfield on the night of October 21.

and has not yet returned in response to our request to him to justify himself before the community, the aforementioned has not only placed himself under the suspicion of being guilty, but has also effectively dissolved his former relationship with the local community itself. Should he use our name in any matter, we therefore declare any such action null and void.

On behalf of the German Lutheran Trinitäts-Gemeinde in Springfield, Ill.

Their church council:

John Bergmann, Conrad Raab, Christian Lauer, Georg Meyer,  
Johann Raps, Georg Phil Hagedorn.

### Receipt and thanks.

**For the California Mission** received from Corinth, in the State of Mississippi from S. -- -2.00 **For the Proseminary in Germany** from Past. H. Schmidt at Elk Grove, Cook Co, Ills, 2.00 L. F. W. W alther.

The undersigned hereby certifies to have received the following monies for Mr. Pastor Röbbelen:

Bon Mr. E. Roschke-	2,00	
" " W. Meyer	73,04	
" Past. Thickness for little Hermann	10,00	
AMirror of	Hirtcnwork	0.05
V nPastor	Hattstädt	17,12
" of the Baltimore community	2.25	
" Pastor Keyl	2.00	
" N. N. 3,00		
" Hinneberger	0,50	
" Pastor Bernreuther	1,00	
„ the LoganSport community	8,00	
„ Pastor Sievers	20,00	
" A. Wiebusch and son	57.87	
„ Pastor Hattstädt	16,00	
" Schröder in New Orleans	11.90	
" Roschke	34.67	

8259,40

I also have several hundred copies of the sermon: Mirror of the Pastoral Work of Our Lord Jesus, which I can send by mail at 6 cents per piece against advance payment. The money in my hands is just enough to send a remittance of 8130 again.

New Ajork, March 9, 1893.

I. H. Bergmann.

### For the church building in Pomeroy

This is to certify that you have received it with thanksgiving to God and the kind givers:

Bon Mr. Jacob Birkncr -3.35

By Mr. Past. Sievers from the municipality of Fran

kenmuth	14.21
From Mr. Past. Sievers himself	5.79

F. W. Oester meyer.

**Received:  
in the Casse Eastern District;  
For Synodalcasse:**

From the community in West Seneca	-4,15
" " " Longgreen	2.28
" " " Kingville	2.81

**For the general presiding officer:**

From I. Trapp in Longgreen	50
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**For Heathen Mission:**

Bon of the comm. in Wolcottsville	3.00
" " " West Seneca	1.45
"A. Cook "	1,00
" of the comm. in Washington	55

**For teacher salaries:**

From some Lutherans in Gainesboro	4.00
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**For poor students:** From I. Trapp in Longgreen 1,50

**For teaching institutions:**

From the comm. in New-lork	5.27
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**For the Pastor Wittwen Fund:**

By I. Trapp in Longgreen	1.	00
New York, 28 Feb. 1863.		

I. Birkner.

**Received:  
For the College Debt Settlement Fund in St. Louis.  
To Synodalcasse Westl. Districts:**

Bon Mrs. Elisabeth Berg, St Louis, Mo.	- 2.00
From the Gcm. of Mr. Past. Heinemann, Trete,	
Will Co, Ills.	7,00
"Mr. Past. Hoppe, New Orleans, La. 1.00 " the comm. of Mr. Past. Baumgart, Elkhorn	
Prairie Ills. 13,27	
From Drcieinigkeits-Distr. in St. Louis, Mo. 10.30 " Immanuels-Distr. in St. Louis, Mo. 11.05	
From Mr. D. Kornhaaß in Addison, Ills.	2,00 " of the Filialgem. of Mr. Past. Heid in Gales-
bürg, Ills.	1,30

**To the College Maintenance Fund:**

From Mr. Past. Eirich in Lithopolis, O.	5.60
"Mr. Andreas Michel in Columbia, Ills.	2W " the community of Mr. Past. Gräbner, St.
Charles, Mo. 5	,00
From Drcieinigkeits-Distr. in St. Louis, Mo. 11.00 " ImmanuelS-Distr. in St. Louis, Mo. 11.00	
From the comm. in Frohna, Perry Co., Mo.	9.00 From the centcasse of the comm. in Frohna,
Perry	
Co., Mon.	7,00

**For the general presiding officer.**

From the community of Mr. Past. Schliepsiek, Staun-	
clay, Ills.	5,00

**For the widowed Prof. Biewend:**

From the comm. of Mr. Past. Baumgart, Elkhorn Prairie, Ills.	3^0
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**For Synodal Missions'Casse:**

From Mr. F. Hascmaier in Mattescn Ills.	1,00 " the Gcm. of Mr. Past. Metz, New Orleans, La. 21,35 " the Gcm. of Mr. Past. Gräbner, St.
Charles, Mo.	6,80
From Drcieinity Distr. in St. Louis, Mo. 2.40 From H. B. in Jefferson Co. mo. 3.00	
„ the schoolchildren of Mr. Teacher Große in	
St. Louis, Mo.	1.75
"of the community of Mr. Past. Nennicke, PaitSdorf,	
Perry Co., Mo. 3.	00
Ephiph. Collecte der Gem. in Frohna, Perry Co., Mo. 3.2a Bon Hrn. Joh. Deeg, An Arbor, Mich.	0.6"

**For inner mission:**

From the missionary fund of the school of Mr. Teacher	
Bartling, Addison, Ills.	5,00
From N. N. by Hrn Past. Heid, Peoria, Ills. - - 0.82 " Mr. Lillich through Mr. Past. Heid, Peoria, Ills. 0,4t " the congregation of Mr. Past. Schneider	2,60
By Mr. Past. Hcinemann, Crete, Will Co., ILLS.	
namely from: O. Meier G2,00; W. Sief- ger, G. Bräues, C. Strcge (AS1,00; Ph.	
Wilharm, I. Dicrsen G50 Sts; E. Rohe, E. Homeier, H. Wiebruck, W. Arkcnberg, O.	
BehrenS, Ph. Wille G25 CtS.; Ch. Seebau- sen 10 Cts. especially to purchase a horse for a traveling preacher	7.60

**For missionary Clöter:**

From the comm. of Mr. Past. Dr. Gotsch, Memphis,  
Tenn.

18,50

Ed. Noschke.

Changed address:

Illev. 8. orupe, Itoolrton, ^VinoQn, Oo., Nmn.

**LA' The Ouittungszettel of the undersigned will appear in the next number.**

**M. C. Barthel.**

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**S1. Louis, Mo.,**

Synodal-Druckerei von Aug. Wiebusch u. Sohn.

## Volume 19, St. Louis, Mon. 15 April 1863, No. 17.

### the annual report of the Past. Brunn.

Pastor Brunn also published an "Annual Report" at the beginning of this year in his "Blättlein für die evangel.- luth. Mission unter den deutschen Auswanderern Nord-Amerikas" and at the same time reported on what could and should be done first in this matter. We have taken from it the following for our readers. "At the turn of the year, it is my duty to report to our dear friends and brothers, near and far, who participate in our missionary work for North America, on the progress of the same in the year 1862, which has now passed. I may do this once again, even more than in the previous year, with joyful praise of the Lord, who has so abundantly given grace and blessing to our North American mission. A true Christian does all his works only in faith, he knows that it is only the Lord who has everything in His hands and from whom alone comes all prosperity and accomplishment, and therefore a Christian's heart and mind only looks to recognize the will of God correctly in what he does and to rest with all his confidence only in the will of God. That is why it is so delightful for a Christian heart to encounter the traces of the divine hand in his actions and life, which show us that He, the Lord, is with us, that He guides and leads our way, asked our work in His almighty hand and helps to accomplish it according to His will and good pleasure. This divine consolation is available to us in our

It has been a blessed task for me, at the end of the year that has just passed, to survey all the divine graceful instructions I have experienced and all the so visible traces of divine guidance and help, and to sing praises to the Lord for them. - At the beginning of last year I was still tormented by many worries and doubts: A happy beginning had been made with the first foundation and establishment of our local institution for North America, but it had not yet been proven and confirmed whether it would continue in this way; because of the increasing war emergency in America, the sources of help from there threatened to dry up completely, and not only were large expenditures necessary for sending those who were to go to America last summer, but the domestic facilities, which had been made only very meagerly in the first year, still needed very significant additions, etc. etc. And as it is always God's way to put faith to the test and to hide His help for a while before revealing it, so also this time, for in the first half of the past year, as I have already informed our dear readers, the income in our missionary treasury did not go well at all. And yet, at the end of the year, we may now happily bite: the Lord has done everything well, everything that was supposed to happen in the previous year has been happily accomplished, nothing that was needed was lacking.

And not only that, but the Lord also gave everything at just the right time. In the spring we first needed a larger sum for the completion of our home furnishings mentioned above; a remaining free room in the house was to be turned into an attic, but especially the construction of a small wooden shed was needed, which could not possibly be postponed any longer, and there, in a way that I would not have expected at all, the Lord also sent a special financial help for these special expenses to the house. Then came the worries for the emigrants; In this, the Lord showed His hand especially visibly, first of all, in that He cleared the way for the individual travelers who were to be sent to America, and at the right time, often very quickly, helped to arrange everything for their departure, that the Lord gave the funds for the journey, and although it took several weeks beyond the appointed time, everything still arrived at just the right hour, so that the travelers, even if in great haste, were still able to set out on their journey in the month of August, that is, at the last end of the season favorable for travel. And now consider how the travelers were scattered in all corners of Germany and yet had to be ordered together by letters to Bremen as the assembly point, how the time was so short that the delay of a single letter or a small travel accident and the like could have caused great embarrassment; but it all worked out wonderfully and visibly, it is not even the



accident occurred. In order to fill the measure of divine grace for the year 1862 and not to leave a gap in it, Prof. Walther had to send a bill of exchange of 337 Thlr. 20 Sgr. for our institution on the December before last, but at the same time reported how it should have been 500 Thlr. However, due to the decline of the American paper money, 12 Sgr. were lost on each dollar. But our dear friend in St. Louis did not know when he sent the bill of exchange there what I learned, namely that the sum sent should not have been larger than this, because it should have been just enough to close our accounts for the year, to cover all the remaining amounts and to keep just enough in cash to be able to start the new year without worries and with confidence, but to invest large sums in advance for the future, that is not God's way. So God shows His fingers in everything, even in American paper money. Paper money. Praise be to His name.

At the end of the year 1862, our annual accounts were as follows: in 1862, my missionary treasury, including the surplus from 1861, had a cash income of 4798 guilders 14 kreuzers (2742 Thlr.). Of this, 1040 Thlr. were spent for the emigrants; 1028 Thlr. cost our missionary budget and 457 Thlr. were used for special expenses. In this latter class of expenditures must be counted what has been spent on books and clothing for the pupils (whereby I must also mention the gifts of whites, stockings, etc. received thanks to cash), then here belong the costs which my missionary journey caused last summer, as well as the vacation trips of the pupils during my absence, and finally the expenditures for the completion of our home furnishings. It would be surprising that the latter did not cost more, since the construction of a wooden carriage was mentioned above; but the mystery is solved in such a way that we were able to have the construction carried out almost entirely by our pupils, among whom there was fortunately a former carpenter and a joiner, while the others did handyman work. Likewise, we strictly adhere to the rule of having the pupils do all the manual work, gardening and field work themselves, which greatly simplifies and facilitates the entire management of our household, and to God's praise, everything has gone well with our domestic life, without misfortune or trouble, so that we must only praise God's goodness and faithfulness in it as well.

Another change has taken place in the past year with the children in our institution. In the early part of the year, I had to dismiss one of them because of his hopeless nature. When he first entered our institution in the fall of 1861, he had already been quite obvious in this respect; I had asked him to serve us with his knowledge of music by teaching the other pupils how to sing and play the violin. There

He now resigned as a teacher, refused the fraternal "Du" to the other pupils and let it be known on all occasions how exalted he thought he was, so that I often had to put myself in the way so that the general indignation and indignation against him did not break out loudly. When, however, a clear lack of simplicity and straightforwardness of heart became apparent in other respects as well, my patience finally ran out and I dismissed him. In spite of the fact that I am aware of a well-considered and long-considered behavior in this matter, the dismissed man did not refrain from complaining to distant missionary friends about the injustice he had suffered, and the devil's cunning almost succeeded in sowing mistrust here and there. This last experience was almost the only really painful thing that we had to experience in our missionary life in the past year. Thank God, this too has been happily overcome and we have succeeded in tearing apart the devil's web of lies. Last fall, another pupil from Meklenburg left us voluntarily because of family circumstances. But I had my reasons to see a decision of the divine will in what happened in other respects as well. However, the departure of the aforementioned from our institution did not embarrass us in the least, since it was easy to replace the lack from the large number of others who had applied for admission; indeed, it was welcome that there was room for some of the new applicants. To God's praise, we have not suffered any damage from the change. So now our institution again has 8 pupils, of whom I believe I may hope that they will all work in Christian simplicity and faithfulness in order to train themselves for the high holy profession that lies ahead of them. Lord willing, we will be able to send an even greater number of future workers to our Church in America next summer at St. John's than we did last year. I have, however, written to our dear friends and brethren in St. Louis as to whether we are not making their house too full and their burden too heavy if we continue to send our sendlings by the dozens each year. But I am not worried about that for the time being, because first of all, as I have already reported, there is no immediate lack of sustenance for our teaching institutions over there, and secondly, our brothers in America, especially the professors at the seminaries, as one can well feel, have courage, strength and joy through God's grace, Thirdly, the need of the church and the request for preachers continues and if God makes young Christian people willing to serve in His vineyard, then let us only send them confidently and joyfully, the Lord will provide everything in the future, as before. - For next summer we are ready to send them to America:

First of all, the eight pupils whom I have here at present, and for whose departure just as many and more others are waiting with great longing, who have applied for admission. Then again, several school teachers have come forward, along with a few other young people. Almost all of the latter want to pay for the trip to America out of their own pocket, or at least with only a little help from us, but they want to be sent by us and recommended for admission to America. I will do the latter, as far as my own acquaintance with the persons or the presented certificates will allow me. If all of the aforementioned, including my 8 local pupils, would really

come to carry out the journey, there would be a total travel party of 15 persons, not including the families of those already married. The expenses that will be incurred by our missionary treasury as a result of this will be about the same as last year. I hope that the Lord will not let us fall into disgrace this year. But I also ask all our dear missionary friends near and far, especially those who showed us such heartfelt sympathy last year, to do so again this year, and without my having to make such a large and costly missionary journey to personally present my requests. Well, the Lord will provide, "He will make things go as it is expedient.

(Sent in by Pastor Keyl, Sr.) **Voices from the Lutheran Church on.**  
**Dr. Luther's Postillen.**

1. about both postills.

Dr. Hieron. Weller (was Dr. Luther's listener for about 18 years and knew his writings from more than fifty years of study; he died in 1572): I wish that the superintendents and visitators of the churches would advise all pastors and preachers with all diligence and exhort them to read diligently the divine works of Dr. Luther, especially his interpretations and doctrinal writings, as well as his two postills. (Zuäi-'iuni äoot. ^1. Initüori in dessen operid. lat. i-eck. III, p. 168.)

This faithful disciple of Dr. Luther was not ashamed to base the composition of his Latin postilla on the church postilla of his dear teacher. Basil. Faber writes in the Dedication to the King of Denmark, which he prefixed to his German translation of Weller's Postil, "that it is directed to the stroke and manner of Dr. M. Luther's interpretation, indeed the several parts are an excerpt from Dr. Luther's rich and masterly interpretations. From which writings those of such church teachers are most convenient, useful and certain to increase and will be ever more necessary in the future. And probably only and but well, which to them at Dr. Luther.

Luther's books and study them diligently without interruption. Further, there is no need to say anything about the interpretations of the epistles and gospels in this postilla, but everyone who has read it will find for himself that it is such a work, which is based on Doctor Martinus and is so correctly summarized that it can be presented to the common people, and could even be read word for word. (Weller's German Writings, H. Abthlg., p. 289.)

Matth. Flacius (died 1575) describes the difference between the two postils most briefly and aptly in this way, comparing the house postil with milk, the church postil with strong food, (dlossre eompsnä. to 1 Cor. 3, 2.).

Stephan Praetorius (author of the spiritual treasury of Luther's writings) says in his booklet on the order of theological studies of 1580. 1580: All those who want to become theologians should read from the very beginning of Luther's writings his golden interpretation of Genesis, this his swan song, furthermore the commentary on the epistle to the Galatians and finally his two postillions, and they should make these writings known to themselves in the most exact manner, so that they are completely at home in them. Ah, what a lot of beautiful things are in these books. Truly, the papists are not worthy that they should know Luther's writings. For it is a special grace of God who loves and reads them.

Duke Ernst the Pious: The church servants are faithfully reminded that they must 1. learn the proper practice of true Christianity first and foremost from the Holy Scriptures, as well as from our symbolic books and other useful, well-founded writings. The church servants are faithfully reminded that 1. they should make themselves well acquainted with the right training of true Christianity first of all from the Scriptures, as well as from our symbolic books and other useful, well-founded writings, in which it is clearly presented, such as, among others, Luther's house and church postilion, his explanation of the 1st book of Moses and other of his doctrinal writings. 2c. (Nöthigen, useful points. 1660,1.)

## 2. about the church postilla.

In March 1522, Dr. Luther wrote to Hartmuth v. Kronberg: "Now a piece on the Evangelia and Epistles is coming out of the Postill; when it is finished, I hope that a Christian will find in it what he needs to know. (De Wette Briefe, B. 11, p. 170). The same in the German Mass and Order of Divine Service of 1526: "Methinks, if one had the German postillions throughout the year, it would be best that one ordered the postillions of the day, in whole or in part, to be read to the people from the book: not only for the sake of the preachers, who could not do better, but also to prevent the enthusiasts and sects; as one sees and feels in the homilies at Mass, that it has been done in just such a way. (W. A, 10, 280.)

The first person known to have literally followed this advice of Dr. Luther was Valentinus Beltzing in Freiberg, who around the year 1533 and immediately 4 years before the introduction of the Reformation in this city, began to preach the gospel from the church postilla Lutheri from word to word in the Niclas church, (^vär. Jlöllerä tüeubr. l'reiderZ. Öüron. p. 218.).

Dr. Luther in the preface to the winter part of his Postille published by St. Rodt in the year 1528. 1528: Whoever likes these sermons may read and use them; for I do not want to teach, either with this or with some of my books, those who have it better by God's grace, or who think they have it better from Him, but I want to have served me and my kind with it, according to our poor need, to improve and to stimulate faith and love, Christ alone being our Master, amen.

The same in the preface to D. Creuziger's edition of 1543: "About this we have the postillions and especially this present one, which my good master and friend D. Caspar Creuziger has improved and increased: therein the Epistles and Gospels are clearly and amusingly judged for us throughout the year, and, as I might say, chewed the cud, as a mother chews the cud for her child. (1 Thess. 2, 7.)

But now also the laymen can understand both, Epistles and Gospels abundantly, also read at home themselves much, much more and take everything purer from it, than we could take before from all sermons.

He called this postilla his very best book that he had ever made, which even the papists would like to have. (Meurer Life B. II, 11.)

Stephanus Rodt in the preface to the Sommertheil of 1527: "I hereby want to command these sermons to every pious Christian, and especially to the fathers of the household, so that they may read them to their children and household servants at home and teach them from them what a right Christian life is, which is practiced here in an acceptable manner, and is illustrated with bright, clear, simple words.

He wrote in the preface to the winter edition of 1528: "Accordingly, I am moved to take such work upon myself all the more gladly and willingly, so that we and those after us may have these and other books by Dr. M. Luther pure and righteous, thereby making ourselves certain and convincing our adversaries, the godless enthusiasts and papists, as well as the rebellious spirit. Moreover, I have subjected myself to this effort most of all because I want to help the poor village priests, who are otherwise unprotected in the knowledge of God and with books of the Holy Scriptures. In addition, I have taken this trouble mostly to convince the poor village pastors, who are otherwise ill-equipped with the knowledge of God and the books of the Holy Scriptures, and also the fathers of the household and the simple-minded people, who could read such sermons on holidays from word to word, from the books to their

people, household servants and children.

D. Casp. Creutziger in the letter of his edition of 1593: Because God also commanded that we should keep such gifts of His with diligence, I and some others have recorded many sermons and interpretations of no value.

We all owe it to our descendants to ensure that they inherit pure doctrine as the most necessary inheritance. May also say with a good conscience that it is wholesome, pure, divine doctrine and nothing impure is mixed into it, knowing also that this is the right, unified, eternal mind of the holy Catholic Church, the doctrine so known in our churches and set forth herein.

Joh. Matthesius: And because in the papacy the Sunday Gospels were often left out for the sake of legends and few postils, outside of the Tauleri, were at hand, from which children and silly laymen could be told how to live Christianly and die blessedly, Dr. Luther wrote a German church postilla, in which he interprets the Sunday epistles and gospels, and exhorts to blessed faith and brotherly love, patience under the cross and Christian submission, and earnestly warns against idolatry and humanity. Creutziger made shorter with the advice and will of the master. (Sermons on the Life of Luther, 4th ed.).

Dr. Spener: When he was asked to suggest books to a preacher for his use, he said: "Before others, I especially wanted to advise our dear Luther's Church Postill. - Among his writings, his Church Postill is probably one of the best, as he himself called it his favorite book, in which he presented divine truth with a richer spirit, and so much less he, who otherwise often shows arts and eloquence (?) in sermons, so much more power does a devout reader feel from it. (First Theol. Bedeuken III, 605 and 628.)

A. H. Franke: So it is no less often my heartfelt wish that the Postillen Lutheri should be read more diligently by teachers as well as other people, as there is certainly more spirit, strength and life in them than in today's 2c. (Notes on some places of the Scriptures p. 254.)

### **3. about the house postilla.**

Dr. Luther in the preface to V. Dietrich's edition of 1544: "For as they say, the cow goeth in the grass unto her belly: so are we now also abundantly provided in our time, verily, with rich full pasture of the divine word: God grant that we may use it gratefully, and grow fat and strong from it, before the drought comes and the punishment of our ingratitude.

V. Dietrich, in the letter to his edition: "I was especially moved by this, that I see, as necessity demands, that mau have a common form of Sunday sermons, for the unlearned pastors in the country, - that they nevertheless read it from the books. Both the authorities and the listeners have no worries, because they know that nothing bad will be said to them, if they only notice it well and want to live their lives diligently according to it. - (This is undoubtedly the basis for the provision of many Lutheran church ordinances that the schoolmasters, in the absence of the pastor, should only read sermons from the house postillion).

Elector John Frederick the Magnanimous: Dr. M. Luther's books were heartfelt, went through marrow and bone and had rich spirit in them. For if he read a sheet of other theologians' writings and held only one leaf of Luther's against it, he would find more juice and strength, and also more consolation in it, than in whole sheets of other scribes. (Joh. Aurifaber in the preface to the 8th part of the Old Testament) As is well known, during his five years of imprisonment, the noble Prince had nothing but the Bible for his daily edification, except the house postilla.

It would be possible to find several more testimonies for Luther's postillions, but if these are not enough for you, more testimonies would also be in vain. By the way, all the innumerable praises of Dr. Luther's writings before those of all other church teachers are also just as many praises of his two postils, only that unfortunately these praises become the rarer and duller the closer to our time. I will mention only two of them here.

Melanchthon, as Matthesius and Selnecker report, used to say: Dr. Pommeranus is a grammaticus who searches the words of the text; I am a dialecticus and consider the order, the context, the individual links, the implications; Dr. Jonas is an orator and knows how to present things with red, neric grace; Luther is all in all, with him none of us can compare.

Ant. Otto, pastor of Nordhausen, in the preface to Luther's new prayer booklet from his "lomiZ" in 1565 tells the following: When at one time Dr. Jonas himself read and interpreted the epistle of St. Paul at Tito here in Nordhausen, we were prompted after the lection by the preachers to talk about how our Lord God had given such a glorious sun and for excellent people at this last time, and were called many by name, as one of us now also remembered the holy and blessed man of God Luther. Jonas answered and said: "Oh, dear brother, when we talk about preachers, we should not count Dr. Martin Luther among us, nor should we count him, because he was much another man, and at last he said these Latin words: Ists vir potuit, guoã volnit i.e. this man could do what he wanted. Thereupon we all kept silent and wondered at these words of Dr. Jonã von Luthero, with whom he had been dealing for 20 whole years.

## Walking through our hymnal.

(Continued.) \*)

### No. 29. Praise be to Almighty God.

Also an Advent song translated by Michael Weiß of the Bohemian

\*) In the explanations given in number 9 about the song "Gelobet seist du Jesu Christ" a strange typesetting error occurs. There are several times for "Sequenz. Christmas sequence" there are several times the expression "Seg

Brothers. Carried by the words of Christ Joh. 3, 17: "God did not send His Son into the world to judge the world, but that the world through Him might be saved," it sings of His threefold future, namely v. 1 - 6 His future into the flesh, v. 7 - 11 His future into the heart and v. 12- 13 His future to judgment, whereupon v. 14 follows the usual d o rology or praise of the Triune.

For the correction of the text and therefore for a better understanding of it, it should be noted that the original reads v. 10: Submit to His holiness the works of Your righteousness.

"Yours" is opposed to "his" and means: Let yourself be found with St. Paul Phil. 3, 8. and 9. in Christ, that you do not have your righteousness, which comes from the law, but that which comes through faith in Christ, namely the righteousness that is counted by God to faith, which is his full righteousness. The original version sounds harsher, but it is clearer and more significant.

In the older choral collections, there are also several original melodies for the song. Thus Layriz in his "Kern des deutschen Kirchengesangs" Abth. III. No. 491 a lovely melody written by Joh. Crüger in 1640. A few even older ones can be found in the v. Tucher'sche Mcloidiensammlung. One dates from 1544, the other from 1609, the latter of which Vulpis is presumably the inventor. Since the former sounds very good and is easy to learn, I am sharing it in an easy key.

» \* » > —

Praise be to the all - powerful one

God, who has revealed Himself to us, has given Himself to us.

sends his dearest son, from

him in the highest throne.

## No. 30 Praise God, all you Christians.

About the "old cantor" at Jáchymov, Matthesius' dearest friend, Nikolaus Hermann, has already been told in Vol. 11, p. 5 of this journal. As was already emphasized there, he wrote in a simple folk manner more for the home and for the ordinary living conditions, but especially for the dear youth, to whom he dedicated his songs, which appeared in print for the first time in 1559, with the words:

Dearest little children, the little song book shall be yours;

ning. Christmas blessing." The reader should therefore corrigiren and, having the lead pen at hand for once, also improve a few other typographical errors in these explanations, namely in the last paragraph "Christi" for "Christo" and for the question mark at the end put an exclamation mark.

It's fine silly and fine bad,  
Therefore, cs is right for you children.  
Old' and g'lebrl people' brdürfc'n's not,  
And the ones before that are well-balanced.

In the preface to the first edition of his poems, he himself says how little he intended to write poetry for churches: "That is why I only publish and want to keep these and other of my songs for children's and house songs. If someone thinks they are worth using in church, he may do so at his own expense; I have not directed them there. Nevertheless, several of his songs have become hymns, and the church certainly has pearls of the noblest kind in its rich treasury of hymns: No. 103, "Erschienen ist der Herrlich Tag;" No. 229. "As I Live, Thy God Speaks;" No. 294. "Die Helle Sonn leucht't jetzt herfür;" No. 317. "Down is the sun's light;" No. 428. "Wenn mein Stündlein vorhanden ist,"- and the above, which seldom remains unsung in a congregation at Christmas.

Originally Hermann had prepared himself for the preaching ministry. However, he preferred to work in the school and therefore became a teacher and cantor in Joachimsthal, where next to and under him "the virtuous and God-fearing matron, Katharina Heldin," taught the girls "faithfully and diligently in the holy catechismo until their thirtieth year," while Hermann worked in the boys' school. The girls were "faithfully and diligently instructed in the holy catechismo until their thirtieth year," while Hermann worked in the boys' school. Because, as he himself says, he loved music from his youth and spent most of his time with it, he also took care of the instruction of the children in it "with the utmost diligence" - an awakening example for Christian teachers! It is therefore touching to read how he imagines the joy of heaven as a harmonious, glorious singing, jubilating and music-making in eternal delight, when he still writes as a very old man, plagued by podagra and longing for the joy of heaven: "In that life, an organist or lutenist will also strike your holy text into his organ and lute, and each one will be able to hortisir and sing alone and by heart on four and five voices. There will also be no more lack and confusion, which now makes many a good musician unenthusiastic, especially when one often has to lift." As such a lover and connoisseur of sacred music, he asked, as for many of his songs, so also for the above one, to compose the melody himself, which is just as successful and popular as the text itself. - —

Two thoughts lead the round dance in this sweetheart. One is the reopening of the closed paradise through the birth of Christ, verse 1 and 8, in which last verse the poet refers back to Genesis 3, 24. and through the words: "the cherub no longer stands for it" at the same time reminds of the angel in the holy Christmas who stands before the open door of paradise and through his Christmas proclamation calls the children of Adam to enter. In the latter verse the poet refers back to Genesis 3:24 and by the words: "the cherub no longer stands for it" at the same time reminds of the angel in the holy Christmas, who stands before the opened door of paradise and calls the children of Adam to enter by his Christmas proclamation. The other thought is the deep humiliation of the divine majesty that happened to the end.

The carol forms a cloverleaf with two other Christmas carols also written for children by Hermann, which he compiled under the title: "Drey Geistliche Wein acht Lieder, vom Newgebornen Kindlein Jesu, Für die Kinder in Joachimsthal". The first song in this cloverleaf is our Christmas carol; the other begins with the words, "Nu freut euch, ihr Christenleut"; but the third song shows so completely again the old schoolman after God's heart. It is an address, "in which, as it bites the headline, the little child Jesus admonishes the children that they should pray and study diligently, so that it may be granted them. For the sake of teachers and children, I add the childishly beautiful song with the remark that it is to be sung according to Hermann's indication in the tone of: "Da Christus geboren war, (S. Melodienbüchlein 1862 Nr. 36).

Listen, you dearest hinderers! Says the sweet Jesus, Be disciplined and learn well, Bc'tt diligently in the name of my. So I will be with you constantly With my dear little angels, Protect you always fine.

You will gladly get up in the morning and diligently go to school and study with all your diligence, so that you sing my praise and praise, you will gladly hear my word. So I will give you everything your heart desires.

My little angels shall always guide you in and out. That you don't bump into a stone, nor fall and break a leg; Your dearest mother, father, brother and sister shall also keep them safe.

I will give your parents a good cuckoo and a long life, so that they can feed you and raise you to God's honor, and buy you clothes and shoes, books and whatever else you may have. That you may learn with good rest.

Therefore, dearest children, be obedient and learn to be! Eur Emmanuel I will be. I have redeemed you from the torment of hell through my blood and death. Therefore diligently keep my commandment and call to me in trouble.

So you shall be safe this new year for all danger, No war, theurung, pestilence Shall come over your border! Only be pious and learn well, O you dearest children of mine. So I will always be with you!

### No. 31: Open high the door, open wide the gates.

The poet Georg Weissel, born in 1.1590 at Domnau in Prussia, was since 1623 pastor at the newly built Roßgartische Kirche at Königsberg, where he died on August 1, 1635. During his twelve years of activity there, in connection with some other "local" poets, the old Thilo, deacon (p. No. 33 of our hymnal), he has, through his noble gift of poetry, inspired many youthful spirits, especially Dach (see e.g. No. 239 and 424).

for the art of poetry and prepared a "receptive" ground for its late! The poet prepared a "receptive" ground for his late work. He is therefore regarded as the forerunner of the "old" Prussian or Königsberg poets' association, whose members called themselves "beflißene der Sterblichkeit" and whose poems also bear the character of a peculiar melancholy seriousness. This is already evident in Weisst. This seriousness is not to be recognized in his other song: "Such wer da will ei" ander Ziel," No. 245; however, it emerges especially in his song of "Sterbenslust," of which the first verse reads:

I am sick of thee, O vile world: Thy doings please me no more. Go away with your nature! H ou' thee will I recover. I am quite tired to look at what evil is always done. Go away with your manners! I seek the eternal huts.

My Lord and Savior Jesus Christ is firmly planted in my heart; He is my portion which I choose; He is my comfort which sustains me: What more can I ask?

As far as the Advent hymn is concerned, which was written during the troublesome time of the Thirty Years' War, everyone can hear from it Psalm 24:7-10: "Open wide the gates, and lift up the doors of the world," etc., as well as the Advent Gospel Match. - as well as the Advent Gospel Match. 21, 1 - 9. But where is there a congregation that, if it knows one of its melodies, does not sing it with special pleasure? It will therefore please the reader all the more to hear that Cath. Winkworth in the "Lyra Germanica" I.

Ser. a very successful English translation is available, which begins with the words:

Lift up your heads, ye mighty gates! Behold the King of glory waits.

The melody in our Melodienbüchlein, rev. ed., No. 131 is by Joh. Crüger from 1677, but as beautiful as it is, it is only found in a few collections, such as Saubert's Nürnbergisches Gesangbuch 1677. The melody composed by Joh. Stübäus in 1634, in which the song originally appeared, met with little approval even in Prussia. The melody found in the Freilinghausen'scheu collection was the most popular. The same has the newest edition of the Layriz'schen Choralbuch, Abtheil. II. A newer connoisseur calls it "a true song of triumph for the entry of the King of the Ebreu." In my congregation, still under my predecessor, a more aria-like manner was sung by the choir in the Advent service, the origin of which is unknown to me to this day. By listening to it, however, it became so familiar to the listeners, and they liked it so much, that first some of them hummed along, then more and more joined them, and finally the congregation joined in as often as the choir sang it. Since then it has gained citizenship in the community and has joined its favorite melodies. I take the liberty of sharing this melody in the form in which it is now sung more by the congregation and can be sung by them alone, but in a form other than the

giving the found key and harmony. I must still note that it must be sung more carried, since it loses extraordinarily through too fast, bouncing singing.

(To be continued.)

(Sent by Mr. Past. Dicke.)

### Something about colonization. \*)

The plan has already been suggested several times in our midst that Lutheran co-religionists might settle together in one or more colonies when they move to other regions. As far as the writer of these lines knows, however, nothing significant has ever come of it. And yet the matter is of such importance that it will be brought up again from time to time. Therefore, it would not be without benefit if different voices could be heard about it. As far as the writer is aware, in the latter period various attempts were made by German Lutherans to establish colonies in America, namely the first by Saxony, the second by Prussia and the third by Bavaria through the suggestion of Father Löhe. He became little acquainted with the history and conditions of the two "first". However, the situation is different with regard to the so-called Frankish colonies. The purpose behind the founding of these colonies was certainly a laudable one, and even if it was not achieved everywhere, the matter was not entirely without benefit for the communities in Saginaw, Mich.

ben. However, this benefit would undoubtedly have been much greater, both ecclesiastically and externally, if the circumstances of this country had been taken more into account from the beginning and if no other thoughts of love had been associated with it.

As far as the choice of the area is concerned, the following shortcomings can be mentioned, namely that the chosen area was not suitable for such a purpose because of its low location, because the soil caused those who settled on it sometimes unspeakable trouble until they were able to build on it; then, because it was, at least at first, very boar-ridden and finally, because it was relatively flat.

The first colonies were established in a region that was too remote from the other Lutheran congregations and fellow believers, and for some colonies it was only possible to build the connecting roads through terrible sacrifices and hardships. But for the sake of truth it must be said that the very first settlement had more the purpose of founding a mission congregation than of actually "choosing" a region for the establishment of colonies, just as this first choice was the "happiest of all".

When establishing colonies, therefore, the experience already gained should be used as much as possible and applied to the entire region.

\*) Sent to us more than a month ago.

D. R.



The people of Frankentrost and Frankenhilf, for example, can certainly tell everyone from their own experience how important the latter is. How important the latter is, the inhabitants of Frankentrost, for example, and to some extent also of Frankenhilf, could certainly convince everyone after their sad experiences in this respect. The inhabitants of Frankentrost and Frankenhilf, for example, could certainly convince everyone of the importance of the latter after their sad experiences in this regard, for they had to suffer terribly in this way.

Also, when establishing colonies, one should see to it as much as possible that they are not established too far away from other congregations and co-religionists; otherwise their inhabitants are easily exposed to the danger of separation and apostasy from their church, as, for example, one can still find former large Lutheran settlements in southern states today, which were surrounded by other confessions, but which are now completely swallowed up by them. It is true that the situation in our day has changed as a result of immigration, but who can tell us how it will develop in the future because of the situation of our country? Everyone will also admit that there is more danger in standing alone than in a more active association with other co-religionists. These are some of the circumstances that should be taken into account as much as possible when choosing a location. Easily accessible and good market and sales places would also certainly have to be kept in mind.

One reason why such undertakings usually fail completely might be the magnificence with which they are usually undertaken. If, however, the needs are really there, and one has otherwise kept one's eyes open in the choice of the region and in those other things already mentioned, then the thing will find a good progress, even if it is started small at the beginning; for relatives, friends and acquaintances will soon enough follow. One should also beware of too many previously made regulations, orders, statutes of a society and the like. If one has left the matter as much as possible to its simple and natural course, then such things can be arranged much easier little by little than if it is to be done beforehand, where one looks at many things through colored glasses.

The intention for which these lines were written is by no means to incite anyone to emigrate. But it cannot be denied that there are such community members in many larger and smaller urban and rural communities, and there will be especially when there is persistent unemployment in the cities, who either want to move on themselves, or whose sons turn further to acquire land. As a rule, it is of little help to try to prevent this, for there are many of them who will not be deterred. And although in many cases it is lazy reasons which are the-

While preachers, parents, or other good Christian friends may persuade such members of the congregation to move on, there are often really good reasons that can cause fathers of families and others to emigrate. It is of the utmost importance if preachers, parents or other good Christian friends can advise and induce such members of the congregation to move to their fellow believers, because otherwise they are easily exposed to the danger of falling into the hands of the enthusiasts, or otherwise they are prevented spiritually and ecclesiastically, in that they easily scatter and often cannot be visited by preachers at all, or if this is still the case, it is often connected with the greatest efforts for both parts. And when it finally comes to the point that some families come together as a congregation, who can deny that such congregations often wither away completely? Most of them never have the prospect of a preacher settling permanently among them, and when he does, they often have too few of them, since he has to move from one place to another almost like a traveling preacher, and not only must he soon sacrifice the health of his body, but his spiritual powers must also dissipate. Their youth is in the greatest danger of becoming completely degenerate, for proper schools are out of the question, and we Germans often have the bad habit of rarely teaching our children properly at home, and we will have to work hard for a long time before things improve in this respect. And yet, even where everything is more in order, the spirit of the times often takes such over in these last sad times that it eats away at them like a cancer; for instead of Christians becoming and being a salt for others, they are very often influenced by this spirit in the most sad manner.

But what is not to be expected where church and school are in such a sad state? Quite a number of families may have moved away even from our congregations and live scattered in this way, and some may even have been alienated from the church, who, if they lived together, could well form several larger congregations. And what should we say about our compatriots and fellow believers from the old fatherland? They are already scattered in large numbers in the northwestern states, so that some live here and some there, surrounded and enclosed by all kinds of people and fellow believers. Many have already fallen into the hands of the hawkmongers and many are still facing the greatest dangers for the future, so that one can only think of them with sorrow. It is true that mostly only their carelessness, worldliness and indifference are to blame. It is also true that in many cases we will not be able to change it in the future. Nevertheless, as Christians we should make every effort to prevent it as much as possible in the future. And even if we do not always succeed in our efforts, often the faithful God will make it possible.

nevertheless bless. Therefore, in the opinion of the writer, the matter is of such importance that it should be obvious to every Lutheran Christian.

However, since the establishment of new colonies is connected with great difficulties and therefore often cannot be carried out, the writer would like to urgently recommend another matter, which could undoubtedly be put into action much more easily, whereby in the end the same purpose would be achieved. There are certainly still Lutheran congregations in the west and especially in the

northwest of this country in whose vicinity good and cheap land can still be bought, at least this is the case in Wisconsin and Minnesota. Some may, incidentally, consider these areas to be too northern. Well, this cannot be denied completely. But nevertheless, perhaps their generally known healthy climate and the fertility of the soil would outweigh this disadvantage. If members of the congregation, who would like to move away, would turn to such already established congregations, a double purpose would be achieved; for they themselves would be protected from the danger of dispersion and would have the advantage that they would not have to move completely into the wilderness and would be able to use the already existing infrastructure.

Finally, they would help to strengthen and invigorate those communities through their influx. It would also certainly help them in the majority of cases

The money that they had to pay more for the land at the beginning, for example, will soon be recouped through these advantages.

It would therefore certainly be good if preachers or other Christians, in whose vicinity there is still good and cheap land, indicated this in such a way that they briefly described the surrounding area, i.e. land, climate and connecting roads. But it would certainly be necessary that the land was described in more detail. Hopefully, the "Lutheran" or even the "Evening School" would readily accept such short descriptions for the sake of the matter. It should not be unpleasant for Pastor Brunn in Nassau to receive such short announcements for his missionary bulletin; for our German fellow believers can only be concerned that their own do not scatter here, but stick to their brethren, all the more so since they would not suffer any earthly harm from it, and perhaps even have a great blessing from it externally, but above all in a spiritual and ecclesiastical respect.

Finally, it will hardly need the assurance that the writer, with these last remarks, does not want to stand in the way of the foundation of a colony, if such a colony should already be in the works somewhere, about which, however, he knows nothing more so far.

## To the ecclesiastical chronicle.

Some time ago, **Pastor Schieferdecker** sent us a lengthy reply to our "open letter" addressed to him in "Lutheraner" No. 4. However, since he noted in the accompanying letter that his reply contained a justification of his chiliasm, we naturally could not include it, and therefore returned it to him unfolded and unread with a written statement of this reason. Thus, then, Mr. Past. Schieferdecker's answer, as we did not expect otherwise, appeared in the chiliastic "Kirchenblatt" of the Iowa Synod of March. We are deeply saddened to see that our heartfelt appeal to Rev. Schieferdecker has completely failed in its purpose. According to it, he is at present more firmly than ever caught up in his dangerous chiliastic dreams. Among other things, he expresses the following as his still held belief: that Satan would be "rendered harmless to human society" for at least a thousand years before the last day, and that the teachings of the general Christian faith about the cross-form of the church until the last day, about the general resurrection of the dead at the end of the world, and about the only visible return of Christ for the final judgment can only be accepted conditionally and with restrictions. That he, as we reported, made a compromise with his congregation not to preach his chiliasm, he denies at first, but adds: "But I have spoken out on a given occasion about why I do not preach it," by which Mr. Past. Schieferdecker himself obviously admits that such a compromise does exist between him and his congregation, only that it was entered into in the gentlest possible form. He also confesses: "It is true that I have taken under my care souls that were entrusted to other shepherds. The reproach he raises, that we did not proceed "exegetically" in our presentation of the proofs, but "only laid on the dogmatic presentations of the proofs," that is, that we passed by the Bible passages in question and sought to refute chiliasm only by contradiction with the articles of faith which were stated, is a manifest untruth. Both at the synod in Altenburg in 1856, and on the occasion of a subsequent conference in St. Louis, which was held for this purpose alone and lasted several days, almost nothing was done except that we went through the Bible text in question thoroughly together; and in particular, it was the result of the latter conference, which was held in the most fraternal tone, that Hr. Pastor Schieferdecker admitted that he had not been able to clearly prove his chiliastic ideas from the Scriptures, so that he himself returned unread a scripture which he had borrowed from us and which defended the general conversion of the Jews.

The first time, he returned to the office, so as not to be disturbed again in the conviction he had gained.

In our open letter we had given Mr. Past. Schieferdecker that he could no longer confess with every Lutheran: "And at the last day I and all the dead will be raised." To invalidate this, he points out: "The disciples were promised that they should see the Risen Lord again in Galilee, Matth. 20, 22. and Ma 2c. 16, 7.; This nevertheless did not prevent them from seeing Him as early as Easter evening." But this is nothing less than an invalidation of our proof; for although Christ appeared to His own already on Easter evening, He appeared to them afterwards also in Galilee, fulfilling His word once given; But if he who believed and confessed that he would be awakened at the last day would indeed be awakened at the beginning of the millennial kingdom, but then of course not also at the last day, his faith and confession would have been a lie; he who therefore confesses that he could experience the resurrection of the flesh even more than a thousand years before the end of the world, and yet confesses of Christ: Who "on the last day will raise me and all the dead," confesses something as his faith that is not his faith. Past. Schieferdecker: "I know only one proof that would destroy the biblical (?) hope of a millennium (of a millennial kingdom) and make it a human dream and fable, namely, if one could prove that the revelation of St. John is not genuine, not of human origin. This alone is a self-deception; it is not the revelation of St. John that compels the chiliasts to accept chiliasm, but their preconceived opinion, which they carry into this dark prophetic book, and with which they seek to obscure the clear Scriptures. After all, the chiliasts cannot prove that Revelation foretells the destiny of the church chapter by chapter, so that the 20th chapter deals with events that will occur only after those prophesied in all the preceding chapters. Rather, for reasons that cannot be discussed here, the opposite is obviously the case, namely, that Revelation repeatedly presents the whole history of the church and only ever takes into account a different side of the state of the same. Hr. Past. Schieferdecker has betrayed himself here, namely, he has indicated himself that he knows nothing about the understanding of the Revelation of St. John.

At the General Synod in Fort Wayne in 1857, our General Praeses reported on this in the face of Father Schieferdecker: "Later, it seemed as if it would at least come into use again in Altenburg, in that Father Schieferdecker accompanied me to St. Louis at my urgent request, and discussed it with several brothers there. Thereupon he declared in his congregation that he could not hold this doctrine as before, and that he would therefore teach according to the points taken on record." (See the Synodal Report of 1857. p. 26.)

In order to justify his silence about chiliasm on the pulpit, he writes the following: "This enters the realm of mysterious prophecies, the clear revelation of which only the future will bring us. The deplorable man could not have admitted more clearly that it is not the clear Word of God in the Revelation of St. John that makes him so stubborn in his chiliastic ideas and hopes, so as to be responsible for a schism in the church, but his own thoughts of his heart, which he irresponsibly puts into the still "not clearly revealed mysterious prophecies". But we admit that just this confession, which slipped out of the man's mouth, who had been

tricked by dangerous error, gives us some hope that Christ's mercy, who seeks the lost and forlorn, will find him again, to the unspeakable joy of all of us, and restore him to his deeply saddened and wounded church, which he has now abandoned.

**Prof. Lehman** maintains, as we can see from his church newspaper, that the discussion of the Bible's teaching on slavery is to be counted among the usual politicking in church journals. Unfortunately, it is only too clear that the professor lacks that science which teaches us to compare and distinguish concepts, namely, dear logic; he would have to lack good will, which we do not want to assume for the sake of love. What strange logic the professor follows can be seen, among other things, from the fact that he condemns our doctrinal debate as politicking, and in the same paper, even against the conscription extended to the preachers, no doubt rightly fights. He writes as follows: "The new conscription law, as is well known, also demands military service from preachers. - This hitherto unheard-of requirement is currently being discussed in many ecclesiastical journals; it is partly censured, partly praised, depending on the prevailing view of the sacred office. There is no doubt that this is a contempt for the office of preaching, which would punish itself if it were carried out.

**Hanover.** Where there is decisive struggle and dispute, there are of course always some who fall, but there are also victories. Evidence of this is provided by the fierce Hanoverian catechism dispute. For example, in the Stader Sonntagsblatt of January 25, it says: "If only the congregations would think about what they are spending when they give up the faith of the fathers. In some areas, such a reflection can be felt; people are trying to become clear about what the Evangelical Lutheran faith actually is, and it is a pleasing sign of the times that recently, after a single inspection of the Stader Consistorial District, within four weeks no less than

30 copies of the symbolic books have been sold. May other congregations follow this example and let the movement of the last months serve to awaken from the sleep of security and indifference that has settled over so many congregations, and to inquire more diligently than before about the goods of eternal salvation." - O dear American Lutheran congregations, let this also be said to you in this time of our fierce war'.

## Luther Association.

**All** lovers of Lutheran writings, especially those who have been members of the Luther-Verein in past years, are hereby invited to join the association also this year, partly to enjoy its benefits, partly to help promote its good cause.

The Luther-Verein has existed for four years, eight volumes, filled with the brand of Luther's writings, have been distributed in several thousands of copies among the Lutheran people of America; even the last two years, in which many a human work has collapsed, it has stood firm, albeit in weakened forces. We hope to God that it will be preserved this year as well, and we ask all readers of these lines to do their part to ensure its continued existence.

This year we intend to begin with the publication of the interpretation of the Sermon on the Mount, Matth. 5, 6. and 7. Since the high price of paper, as well as the increased wages, make our enterprise considerably more expensive, we intend to change the publication so that instead of publishing two volumes of about 150 pages each, we will publish only one volume of about twice the number of pages. In this way we will save a considerable amount of work in book production and it will be possible, despite the high prices, not to let the content suffer any loss. This simplification will also grant the convenience that we will be able to give the interpretation of the entire 5th chapter in the 9th volume, and that of the 6th and 7th chapters in the 10th volume.

Mr. Wiebusch, the printer, has offered to begin immediately with the typesetting and stereotyping, without the Committee, which of course does not yet have any means in its hands, to assume any responsibility, and so we hope, if no unexpected obstacles arise, to have the 9th volume ready on September or October.

The previous Cassirer, A. Heinicke, is forced to resign from his office as Cassirer of the Luther-Verein due to his otherwise overloaded professional work. Louis Lange, the well-known editor of the Evening School, has willingly agreed to take over this office with the consent of the other members of the Publications Committee. From now on all letters and money concerning the Luther Society are to be sent to him under the address: Louis Lange, Box 4051, Nint St., Uo.

The invoice filing of the previous year will appear in the next number.

.. >. The Publications-Committee.

### Conferenz display.

The Wisconsin Pastoral Conference will hold its meeting May 5-7 at the home of the undersigned. The subject of the proceedings will be: Theses, on the certainty of the state of grace.

G. Link.

By request of several pages, Dr. Sihler's essay: Die Sklaverei im Lichte der heil. Scripture, has been printed as a pamphlet and the piece at 18 cents, the dozen at \$1.55 under the address: A. Schlitt, Box 1471, Baltimore, Md., postage prepaid.

### Receipt and thanks

For poor students received (namely for the Steedener) by Past. Heinemann gcs. on Mr. W. Dierhaus child baptism \$2.35, from Mr. Georg 6). Berg in St. Louis \$2.00, by an unknown from Collinsville, Ill, \$2.00, by Mr. O. Schundt in Elveland \$2.00, by Mr. A. Bohn das Ist 41.00, by Mr. A. Lehmann daselbst 50 Cts. (the latter three with the provision: for the Nassau people.), from Mr. F. Stutz in Washington, D. C., from his "Liesbescasse" \$20.00.

#### For Mr. Past. Röbbelen

by Rev. Heinemann from H. W. B. Hill, Oo, from Mr. G. G. Berg in St. Louis \$3.00, from the Gcm. of the Rev. Löber in Thornton Station, Ill \$2.10, from widowed. Heuer in Addicks, Ill \$1.00, from Mr. F. Stutz in Washington, D. C. from his "love fund" \$10.00.

#### For Mr. Pastor Wüstemann:

by Past. Heinenann from H. W. B. \$1.00, from Mr. F. Stutz in Washington, D. C. from his "Liesbescasse" \$5.00.

#### For Mr. Pastor Sommer:

by Past. Heinemann from H. W. B. \$1.00, from Mr. F. Stutz in Washington, D. C. from his "Liesbescasse" \$10.00.

#### For Past. Hoffmann in Geldern

by Rev. Loeber, given at the baptism of Mr. Traug. Niche's in Thornton Station, Ill. \$2.00, from Mr. F. Stutz in Washington, D. C. from his "Liesbescasse" \$1.00

#### For our proseminar in Steeden

from Mr. G. G. Berg in St. Louis \$3.00, from K. Meirich in Alleghani City, Pa. \$2.00, from Mr. F. Stutz in Washington, T. C. to his "Liesbescasse" \$20.00. v' - C. F. W. Walther.

Received from H. M. Hill by a bill of exchange \$100.00 for the construction of the German Lutheran Hospital and Asylum. Likewise from Mr. Pastor Strieter

§2.

L. E. C d. Bertram , Cassirer.

For the church building of the Lutheran St. Michaels - Parish U. A. C. at WoleottSoille the following gifts of love are sent to the undersigned:

Bon Mr. Pastva Nöder - - >	H1,00
" whose Gem. to Rainham, C. W.	6,00
" the " " Baltimore, Md. 27.41	
""""Washington , D. C.	18.00
" " " " Pittsburg, Pa.	19,00
,,, " ,Watertown, Wis. 16,25	
" " " " Eincinnati, O.	34,00
""Monroe, Mich. 36,00	
""Milwaukee, WiS.-	16.12
"" ,New Ivrk,	14,00
"" , Elkhorn Prairie, s'llS. -.	10,06
"""" 5Walkerspoint, WiS.	8.44
I "" Detroit, Mich. 8.00	

namely: from C. Schuster 20 CtS., St. Maul 20 Cts, Pietb §1, Dittmar 51st mason 50 Cts. D- Maul 50 Ctd, Maus 50 Cts. Range 20 Cts, Toepe1 50 Cts, Eib 25 Cts, Wandt 50 Cts. Flat §1, Tröster 51, N. N. 40 Cts., Rost 25 Cts.  
From the comm. on Noseville, Mich. - §2,00

namely: from Mr. Past. Lemke 75 Cts, Sci-  
fnlein 50 CtS., Neidet 50 Cts., and Schmidt 25 Ctö.  
From the Gem. to Eden, N. I. 8,00

namely: by Mr. Past. Bernreuther §1.  
Heinr. Diebold §1, Heinr. Fries §1, homes.  
Bauer §1, Ludwig Haffeln 75 CtS., Johannes Suttor 50 CtS., Frudrich Bauer §2, Alexander Eromar 50 Ctö., and Friedrich Meyer 50 LtS.  
From the community at Freistadt, Wisc. 3,50

"" "" Iohannisburg, N. I 43.45

In praising and extolling the faithful and very kind God for such goodness that has befallen us without any merit, and in expressing our heartfelt gratitude to all the dear donors who, at our request, have opened their hearts and hands to us with joy, and with their helping love have given us so abundantly, we ask for them the bodily and spiritual blessings of God, which our Lord Jesus Christ has promised by grace to all who have mercy on His needy members.

WolrottöviUe Niag. Co. N. A. on March 23, 1863.

In the name and on behalf of the community:

C. Friedr. Theod. Ruhland.

## For the **Lutheran** have paid: the 14 vintage:

Gentlemen: L. B ockschmidt, G. Schroeppe1 50c.

### The 15th year:

The men: L. Brockschmidt, F. Rötger, F. Knoll, W. Pape, G..Schroeppecl.

### The 16th year:

Messrs r L- Brockschmitt, F. Nötiger, W. Sigcman, F. Knoll, W. Pape, Mittenzwey, G. Schroeppe1.

### The 17th year:

The men: Past. F. Doescher 2 Er., V. Meister, F. Winter, I. Popp, Past. G. Reichhardt, H. Walter, Past. I. Birkmann 5 Er-, L. Brockschmidt, Rcv. H. Baucrb Ex., W. Sigcman, B. Knoll, H. Decker, W- Pape, Raqne, Nie. Zelt, Mittenzwey, Sudbrink, Bechtold, G- Schroeppe1, L. Jung.

### The 18th year:

Messrs: G. Maas, N. Schürmann, Past. F. Löscher 5 Ex., G. Müller, M. Bogk, D. Meyer, F. Winter, H. Markworth, I. Popp, A. Ahner, G. I ert, P. Mahnke, M. Härtung, A. Lndrrs, H. Schmidt, V. Fröbet, G. Noth, Past. G. Reichhardt, H. Walther, Past. I. M. Beehler 12 Ex" Past. I. Rupprcchk 5 Er., Past. H. Lemke 9 Er., F- Lütke-meier, I. Noch, M. Fanerbach, C. Schmcting, P. Stut, Past. L. Daib 9 Er., L. Brock- schmidt, W. Tiegmman, F. Knoll, I. Beckmann, Past. F. Kocsterng, A. Klenk, Mölke, Past. C. Fredorking 6 Er., G. Schroeppe1 50c., Bechtold, Past. A. Hoppe, H. Hcl- ways.

Further: Elis. Thiefl s 1.50.

### The 19th year:

Messrs: C. A. Frontzcl, Past. I. Warns, Past. H. Duchmüller, D. Roscnwinkl, B. Wilcn, H. MattheuS, F. Eickhvff, G. Zinke, F. Winter. H. Markworh, P. Mahnke, H. Schmidt, C. Müller, G. Hilpert, P. Ledje, I. Militzer, W. Weinhold, M. Ekkrt. G. M. Vcyer Ü Ex., I. Lohan, Past. Franz W. Schmidt, W. Maicr, Past. H. Meyer 2 Ex., Past. G. Gvtsch. Past. I. M. Beehler 12 ex-, G. Stumpf, G. Klingciisor, Past. I. x. Hahn §3.75, S. Koch, C. Guinchrr, P. Dann, C. Herr- ling, Past. H. Bauer, H. Eickhvff, C. Wattcrmaun, C. Achgill, A. Kcmper, C. Mercr, H. Brinkmann, F. Möller, H. Bode, C. Volkening, H. Harting, Past. L. Taib 11 Ex., I. Werth, W. Klic, I. Aggeubeimer, W. Bär, W. Beutel, C. Schulz, Past. F. Ruhland, F. Neumannn, C. Böttcher, L. Brockschmidt, H. Brockmaun, G. Kioßlmg, H. Kvrritz, F. Wclge, C. Missahl, I. Tecg, C. Sträub, I. Waldeck, Past. W- C. H. Lübker, I. Hcrklcin, W. Scheuer, W- Schapcr 50c., Carl Schcoffler 50c., Past. Th. ! Brohm, Past. C. Frederking, Past. I. L. Hahn 51.60, G- Wunderlich, Past. I. Schlactrmund, Hrlle 50c., Blum, Past. A. Hoppe 21c., H. Helwege.

Furthermore: Wittwe Estel, Maria Battermann 50c., C. Wichmann.

### ! The 20th vintage:

I Men: W. Schaper 50c., C. Scheffler 50c., Hille 50c.

Fe no r: Maria Battermann 50c.

M. C. Barthel.

# Volume 19, St. Louis, Mon. May 1, 1863, No. 18.

**Sermon** preached on the 2nd Sunday after Epiphany 18L3 by

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I. N. J.

Grace, mercy, peace from God the Father and Jesus Christ the Son of the Father in truth and love be and remain with you all. Amen.

In Christ Jesus beloved listeners! When our Lord Jesus Christ wants to indicate the signs of the last afflicted time, He makes it clear to us first of all that the abomination of desolation will stand in a holy place. Such holy places are the home, the church and the state. That the abomination of desolation will stand and openly spread in all these places, which are ordered for God's glory and for the salvation of men, should be a sign to us that the world is hurrying toward its end and that the last day with its judgment is at the door. Who does not see that this sign has come, and is ever more bloody in all places of the earth! The state is desolate today; its God-laid foundation is almost destroyed, everything is tottering and wavering, war and war cries are the order of the day, the tanmelbecher of carnal freedom seems to intoxicate whole peoples and countries more and more. Where are the rulers who still live in God?

And where are the subjects who walk in the fear of God and carry out their great and difficult ministry according to His will and good pleasure? And where are the subjects who still truly stand as Christians against their authorities in all things?—The church is desolate today. Oh that I had water enough in my head and my eyes were fountains of tears, that I would weep day and night for the slain of my people, the multitude of corpses, and the multitude of the dead who preach to them! The enemy has laid his hand on all the jewels of the church; God's word is being falsified, His sacraments are being desecrated and turned into empty shells, all the fountains of salvation are being poisoned. How small is the number of those who stand on the rock on which Christ built his church; how small is the number of their faithful confessors, and how weak even among them is the true life of faith and love! Truly, whoever wants to remain faithful to the end and fight a good fight in this time of apostasy and seduction must plead ever more earnestly and fervently with our dear fathers:

Stay with us, Lord Jesus Christ, because it is now evening, let not your divine word, the bright light, be extinguished in us. In this last sorrowful time, Lord, grant us constancy, that we may keep your Word and Sacrament pure until our end.

Above all, the house is desolate nowadays. There, where especially God's glory dwells should, He is most profaned and trampled underfoot. The respectability of manners is lost, the stricter discipline slackens. Who does not see how carelessly marriages are contracted, how cursedly broken, how carnally treated, and either shunned as a burdensome fetter on the unchaste mind, or sought as mere communities of the goods and labors of life! Deeply broken is the marriage state; carnality, sloth, and brandy are the *asmodis* or marriage devils that have destroyed this holy foundation of God. Their father is called unbelief, their mother godlessness. In no area can the ever more general apostasy from God and His Word be seen to such horror and dismay as in the state of marriage. Or have there been more divorces at any time than in ours? People divorce because they have lived unhappily with each other from the beginning, as they say. Women want to be divorced because of the abuse of their husbands; they divorce because of serious crimes; the marriage is dissolved because of childlessness. Husbands and wives want to separate quickly because one of them is suffering from a long, serious illness, or because their fortunes have declined. They are divorced because of insurmountable dislike, as they pretend. And yet Christ says clearly: "Whoever divorces his wife, except for adultery, causes her to commit adultery; and whoever marries a divorced woman commits adultery. If only families were torn apart internally,

who file for divorce, then we could still thank God. But how very different it is! In how many homes the husband stands like a tyrant, and the wife cannot hold her tongue. The voice of praying, praising and thanking has fallen silent, and instead one hears bickering and arguing, noise and raving, cursing and scolding. What preacher and pastor has not been resorted to by quarreling husbands and wives with teary eyes and bruised bodies? And who has broken them? The men who vowed at the altar to love them as their own bodies and to be a strong refuge for them always. But even these are only the crude outbreaks of the great devastation that has come upon the house in our days. Inner division, marital unfaithfulness, icy coldness among each other pass through many more marriages in higher as well as lower classes. There is little heartfelt understanding any more. Only the home, only the position toward the children, only the joint work at home and in the profession still binds together. Where external decency did not keep many together, there would be far more open separations. Finally, even in marriages that are usually called happy, true happiness is unity in the Lord, blessed peace in Christ "the Prince of Peace" - what a rare thing! Only there is a Christian marriage, a household over which God and all the angels in heaven rejoice, where the man is a man of God, in true faith in Christ, and of him the word of the 128th Psalm applies: "Blessed is he who fears the Lord and walks in His ways. Thou shalt be nourished with the work of thine hands: prosper thou, for it is well with thee." At his side is the faithful, God-fearing wife described in the 31st chapter of Proverbs, where it says: "To whom a virtuous wife is given, she is far more precious than the most exquisite pearls. Her husband's heart may rely on her, and he will not lack nourishment. She will do him love and no harm all his life." Father and mother are followed by the children. They are the greatest goods we have here on earth after your salvation in Christ, and should be the olive branches around the table. The Word of God is the lampstand in this house, which shines for all. The Lord Christ is Friend of the house and Savior in the family. The peace of God dwells with them under the roof; and when once the shadows of obstinacy, of displeasure, of strife or mistrust want to fall into the house, then all put their hands together in prayer and sigh: "Lord, stay with us, for it will be evening, and the day has come". And the Lord abides, and sanctifies such a marriage, and blesses such a house with everlasting peace.

O blessed is such a Christian house! Blessed is he who seeks such a house with all earnestness! Let us see, my dear ones, whether it is so in all our houses; let us be encouraged to plead in our part, to fight and work that the abomination of desolation in the place of the house may be controlled in this last afflicted time, and that the Lord may be ever more glorious among us.

John 2, v. 1 - 11.

We are in the dear season of Epiphany. Epiphany means appearance or revelation in German. Therefore, when it bites at the end of our Gospel: "and the Lord revealed His glory;" this is the keynote and object of this whole time of our church year. Christ first appeared and revealed His glory, as we saw last Sunday, in the temple at Jerusalem; there He already shone in His twelfth year as the morning star of eternal life. Today, on the 2nd Sunday after Epiphany, we see the Lord in the house. He is invited to the wedding with His mother and His disciples in the little town of Cana. From heaven the grace and glory of the Lord goes into the church and from the church it goes into the house. Above all, Christ wants to dwell and reveal His glory in the home. In the home, in the family, we need this revelation especially. That is where we live the most. There is also the most cross. That is why the lovely gospel just read is given to us by the church for devout contemplation today - and what a right and necessary gospel! How necessary it is that Christ should once again reign and be honored in the Hanseatic League, when Everything should not fall irretrievably into decay and ruin. The desolation of the marriage and household is the source of all other desolations and abominations. Let us then, whether married or single, young or old, take this gospel right to heart, that we may seek Jesus Christ with all our heart and be found more complete in Him. May we then be glad: "Where Jesus Christ is Lord, there is more glory every day.

Accordingly, under the guidance of our gospel, we consider ourselves under the gracious assistance of God:

The miracle of our Lord Jesus Christ from the wedding at Cana, a blessed image of the right Christian godly-blessed domestic and married state, for

1. It clearly presents to us the right Christian godly domestic and marital state in its main parts;
2. it shows us sweetly and enticingly God's pleasure and blessing over the same.

Dearest Lord Jesus Christ, You once let Your glory shine forth in the temple at Jerusalem, in order to show that You want to reveal Yourself to us above all in the church, and glorify Our souls through Word and Sacrament. Oh keep us this revelation of Your glory, and let the heavenly glow of it fall ever deeper into our hearts! Only You have revealed Your Savior. You revealed Your glory also at the wedding in Cana, and proved with a miracle full of omnipotence, wisdom and love that You also want to be with us in the home and in the everyday life of the house and let Your goodness and faithfulness, Your grace and mercy shine over us! Thank You for this revelation of Your glory: now we know for certain that You are a friend and lover of married life, and that pious spouses have in You a strong refuge and faithful friend in all their needs.

O Lord, almighty Savior, look into it and heal the deep damage of our Christianity today; prevent the terrible devastation of the



domestic and marital state. Repair what needs to be repaired, save what can still be saved! Have mercy on all married couples, so that the old vow of Joshua may find many places: "I and my household will serve the Lord. Put it into the hearts of all young men and virgins that they first become engaged to You, the Bridegroom of the soul, before they give their hand to an earthly bride or bridegroom. Without You, the house is built on sand and cannot stand; without You, every marriage is a wretched and lost marriage. O then come to all of us, dwell with us, sanctify every marriage and bless every family with Your peace. Amen.

I.

We are told about a wedding in our Gospel. It is the only wedding mentioned in the whole New Testament and Christ is there. How wonderful! The Hm asked to be baptized by John in the Jordan River a few days ago. He has begun his public teaching and preaching ministry and has gathered disciples, and his first journey with them is to the wedding. He usually prefers to stay in the temple and in the schools, where He preaches the word of the kingdom of God, or in the places of misery and tears, where He shows Himself to be the Savior of all the wretched and helpless, and sifting, here we find Him among a crowd of joyful guests, He is invited, and so He has come up from Judea to Galilee above all for the sake of this wedding. The presence of the Lord has so glorified this wedding that it will be remembered as long as the name of the only begotten Son of God is preached. It bites, "and the mother of Jesus was there." This seems to indicate kinship and close friendship. But the chief object and crown of this wedding feast was Jesus, the Lord of glory and King of kings, the Son of God and of man, the most beautiful of the children of men. Look inside, beloved, into that poor meager wedding hall! There sits the faithful Savior, one could not be without Him and celebrate a wedding - around Him the crowd of His disciples - opposite Him the young married couple! He is the most beloved and the most celebrated in this circle; all eyes hang on His fair face, all ears listen to His heavenly conversations. One is touched by His intimate love that He, the Master in Israel, has not spurned such a poor company; one feels it with silent, blessed joy.

He eats and drinks of God's gifts with them so blissfully and humbly, and talks to them as a man talks to his friend. Everything is enraptured by His blissful speeches, since He, as a good scriptural scholar, brings forth old and new from His good treasure, and the hours forgive them like moments. Yes, Christ is the joy of their joys, the life of their lives, the sun around which everything revolves, and as soon as need arises and an embarrassment is reported, it is He to whom one turns and whose help one hopefully seeks. Behold, the image of the right Christian marriage pleasing to God! Husband and wife are one in Christ Jesus, one in true living faith in Him, one in intimate love for Him, one in blessed hope in Him. God has had mercy on them and drawn them to Himself out of pure goodness: they have both grasped the one thing that is necessary for time and eternity. They have turned from their hearts to Christ, the shepherd and bishop of their souls. Through marriage they have not only become one flesh and joined together in the closest communion of body and life, but have also become one heart and one soul through faith. It is one Spirit who unites, governs and animates them - the Holy Spirit; it is one God and Father who rules over them with majesty, power and honor, works through them with His power and is in them with His grace and worthiness, with His goodness and presence. It is one way that they walk with each other, one home, one Father's house in heaven, toward which they hasten. Jesus Christ is the rock on which they both lean; Jesus Christ is the altar over which they both join hands; Jesus Christ is the Lord and the Head on whom they both cling and whom they seek to serve ever more faithfully in righteous holiness and justice; Jesus Christ is the fire on which they both rekindle their love from day to day. True Christian spouses are united to each other according to their innermost thoughts, aspirations and desires; they are bound to each other by the firmest and most blessed bonds. - Husband and wife can agree and be one with each other in many things; they can be one with each other in poverty or in wealth, in intellect or in industriousness, in domesticity and frugality, but what a poor bond of hearts is all this! Man and woman may be alike in avarice and covetousness, in indulgence and extravagance, in vanity and carnality, but what a terrible bond of the soul, dragging down like a yoke into the abyss of eternal ruin! Only unity in faith, in the fear of the Lord, in the service of God is a blessed bond, which the world and time, fortune and misfortune, friends or enemies are not able to loosen and sever, stronger than death, more secure than life.

O blessed house, where husband and wife are in one, in Your love of one spirit.

As both lines of salvation are appreciated, no one is differently minded in the reason of faith.

Where both cling to You inseparably, Lord Jesus Christ! in happiness and adversity,

And to stay only with You always demand On every good, as on the evil day.

Yes, beloved, it is so: all this is a true Christian marriage covenant, in which Christ is the third with His salvation; only this is a happy household, in which Christianity stands as it should stand. The experience of all lines testifies to this; the whole history of the world and of the church appears as proof of it.

But if this is so, what is to be thought of those who say that faith is not important in marriage, that the position to God and to the church is not important in marriage, and that it is all the same whether man and woman belong to one religion, to the right one? There are so many mixed marriages today, and in spite of the fact that one part is Lutheran, and the other part is Catholic, Reformed, or other-minded, they can get along well and properly with each other. Yes, what is to be thought of those who can give hand and heart to those of whom they know that they ask nothing of the church and God's word, but hurry blindly and safely along the broad road to hell; who look only at a beautiful face, at possessions and goods, at business and connection, are guided by smooth words, are led by empty promises for the spiritual? Say, the speech that for marriage true faith and love of the right church are of no importance, that Christians can marry other believers without harm and danger to their Christianity and their blessedness, is this not a delusion born only of religious indifferentism and a lie of Satan, who has his work in the children of unbelief? And yet, how terrible that even among us voices can still be heard that testify to this delusion and are inspired by this lie of Satan! - And where one enters into matrimony and asks nothing of it, whether one is one with the other in the Lord, how? is there still Christianity, true righteous Christianity? is it not playing with one's soul's blessedness, if a man chooses a wife, or a woman gives her hand to a man of whom she is not convinced that he has turned to the Lord from the heart? Many think in their carelessness or arrogance: "That will be found out all right, I will bring the other part over to the Lord! How do you, the man, know whether you will convert the woman, and you, the woman, whether you will convert the man? Conversion is God's business. To Him we pray, "Convert us Lord, and we shall be converted." It may be that God gives such grace. But it can also be that the other part is obdurate against His move. And how then? Then two are yoked together, one to the right and the other to the left. One is then drawn back and forth between Christ and the world throughout one's life. Such a married state is a misery. And that it usually goes like this, beloved, we do not have examples of it in our own midst.

experienced enough? How many a virgin, how many a woman was once a diligent churchgoer, an eager hearer of the divine word; she loved, at least outwardly, this place where God's glory dwells, but alas! her heart was not righteous before God, she still flirted with the world and its lust. She could not wait for the time when God would provide her with a Christian spouse, so she clung to a man who gave her smooth, pious promises that he would never keep her from church services, and would even attend church with

her diligently. But what happened? She became a wife and mother, and now she has forgotten about going to church, and has fallen prey to spiritual death herself through her spiritually dead husband. This is the sad reward for trusting in mere smooth Christian words when choosing a spouse, and thus actually building one's household on mud; mau deceives herself and must largely sink spiritually and physically.

From this follows a double admonition, which we cannot take to heart enough. First of all, for the parents. Beloved parents, if God has given you children who are now growing up and maturing more and more into young men and virgins, remember that it is up to you above all if your sons and daughters are to be free in the Lord and establish a truly Christian household. You must raise and educate them with serious discipline and faithful admonition from God's Word to the Lord and only to Him. You must watch, pray, struggle, and work so that their youthful hearts remain pure from all worldly lust, unconvinced by frivolity and vanity. How irresponsible it is when parents are afraid that their daughters might remain without a life companion, and therefore let them marry before they have reached complete spiritual and physical maturity, and even let them go to places where the world largely makes their love relationships and enters into their marriages! - And now, you beloved ones, who are still free and single, above all you young men and virgins, listen to your lesson and keep to it with all fidelity. Young man, before you become a wife's husband, become Christ's own; virgin, before you become a husband's wife, become Christ's own. As soon as you enter your house, bring Him into it as your friend. All that you do and begin, do it in the name of Jesus Christ. Flee the lusts of youth like the plague, use your youth in the fear of God in such a way that it really becomes for you an exercise and preparatory school for mature age. First learn and become something proper before you get involved with thoughts of marriage. As long as you are not yet old enough, or not yet in the circumstances that you can enter the marriage state, let every love affair be far from you. Believe me, the devil is astonishingly comfortable with such love affairs, for he knows how easy it is for him to cause mischief and misfortune. When the time has come for you to found your own hearth, do not tread lightly and like masters.

He is rash in his presumption and enters into marriage according to his own advice. Do not take the slightest step without your parents' will and blessing. Above all, do not ask about the lovely face, not about smooth words, not about money and goods in the marriage you are about to enter into, but ask whether the other party also leads a life of faith, a life of prayer, a life before the Lord. You want to have a guarantee for your happiness, a firm foundation for your household: Jesus Christ alone, grasped with a believing heart eager for salvation, is it, and nothing else, neither in heaven nor on earth.

If both hearts are immersed in Him. They cannot separate. And the covenant will never be broken. Where both call Him Savior. What is familiar and united in Him. Neither sin nor the enemy's wiles can be removed.

But we go further in our contemplation. If a household has the right golden soil, and married couples as true Christians in Christ are one heart and one soul, do you think that this blessed unity will remain hidden, or even prove to be a dead, barren treasure? No, never ever. First of all, there are the holy services in the home. Pious spouses cannot do otherwise; they must bend their knees to God with one another, and in all things make their petition known in prayer and supplication with thanksgiving. Prayer is their delight, their first thing in the morning and their last thing in the evening. They let God's word dwell among them ever more abundantly in all wisdom. No matter how much their earthly occupation occupies them, they know how to find time to do the same with one another and to refresh themselves from its inexhaustible sources of salvation. They can live just as little without the bread of life of the Word of God as without the bread of life.

A second bond that binds Christian spouses together and reveals and strengthens their unity in Christ is the church. There they have a foretaste of God's eternal Father's house in heaven, there they get above all pleasure and strength for all good, light and counsel for all their ways, comfort and joy in all their troubles. It is a word of divine preaching in which one feeds and strengthens oneself, a sacrament in which one is fed with Christ's flesh and watered with His blood for eternal life. And since Christian spouses are one in faith, in the word of God, in prayer, in the church, in the holy sacrament, can selfishness, distrust, bitterness, quarrels, and other evil beings dwell among them? A Christian house is a house of peace, therefore the Satan of discord and strife has to give way more and more, all its inhabitants are children of peace, therefore one tolerates the other, and they forgive each other, just as Christ forgave them, so they also forgive each other. There may be misunderstandings and quarrels, because sin is in all of us. still mighty, but you can never let the sun go down on your anger, you will not have peace until peace, heartfelt sweet peace, has been made again.

Since Christians live together as husband and wife in harmony and fear of God, they also live chastely and modestly in words and deeds, abstaining from all fleshly lusts that fight against the soul. They know that God is a holy and pure God, before whom all impurity is the highest abomination and detestation; they know that God's flaming eyes look into the most hidden corners, into the most secret folds of the heart, and so over their bed is written the word of the apostle: "Let marriage be kept honest with all, and the marriage bed undefiled;" so they always have before their eyes and in their hearts the word of Christ: "Blessed are the pure in heart, for they shall see God." And since this is the case, there is no lack of wise, orderly domestic activity and serious diligence in conjugal work among Christian husbands and wives. The husband is faithful in working and earning, the wife faithful in saving and keeping together, one reaches out to the other, both strive to become ever more faithful in small things as well as in great things, ever more faithful in the physical as well as in the spiritual.

Our Gospel today is a bright mirror of the right Christian household and marriage, because there we are shown the order by which husband and wife are to be guided, the rule that must unwaveringly prevail in a Christian home. "What He says to you, do," says the Mother Mary to the servants. O delicious word! Blessed is he who takes it to heart and faithfully observes it in all things! But what is it in particular that God says to spouses concerning their position toward each other? In Ephesians 5 it says: "Let wives be subject to their husbands, as to the Lord - for the husband is the head of the wife, just as Christ is the head of the church, and He is the Savior of His body. But as now the church is subject to Christ, so also the wives to their husbands in all things." There is much joking and serious talk back and forth in homes about who has the rule, whether the husband or the wife. But the matter is already settled. After the Fall, the Lord God said to the woman, "Thy will shall be subject to thy husband, and he shall be thy lord." And it is just as clearly and distinctly spoken in the words of the apostle Paul just quoted. The man shall rule and the woman shall be subject: this is the right Christian household order, this is a truth that must be shouted out with a thunderous voice, especially in our country full of male tyranny and female bondage. For who can deny that here, far and wide, on the one hand the men do not rule as they should, and on the other hand the women are in command in the house? But something can also be disgusting

There is nothing more unnatural than such a disruption of the position of the spouses towards each other, such a slave regiment! The man should rule according to God's order. But how should he rule? As Christ rules over His church, not tyrannically, not selfishly, but in heartfelt love and faithfulness. From where should he rule? Not out of whim, not out of obstinacy and arrogance, but out of God's holy will. Where shall he rule? Where Christ rules the distant church, for God's glory and that they may become holy and blessed with one another. You men, is it then with your regiment? Are you really fathers and not disciplinarians and tyrants in

your homes? Is your rule truly a rule in the Lord and according to His will, and do you work with persevering love for the Christian training and advancement of your wives, for whose souls you must one day give account? Do you keep yourselves faithful to the word of the apostle Peter, when he says: "Husbands, dwell with your wives with understanding, giving honor to the female, as the weakest instrument, as also joint heirs of the grace of life, that your prayer may not be hindered. And be not bitter against them"? Can you also have patience with them, just as Christ must have patience with us, and do you go ahead with a shining example in everything good? Let us never forget that where there is good government, there is also good obedience. For what woman, in whom a spark of fear of God still lives, would not gladly submit to such a regime in the Lord and through the Lord! Yes, beloved women! "As the church is subject to Christ, so also the women are subject to the men in all things," this is your task to fulfill as Christian women. With humility, faithfulness and willingness you are to obey, not only the kind lords, but also the strange ones. And if at times obedience becomes sour to you, you should look up from your lord and husband to him who always rules with heartfelt mercy and makes all obedience easy, loving and sweet. Oh well to the house, where the husband learns to rule more and more in the Lord and the wife learns to serve in the Lord, there one comes more and more towards the goal of Christian marriage, which is decided in the beautiful words:

Do you know where there is no master and no servant? Where one serves the other because one loves the other.

Where Christian husbands and wives thus hold the God-ordained position towards each other by God's grace, the third part of a proper Christian household and marriage is not left out: they learn to bear both honestly and unanimously with each other. Husband and wife are like two eyes, of which, if one is injured, the other also always suffers. The cross does not divide, but binds ever more intimately and firmly together. There has never been a house without a cross. House and house cross belong closely together. Also the newly married couple in Cana meets even immediately at his

Wedding day a small trouble. This is an indication that there will be more trouble to come. Luther says beautifully: "A man should think that God has sent him a sanctuary in his sick spouse's house, by which he is to acquire heaven. Blessed and blessed are you if you recognize such a gift and grace, and thus serve your spouse for God's sake." So then Christian spouses suffer in patience with each other what is laid upon them by God, continue in prayer and supplication until the hour of the Lord has come, and everything, love and sorrow, joy and pain/fortune and misfortune, brings them more and more to the point that they can say to each other from the heart:

Your joy, my joy;

Your sorrow, my sorrow;

Your bread, my bread; Your God, my God.

Beloved, such marriages are truly made in heaven. Man and woman, as God's children, walk hand in hand, heart in heart, in God's ways, until the hand freezes and the heart breaks. But I must stop here. Oh that we all would lift up our hearts and hands to God and ask: Lord, grant us such an earth, let all our households become more and more a reflection of the wedding at Cana! For we see

## II.

Only on such a marriage rests God's good pleasure, only over such a household do the streams of His blessing of grace pour out.

How beautiful it is, Lord Jesus Christ, In the state where your blessing is. In the state of blessed marriage!

How your gift descends and descends and all good things so with it

On thy holy heights, When young and old diligently adhere to thee, Those in the order

One life has been united.

Beloved, a truly Christian house is a tabernacle of God, an object of His fatherly pleasure, an after-image of heaven. The tabernacle was once glorious, for in it the holy and majestic God was enthroned, and had endowed there the memory of His name. The holy Christian church on earth is glorious, for it is the house of the living God, where He has laid down all His means of grace and distributes and dispenses all His treasures of salvation. But a true Christian house is equally glorious: there is God the Father, who makes blessed and joyful children of God out of poor sinners; there is God the Son, who pours out all His streams of blessing and life, and draws hearts more and more to Himself; there is God the Holy Spirit, who does His work of sanctification and makes everything old new again and everything dead alive. Yes, Jesus Christ dwells there, just as He was once present at the wedding in Cana, and even though such a house may be a miserable mud hut and a place of bitter poverty, all the splendid palaces of the earth are nothing compared to it. Heaven is

The holy angels ascend and descend, blissful and anxious. And since such a holy and noble guest has taken up permanent residence in the home of Christian spouses, the right tone also prevails in it. This is shown in the questioning and seeking of God's will, in the struggling and fighting against all sin, in the patience and faithfulness in the commanded works, in the pleasure and joy in everything that is true, what is honorable, what is just, what is chaste, what is lovely, what is pleasant, if there is any virtue, if there is any praise, they think about it. The same is shown in their daily life, in the way they go about their business, in the silence that reigns in their midst, in the intercourse among themselves; it is shown in the moderation with which they enjoy and in the contentment with which they do without, in the humility with which they accept the good days and in the submission with which they accept the bad days; it is shown in the zeal with which they strive to place their whole life everywhere under the rule of the divine will. Say, is it not so? Stoop down to the wedding at Cana! It is a holy wedding, no unrighteous word is heard, no worldly and sinful being is seen, because the Lord is at it and keeps a holy discipline among the guests. This holy discipline is still today a main blessing of Christian godly marriage, one feels the Lord's nearness, one walks always before His eyes. All joy and pleasure, all sorrow and suffering are transfigured and sanctified; one rejoices as one should rejoice, and one suffers as and for what one should suffer. O how hollow and empty, how pale and insipid is the life in so many marriages, because they know nothing and seek nothing but what the world has and offers: Lust of the eyes, lust of the flesh, and arrogant being. They hunger with all abundance, they thirst with all streams. Life gains content and taste only when we have the Lord, life in life, life in daily death, life in the last death.

When Christian spouses firmly believe that Christ, the faithful Lord and Savior, dwells among them with love and grace, what blessedness they will have when they are tormented by worries, worries about the house, worries about children, worries about food, secret worries! Then they can and should lay down all these burdens at His feet/ confidently and with all confidence ask Him, like the dear children their dear father. In prayer and supplication, they can and should tell and complain to Him about everything that oppresses them, pour out all their pain before Him, demand all kinds of good gifts from Him, discuss all their doings with Him. Peace, which is higher than all reason, must fill the house and keep hearts and minds in Christ for eternal life.

Let us enter further into our text! Since there was a lack of wine, He turned the water that was put in the stone jars for purification into wine. He wrote the young couple a delicious inscription with it at the entrance of his household, namely: "If you have Me in your covenant and in your house, you shall never want." And is it not

really so? Where are the pious husbands and wives who do not have abundant, exuberant comfort from the Lord in all distress, in all sickness, in all poverty, in all death and loss of their children? And He not only comforts them, but also helps them, for He is the right helper in all anguish and distress. How abundantly He helped here at the wedding in Cana! This was not an isolated wedding gift, but a pledge of help for all pious spouses.

But notice well, beloved, the Lord helps only when His hour has come. But His hour is when we recognize most clearly that it is not human help, and when His help is most useful to us for the strengthening of faith and the praise of His name. O how kind and gracious is the Lord! He has even offered His miraculous power so that pious spouses know what a strong refuge and helper they have in Him, and that He helps in all ways at the right time; we should only persevere in prayer and supplication until His hour comes. He transforms even the bitterest water of affliction into the noblest wine of joy, dries all tears, soothes all complaints, heals all wounds. There are times when the six days of the week do not look like six jars of water, but like jars of tears. When the Lord dwells in the house, He also turns these tears into wine. He, the Son of God, gives the Sabbath, the rest from God and in God to the toil and the pain. Even in sorrow, one learns to praise and give thanks.

Behold, beloved, to faithful Christians their home and marriage is a school of heaven, in which they grow in faith and godliness under the discipline of the Holy Spirit, becoming more and more skilled and experienced in the ways of God; thus the Lord reveals in the marriages of His children, as once in Cana, His glory, the glory of His omnipotence and divine power, the glory of His wisdom and miracle-working, the glory of His love and faithfulness, until one day they behold Him face to face. Now may He help us all, married and single, the faithful Savior; may He grant that one day we may be with one another among those who shout and rejoice: "Let us rejoice and be glad, and give glory to Him; for the marriage of the Lamb has come, and His wife has made herself ready."

Amen, Hallelujah! Amen.

(Submitted.)

Dear Mr. Redacteur!

Some time ago, you published an open letter to Fr. Schieferdecker, the purpose of which was to bring the poor, lost man back to life.

and to bring him back to the church to which he has actually turned his back. A frank reply to this has now appeared in the "Church Bulletin" of the Iowa Synod, which testifies that this purpose has not been accomplished. It is not my intention now to prove anew as false the overcome chiliasm, which in this letter is again presented in quite the same way as in the synods and elsewhere; that is expected of you, for you are trusted not to answer with "venom and scorn." What moved me to address these lines to you is the following imputation, which is made to you in the said letter: "In your hand," Fr. Schieferdecker addresses you, "it is, at least in large part, to restore peace to the disgruntled Church; in your hand it is to remove this unfortunate anathema, the root of all discord .... You remind me that it is not a disgrace to recant an error, to take a different path when one has gone astray; so I also have no doubt that you do not consider it a disgrace to do so." I do not doubt for a moment that you do not need my encouragement to reject this request with a firm hand; but it would be good if I showed you a little why it is precisely the retraction of the verdict of condemnation that is demanded of you. If a counter-community and a community wants to exist and make people, it must necessarily have something to excuse its existence, something to blame its opponents for, and something to praise itself for. But where will a chiliastic congregation in the midst of a Lutheran one get all these necessary requirements? It must leave the opponents the glory of orthodoxy; it finds no more ungodly essence in them than in itself. Denigration of individuals is also a very doubtful means, so what can better remedy the palpable deficiency than the "anathema"? However, one often translates this into German in order to make **it** quite useful thus: "You have condemned God's word." If one now also proves a hundred times: the anathema means: "We reject and condemn every interpretation," it is a vain effort. Here it is a question of being or not being of the chiliasts; therefore it must remain so, in spite of their eyes with which they can see what is printed: They and we all reject God's word. Yes, on top of that, the effort that is made to teach people better is perhaps one of the all kinds of "arts and means," about which Father Schieferdecker also complains in his letter, whereby "many a dear and valuable parishioner was taken away from him. Now you are again asked to retract this energetic condemnation of an error, which one only comes to, if one, like Father Sch., i.e. misinterprets. Why that? Because one hoped that you would do it? Whoever wants to believe that, I don't. P. Schieferdecker is far from being so simple-minded that he wouldn't know that you think with undoubted certainty that his chiliasm is not a biblical but a man's foot, and he also knows you so far that you will never recognize man's foot as Lutheran doctrine but will always condemn it. But it will help that the old weapon gets a new handle and the hatred against you a new spur; one can now say: You condemn God's word, despite the fact that Prof. Walther was asked, repeatedly asked, and again pestered to withdraw the verdict of condemnation. But if the Lord had let you sink, which he in his mercy wants to prevent, so that you now let yourself be moved to call error truth, or even to no longer want to condemn error, what would happen to P. Schiefer's word? decker any good? At most, he could get one more comrade; nothing more. For it is untrue what P. Sch. says: "It is in your hand to cancel this unfortunate anathema, the root of all discord". It is not a matter of opinions, such as whether the rings of Saturnus are 50 or 500 miles wide, but of an error which is in contradiction with God's Word and which the church must condemn; therefore, in this trade, he remains a one as long as he condemns the error and becomes a zero before the one as soon as he leaves it untouched. Werther, Professor! I honor you as my teacher and as an outstanding member of the church of Christ, and what is more, I love you childishly; but if you wanted to give in to this request, i.e., if you approve of chiliasm, then all this should not keep me from publicly accusing you, from helping you out with a firm hand. When will the enemies finally learn that we are united only by the one, pure doctrine? I will never believe it, even if they have already experienced it themselves. So much in haste. If the Lord gives life and grace, soon more about your

I. P. Beyer.

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## To the ecclesiastical chronicle.

**Christians comfort against the present time of need.** - In these days a friend shared with us the letter of a local godly "bush preacher", in which he so sweetly consoles him against the present distress, that we could not help but write out this consolation in order to share it with our dear Christian readers. The bush preacher writes: "It is true that we have a very bleak, terrifying future before us, and when I look at myself, or at the behavior of the people, or at the sins of the country, all my courage fails me. But as often as I lift up my eyes to the mountains, as the 121st Psalm instructs, I am again abundantly comforted. Where no man can advise and help, he will prove to be the right counselor and helper. I cannot believe that for the sake of God, he is the right counselor and helper.

He is more interested in building his church than in punishing the world. He is more interested in building his church than in punishing the world. But now, however sad it may look in this country, the Lord has left many who at least still want to hear his word. We ourselves are living witnesses of the fact that the Lord has his work here, and should he leave his real work behind and do the foreign work in such a way that his real work of saving souls would be hindered or even cancelled? Never ever! He will chastise us,



not for our destruction, but for our salvation, to cleanse and purify us, which we need so much. Of course, it is very regrettable that the chastening rod has to be swung so hard before we feel it; and we certainly deserve it, that he should destroy us in his wrath. But he will not do the latter. In my simplicity I say to my Lord, "We deserve it that you should cut us off and destroy us from the earth, but what glory would you have from it? But this is to the glory of your name, to work such weak vessels, such worthless creatures, so that they are still preserved and eternally blessed. And if it should happen to me that his punishing justice thus requires it, because the sins of the land cry out to him for vengeance, then I remind him in secret of the blood of his beloved Son, through whom all things were reconciled, who cries out not for vengeance but for forgiveness, and without a doubt more strongly than all the sins of the whole world in one heap. And as for the ungodly world, which tramples all this underfoot, I say to my God (although a little shyly, with an "'Oh, do not be angry, Lord!"), eternity will be long enough to punish them! Why then should your church suffer here and even perish for the sake of the ungodly world?

The **Pilgrim from Saxony**, edited by Diaconus Böttcher in Reichenbach in the Saxon Vogtland, shares in recent numbers Pastor Brunn's report from his institution and adds the following lovely closing remark and request: "To what dear Pastor Brunn has reported in the foregoing, the Pilgrim writer would like to make a small appendix, which also contains a kind of report. However, he does not have to report from North America, but from Saxony. And his report can be summarized in rather short words. It reads thus: In the matter of the mission among the German emigrants of North America, we Lutheran Saxons - and the pilgrim writer is one, too - have become rather lax and sleepy. The amount of love we give it could and should be much greater. That is quite sad. And if someone does not want to admit that, he will at least have to admit that this missionary work? in Saxony has not progressed. But the works of the Lord want

do not want to be casually driven, they do not want to be tired, but cheerfully promoted. The pilgrim would like to contribute to this in these few words. In order that the dear readers may know how they can be of assistance to this mission at this time, they should be made aware that three of the above-mentioned new sendlings, who are to make the crossing to America this year, are Saxons. Their names are August Ebendick from Pirna, Ernst Fimfstück from Dittelsdorf near Zittau and Friedrich Hachenberger from Langhennersdorf near Freiberg. All three are craftsmen and were journeymen. None of them can contribute anything significant to their equipment and journey from their own assets. Pastor Brunn gives them all a very good report. He has tested them during their stay in Steeden, which has now lasted almost two years, and can therefore recommend them to Christian love and participation with a clear conscience. And if he can do that, I think we Lutheran Saxons have the duty before all to take at least our three dear compatriots on our shoulders and carry them over to America by providing for their equipment and travel. Only that we do not forget to ask the Lord to dwell in the hearts of the three and all the other students of Steeden Seminary, so that we may carry the Lord Christ over with them. The young brothers would like to leave by 1 March at the latest. Whoever wants to help them on their journey must bear in mind, however, that one may not prepare for an emigration journey until the last fortnight. Therefore, the matter must be tackled freshly, without much delay. And the empty pilgrim's bag and the God box are waiting for it. But once the thread has been picked up again with the equipment of the three Saxon brothers, then, dear readers, we do not want to drop it again immediately, but regard the promotion of the North American mission as a little cloth that should always flow. And if, as has happened several times in this field of mission, a sender is sent home as an invalid, we do not want to become morose about it, but rather ensure with renewed strength that the work of the existing workers is facilitated by the constant sending of new workers and that the danger of premature decline is averted from them. Those who have not been involved in this matter will find the necessary information in a recently published booklet by Pastor Brunn, under the heading: "Lutheran Mission among the German Emigrants of North America, Information on the Origin of the Proseminar in Steeden and the Necessity of our Church in North America. Such language is certainly as gratifying to us as it is embarrassing. May it serve to make the dear brethren think of the sendlings from Steeden who are to be expected again in August, since the same, as Brunn told us writes, in Germany with travel funds probably will only be able to be equipped to New York.

**Hanover.** On Feb 17, the verdict was passed at Selle in the trial for the riot that took place in Hanover from Aug 6 to 8 over the catechism. A number of persons were sentenced to 2 - 5 months' imprisonment and workhouse, the worst to 1<sup>^</sup>-2 years' workhouse.

## Church News.

By order of the Honorable Presidency of the Lutheran Synod of Missouri 2c., Eastern District, on Sunday Ni8. of. the 19th of April d. y., Rev. J. A. F. W. Müller, having accepted a regular appointment to the first German Lutheran congregation at Pittsburgh, Pa. with the consent of his former congregation at Ckicago, Ill, was publicly and solemnly installed by the undersigned in the midst of his new congregation under obligation to all the symbolic books of the Lutheran church.

God adorn his servant with many blessings in the new field of work.

E. A. Brewer.

The address of the I. brother is: Rsv. st. IV. Mueller, virt8durZü, va. vatterdox 1253.

On Sunday Palmarum, March 29, Mr. H. Wehrs, hitherto a traveling preacher in Iowa, having received a regular call from the congregation at Iowa City, Ja. was solemnly ordained to his office by Rev. F. Döschner, by order of the Presidency of the Western District Synod of Missouri, Ohio, etc., in the midst of the said congregation, with a commitment to all the symbols of our church, and was installed in his office.

Address: Rev. II. IVedrs,  
lo^u Oit^, Ire.

Likewise, Rev. F. Doescher, having received a regular appointment from the Lutheran congregation at Hampton, Ills. and having also accepted the same with the approval of his former congregation at Iowa City, was inducted into his new office by the undersigned on Sunday HuuLiinoão^suii, April 12, by order of the Presidency of the Western District Synod of Missouri, Ohio, and other Sts.

May Christ, the Lord of the Church, make these two workers in His harvest a blessing to many for the glory of His name! Amen.

C. A. Mennicke.

Address: Rov. v. Vosseller,

Hrxmpbvn, Voek Islauä Oo. IHs.

## Where is Anton Hesselmeyer from Osnabrück, Kingdom of Hanover?

The same stayed in Memphis, Tennessee, in 1859.

Benevolent readers who know something about the present whereabouts of the above are kindly requested to report this to the undersigned.

Aug. Wiebusch & Son.  
156 South 4th St., St. Louis, Mo.

## Warning.

Mr. F. Gries was a teacher at our community school until three months ago. He felt compelled to come before the community and resign from his office. If the aforementioned should seek a school office somewhere, he is hereby warned against the same.

The Lutheran congregation at Watertown, Wisc. April 14, 1863.

The Board of Directors:

C. Penalties, Past.

L. Mielke. F-Klug.  
H. Kroening. F. Schumacher.

## Evangelical - Lutheran chorale book for church and home.

St. Louis, Mo., published by L. Volkening. 1863.

It is with great pleasure that we hereby announce the appearance of this magnificent chorale book. It contains all the melodies of our hymnal with underlying text, 162 in number, in a faithful copy of Layriz's larger work, including those not found in the latter. The printing is just as splendid as correct, paper and binding leave little to be desired. The format, small quarto, is by far more convenient than the Layriz one. The necessarily increased price of H2,00 is, according to the present circumstances, quite moderate. May the lovely book soon adorn each of our churches and all our home altars for the promotion of worthy family and church singing. May especially the dear congregations use this opportunity to procure the beautiful book as a congregational inventory for the use of their organists and precentors.

## Invoice filing of the LuthervereinS

for 1862.

Intake.

Through subscriptions-1265 .25  
"Mr. L- Volkening for sold books from volume I. to VI. 249,00

Issue.

Stereotypen and printing for 6000 copies. 846,54  
For binding of volume VII and VIII - 691,00  
" " III. to VII.... 60,00  
" Lersendungskosten 121,60  
Deficit from last invoice 103.85

The outstanding balance is -146.00, and then the association still owns the following books:

of Volume I. bound 105 copies,  
" " II. " 169  
" " III- ,, 169  
" " V ,/04  
" " VII. " 470  
" " VIII.,, 498 "

"III. and IV. unbound 7V0> copies,  
Ado-lph Heinicke.

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## Receipt and thanks.

For poor students:

From the ZionSdistrict of the Lutheran congregation of St. Louis by an unnamed person -2,00; by Hru. Past. I. L. Daib from several dear women of his lakobuS-Grn.-3,15; likewise from several dear. S. Congregation -8,55; by Mr. Past. H. Löber from N. N. -5,00.

**For Mr. Past. Wüstemann:**

Don Mr. I. Geo. Zapf in Cleveland, O.- 55,W; by the same at the wedding of Mr. E. Hugo collectirt 5 l,65.

**For Mr. Past. Röbbelen:**

From Mrs. Pastor Popp in Warsaw, Ill, 51.00; from Mr. Peter Paar there 51.50.

**For the proseminar in Germany:**

By Mr. C. H. Bosse, collected at a child's wedding 56.05; by Mr. Past. I. L. Daib collected at the wedding of Mr. H. Prior 54.45; by Mr. A. Jöckei in DesPeres, Mo., 51.00; by Mr. Past. Mcyer's Gem. in Proviso, Ill, 54.47. C.F.W. Walther.

To cover the debts of the earlier seminary building in Fort Wavnr gratefully certifies the Empfana of 5100,00 from Mr. Heinrich Bardonner from Pastor Köstering's parish Christian Piepenbrnk.

With thanksgiving to God and to the benevolent givers, I attest to the receipt of the following gifts for the seminary household and for poor students:

Don Aug. Burgdorf from Mr. Past. F. Schalters parish 1 l v> butter and from Carl Burgdorf from the same parish 1 shoulder.

By Mr. Past. I. M. Hahn from his congregation 527.45 for poor students, namely 5 l, from N. N. for sophomore Stock, 56.50 from the dear. Women at Lake Creek, -10.95 Collecte of the parish.

From the community of Mr. Past. Moll 3 barrels of flour and 50 Dtzt. Eggs.

By Mr. Past. P. I. Bühl for the seminarian Härter 52, namely 50 EtS. from Mrs. Bcyreither, 50 CtS. from Mrs. Sexauer, 50 Cts. from Mrs. Eypert, 50 Cts. from Mrs. Simon.

From Mr. Künicke from Mr. Hast. Hamann's parish: 2 Galt. Schmalz, 2 barrels of brown cabbage, 1 barrel of soup cabbage and salad, 1 shoulder, desgl. 52, for a poor student for clothes.

By F. S- from Hrn. Hast. Hüsemanns Gemeinde haar 520.

By Mr. Past. Claus von Caspar Ellersik cash 55.

By Mr. Past. Fick from Matth. Evcrhart 1 ham; from Armbruster 1 ham.

Through Mr. Past. Lehmann of Phillip Merz from his parish 5 l, cash; collected for poor students at the wedding of Mr. E. Rauscher 55.

By Mr. Frye from Past. Hüsemanns Gemeinde 510, for poor students.

By Mr. Past. Wagner on Fr. Frdes Hochzeit gcsammelt 54,05, for poor students.

Through Mr. Past. Sauer by members of his congregation 522.50, fiir poor students, namely: by scl. H. Scdegmann 510, F. Schegmann 54, G. Nolkcr 52, H. Mönning 52, H. Niewedde 51,50, N. Depert 51, G. Mönning 51, Hrn. Past. Sauer himself 51.

By Mr. Past. H. Horst 55.30, for poor students, namely: 52, 20, Easter costccte in his branch at Donblin, 80 CtS. collected at the wedding of Jakob Turben and 52.30 at that of Joh. Turben.

Bon Mr. Kerkhoff from Mr. Past. Moll's parish: one cow. A. Crämer.

**Received:**

in the Casse Eastern District;

**For the general presiding officer:**

Don of Baltimore Gem.

564.00

**For the widowed Prof. Biewend:**

Don Hrn Past. Ruhland, gcs. on F.Wath's wedding 1,00 "

" Mrs. Kum'g. Ruhland

"" " Kcglcr's child baptism 0,55

1,00

**For Heathen Mission:**

Don of Baltimore comm.

24.08

"Wwe. Obmenhäuser in Baltimore

20.00 " Hrn. Past. Keyl sen. 1,00

**For the Debt Redemption Fund:**

Don the Gem. in Longgreen for Fort Wayne

5.75

**For teaching institutions:**

Don the Gem. in New York

5.52

**For Mr. Pastor Sommer:**

Don Hrn.G.Dobler from some friends in Baltimore 2.25 New York, March 31, 1863.

I. Birkner.

**Received:****For Synodal-Casse:**

From the Dreieinigkirts comm. in Nantout, Wisc.-- - 50.70 "Hrn. Past. MultanowSki 1-00

" Link 1,00

" whose municipality 7.00

" the comm. of Mr. Past. Kahmcicr 7,85

„ Mr. teacher Bodemer for 1862 1 ,00

"" Reel in Frankenmuth 5,00

" the Gcm. Frankenmuth to print the synodal-

reports, subsequent 0.20

„ the Gcm. in Monroe 10.00

To wit: Collecte on Sunday Quasimodcgeniti 56,19; at the wedding of Mr. I. G. Ohr gesam-

melt 53,8 l.

From the comm. of Mr. Past. Achenbach 8,( 0

**To the Synodal Missions-Casse:**

Dom Frankenluster Nähvrrcin 10,00

From the comm. in Kirchhayu 1,00

" " „ Monroe 16.02

Namely: At the wedding of Mr. I. Renner ges. 52,20; from the unnamed 56,00; from the Lchulkindern 55.28; the rest from the readers of the mission sheets and

individual members.

From the Contkasse of the Gem. Frankenmuth 3,00 For the general presiding officer.

For college construction in Fort Wayne:

From Mr. I. Deeg 3,00

For the College - Schuldentilgungscasse in

St. Louis:

From Zionsgcm. in Morrison,WiSc., ChristmasSCollecte 2.00

For the preservation of teachers:

Of the communities in and near Monroe 15.44

To wit: From Ebr. Graus 8^n, as a thank offering 51.00; Chr. Grausam. 51.00; K. Graus 52.00; Mrs. Graif 50 Cts.; from the Stadtgem. 6.50; from N. N. 24 Cts; from Mrs. Bicking50 Cts.; from Mrs. N. N. 25 Cts.; on the .Kindtaufedes Mr. A.Wagner ges. 51.00; from the Landgem. 52.45.

From Chr Bach in Sibiwaing, as a thank offering fui? the

happy delivery scinerWife . 5,00

From I. Billgriin 1,00

„ Flatow 0, 50

" Mr. Past. Jox from its branch and Ledar Creek

Community - 7,20

Namely: Von Müller 52.00; Schröder 51.59; LehrerA.Wintrr 51.00; Kriegel 51.00; Ralke50Cts; Ticstlcr 50 Cts.; A. Benz 25 Cts.; Gädkc 25 Cts.; W. Benz 20 Cts.; Bruß 15 Cts.

From the Gem. in Freistatt, Collecte at the Harvest Festival---- 6,50 " Hrn. Siemou Krug as a thank offering 5,00

From Mr. Schönamsgruber's infant baptism ges. 3, 15 By Mr. Past. Kolb 18,12

Namely: Von Meier, L- Lücke, F. Lücke. W.Kv/b 52.0l>; Fischer, Gfranger, Nudelbusch, Bremstedt, Nchrling, K. Cimmer, Burhyp, Ebr. Lücke G51.W; Pipperr, Straßburger,ZoldeißG51'Cts.;Kuck62Cts.

For the proseminar in Nassau:

From St. PaulS comm. in Morrison, Wisc. 4,15

For Mr. Past. Röbbelen:

By Mr. Past. Keller 4,00

Namely: At the wedding of Mr. K' \_ Hiilmann 51.00; from Mr. W. Kappele in Morrison 51.00; from the Abeudmahlskasse of his St. Johannis Gcm. in Rockland 52.00.

From Mr. L- Wetzcl in Freistatt, Wisc. 1,00

For the seminar household in St. Louis:

From the congregation of Mr. Past. Speckhard, Collecte on Sunday Judica 5.06

For the orphanage in St. Louis:

From I. Dccg IM

For Kansas:

Dvn J. Dceg 2.00

W. Hattstädt.

## Get

For the College Debt Settlement Fund in St. Louis.

From the ZionSgem. of Mr. Past. Hoppe, New Or- leans, la. -25,00

From the boysraucn vcrein of the DrcicinigkciS DistrictS in St. Louis, Mo. 7 .25

From Mr. Past. Ways, Strington, Mo. 1,00

From a community member in St. Louis, Mo. 300.00

Easter Collecte of the Gcm. of Hrn. Past. H. Löber, Thorntcn Station, Ill. "15,00

By I. Fehd in Glencoe, Ill. 1.00

Bon F. Knoll in Glencoe, Ill. IM<

To the Synodalcasse westl. districts:

From Wittwe Heuer in Addison, Ill. 4W

From Mr. Werfelmann, Jr. in Thornton Station, Ill. 2.00

From the Gem. of Hrn. Past. Miracle. Chicago, Ill. 2,15

From Mr. Past. Frdcrking, New Wells, Cape Gi- 1 rardeau Co., Mo. 2.00

From Mrs. Dorderstrasse in New Bielefeld, Mo. as a thank offering. 2,00

By Mr. Past. Schwenscn, New Bielefeld, Mo. - -- 5,00 '

From Immanuels Dist. in St. Louis, Mo. 13,00

From the Trinity Dist. in St. Louis, Mo. 12:10

From the community of Mr. Past. Wagner, Pleasant 1

Nidge, Ill. 6,00j

Ostercollecteder GemcindrlnFrohna,Perry Co., Mo. 2,50 Collecte der Gem. des Hrn. Past. H. Schmidt, EUgrove, Ill. 8,00

By Mr. Past. Popp, Warsaw, Hancock Co., Ill. 1.00 "" Dietr. Rosenwinkel, Addison, Ill. 7.00

"Wittwe Tuchhorn, Thornton tripod", Ill. ---- 5,00 " the Gem. of Mr.Past.Meyer, Proviso, Ill.-- 4,36

To the College Maintenance Fund:

From Mr. Gerh.H. Brockschmidt,GrandPrairie, Ill, through Prof. Walther. - 5,00

From Immanuels Distr. in St. Louis, Mo. 11.00

From the Drrieinigkeits-Distr. in St. Louis, Mo. 11.00 WeihnachtScollecte der Gem. des Hrn. Past' Hüsemann, Minden, Ill. 10.75

From the congregation in Frohna, Perry Co, Mo. 4.50 Collecte of the congregation of Mr. Past. Birkmann at

Watcrlcoo, Ill. 4-50 '

From the comm. of Mr. Past. Fick, CollinSville, Ill. 10.00

From the comm. of Mr. Past. Streckfuß, Grand

Prairie, Wash.Co., Ill. 10.00

For Synodal-Missiyns-Casse:

By Mr. Barting, sent to Mr. Lud. Stünkel's wedding, Addison, Ill. 2.75

From the pupils of the teacher G. Barting in Mattesen, Ill. 4,36  
 From the comm. of Mr. Past. Bcyer, Altenburg, Perry Co., Mo. 10.60  
 From the ZionSgem. of Mr. Past. Hoppe, New Orleans, La. 4,b0  
 From Mrs. Oberhaus in Carondclct, Mo. as a thank offering. 1-00  
 From TrinityS Dist. in St. Louis, Mo. - 2.35  
 By Mr. Peter Paar, Warsaw, Hancock Co, Ill. 1.50  
 From the confirmands of Hrn. Past. Franke, Addison, Ill.----- 4,00^

For inner mission:

From Mr. Richter in Thornton Station, Ill - 6,00  
 From the comm. of Mr. Past. Fick, CollinSville, Ill. 7,?0

For missionary Clöter:

From Mr. Wilh. Ziegelbcin, New Gehlenbeck, Ill. 1,00

For college construction in Fort Wayne:

By Mr. Fridr. Wehling, New Gehlcnbck, Ill. - - 2,1'0

Toward repairs and improvements to the school " cigenkhum of the Fort Wayne Synod:

From the bell bag of the parish of Mr. Pastor' Kühle, Mattesen, Ill. 6,00  
 Ostercollecte der Gcm. des Hrn. Past. Kühle, Mat- " tesen, Ill. 6,40  
 From the bell bag of the parish of the Rev. Löber, Thornton Station, Ill. 11,10  
 From a community member in St. Louis, Mo. 25.00

For the community in New York:

1.00 Ed. Noschke.

w Gehlenbeck, Ill.

O. nsunioko,

M

Roelc Islanä, Ill", l-stterbox 240.

The receipt of Mr. M. C. Barthel will appear in the next issue.

**S1. Louis, Mo.,**

Synodal printing house of Aug. Wiebusch n. Son.

## Volume 19, St. Louis, Mo. 15 May 1863, No. 19.

(Submitted.)

### Pentecost Song.

O come, you spirit of truth, and enter with us;  
Spread light and clarity, banish deception and appearance! Pour out your holy fire, touch heart and lips, so that everyone may confess the Lord more faithfully.

A free confession is required in this day and age, an open confession in the face of all opposition;  
In spite of all enemies' raging, In spite of paganism alone, To praise and extol the gospel.

Thou Holy Spirit, prepare a Pentecostal feast near and far; With thy power accompany the testimony of the Lord! Open the hearts of the world and our mouths,  
That in joy and pain we may make salvation known to it!

Spitta.

(Sent in by Past. Metz.)

### The temptation of Christ in the desert, a picture of the struggles and victories of the Christian Church.

What a glorious and mighty word of God is that of the temptation of our Lord Jesus Christ in the wilderness! Unbelief may reject it, half-belief may twist and fiddle with it, but to faith it is divine power and divine wisdom. Which Christian preacher and listener does not rejoice as often as this gospel is to be contemplated in the holy place in the series of evangelical "pericopes"? The Lord, clothed with all the fullness of the Spirit, descended from the Jordan, the whole light of the Holy Trinity was present at the baptism. All the light of the Holy Trinity was poured out on Him at the baptism, and suddenly all the splendor of heaven is extinguished, He enters into the deepest humiliation. He is led by the Spirit into the wilderness, so that He would be tempted by the devil. The faithful Savior as the true hero, strong and mighty in battle, goes out himself against the infernal Goliath, the arch enemy of God and man. "Secretly He wields His power, He went in a poor guise, the devil He wanted to catch." Jesus knew the devil, knew his power and cunning, He willingly let Him in. But the devil did not know Christ in His power and wisdom, or rather, he knew Him only as evil can know the power of good, as a deception, a house built on sand, an object of scorn and derision. The word of the 72nd Psalm was fulfilled in him here: "Sieve, he has evil in his mind, with misfortune he is with child; but he will bear a fault. He has dug a pit and carried it out and has fallen into the pit he has made The devil was here the tool in the hand of God to overcome his own power and cunning, just as later 5 Christ's death was the tool in God's hand to deal the death blow to death itself.

After the Lord had spent 40 days and 40 nights in the desert with the animals without food and without drink, He was hungry. And behold, how cleverly Satan knows how to use this moment: suddenly he approaches Him as the tempter. Three times he attacks Christ with all his devilish malice, and just as often he is overcome by Him and has no power over Him. What man has fallen into, should be repeated in Christ. The whole poison of the Fall was to approach Him once more in His supreme power in the tempter himself, so that He, the Holy One of God, would destroy it. Doubt had to confront Him, the same that Satan first pricked in man's breast with the words, "should God have said this?" The presumption of wanting to rise from the created likeness of God to the likeness of God (you will be, says the tempter, like God, knowing good and evil; your eyes will be opened), had to meet Him.

But not less the shining worldly appearance, the glory of having and enjoying, which was also the desired goal of knowledge in paradise. Only in this way could the Prince of Life become a merciful high priest of His people, that He was tempted in all things like us, but without sin. Therefore, praise and worship be to the Lord for His heroic struggle against Satan! Now the lost paradise is restored in its immeasurable glory, a world full of faith, full of trust in God, full of humility, visited by the holy angels, is won. Now Satan has been turned into a state, and we poor sinners have been freed from his power and authority, rescued from the authority of darkness. Now even we weak people can fight again under the banner of the Lord and in His power and strength for God's glory; the weapons have been handed to us so that we as Christians can resist on every evil day, keep the field and do everything well. The temptation of our Lord Jesus in the wilderness lets us look into it not only with horror into the depths of Satan, but also with delight into the depths of our redemption and glorification; it is not only a consolation and teaching mirror for all true Christians, but above all also a picture of the struggles and victories of the Christian church. Whoever does not look at and study church history in this light, does not understand it either; it is to him a 'dreary darkness, an incomprehensible mystery. What the Lord experienced here in the wilderness for our sake will be repeated in His Christendom until the last day, for even if the devil has lost his right and power to destruction, he has not lost them to temptation. Jesus Christ is the champion not only of individual Christians, but of His whole church from beginning to end. How clear and bright, how instructive and comforting the history of Christianity becomes for us, when we see on the one side, through all times, the doomed battles of Satan, and on the other side the history of salvation and victory of Christ; when we realize how He, who fought in the wilderness for His redeemed, now also fights and conquers through them, until He will finally lay all His enemies completely under the footstool of His feet! And how wonderful! The same tactics of temptation that Satan used against Christ, he also used against His Church.

The whole history of the church up to the present time is divided into three epochs or ages; the first age goes from the time of the apostles to Constantine the Great; the second extends from the 4th century to the Reformation; the third and last covers the time from the Reformation to here - and to the end. If we look at these ages more closely, we will find that Satan always fought against Christianity with the same weapons as he did against Christ in the wilderness, and that he also used the same sequence of temptations.

and storms, as found in Matthew.

#### I. The first temptation.

Before Christ, the Savior of all sinners, ascended to heaven and sat down at the right hand of His heavenly Father, He gave His disciples the command to go out into all the world, to preach the Gospel to all peoples and to receive all who would believe in it into His Church through the sacrament of Holy Baptism, for which He promised them the assistance of the Holy Spirit to be poured out upon them. Spirit to be poured over them. Christ kept His promise and the disciples fulfilled His command. They were His witnesses and heralds not only in Jerusalem and in all Judea and Samaria, but also to the ends of the earth; they went over wide seas into distant lands among peoples deeply immersed in the abomination of sin, among savage murderous hordes, to bring them the word of grace and salvation, the sweet gospel of Jesus Christ, crucified and risen. The Lord gave His word with great hosts of evangelists; He sent His speech on earth, His word ran fast. The blessed time of the New Testament had come, of which the holy prophets spoke so blissfully. Everywhere a new song was sung to the Lord. The whole Judaism had become an empty shell, the whole world of salvation an all-polluting corpse. The most desolate unbelief, the most wretched superstition, the most horrible corruption of morals, in short, the most dreadful spiritual rot had taken possession of it. The old world was close to ruin: only the beatific gospel of Jesus Christ could rejuvenate it and awaken it to life again. And so it happened: the idol thrones and altars sank, darkness and the deathly gates had to give way, Christianity celebrated victory after victory. The holy. The Holy Spirit, who was poured out on the first Pentecost after Christ's ascension, gathered from the lost, wild human race a faithful, holy people who recognized God rightly and served Him in heavenly adornment. In a few years a church of many thousands of true Christians was gathered in Asia, Europe and Africa, in which the pure Gospel and a great zeal for godliness were abounding. This first Christian church grew and blossomed like a garden of the Lord in the desert of the world. It shone like a holy city of God in all lands and was strong like an eagle on the rock hovering over its young. Heaven was opened and its splendor, like that of Christ's baptism, was poured out upon her; she shone forth as Christ's richly adorned bride. This was done by the Lord and is a miracle before our eyes.

But what happened? No sooner had the Christian church come into existence through God's Spirit, no sooner had the gospel gone out into all the world in apostolic purity and fullness, than Satan was on the plan to blow out this little light and to destroy all those who had lived in this light.

to torment and even to destroy them. It burned like murder in his bones that he should leave the field to Christ and that his mount of darkness and lies should be destroyed. "How?" he thought, "if this continues, the whole world will finally bow before Christ's scepter and worship at His feet. No, now it is still time to deal with the hated kingdom of God and to eradicate it from the face of the earth. The church of God is still young and tender and has not yet grown into the life of the nations; hardship and persecution will already



make it small and weary; I will afflict its members honestly, so that the Christian will already be forgiven. Thus the Christian church was led into the wilderness, stripped of all that is great, learned and glorious in the eyes of the world; no worldly state took it under its wing; it had to fast, was a sacrifice of all people. Satan now attacked her first as a black devil, as the murderer from the beginning, as a roaring and raging lion; he incited Jews and pagans against her.

Let us take a look at the Acts of the Apostles: Stephen is stoned, Jacob is beheaded, Peter is thrown into prison, all the apostles are beheaded and finally they all became martyrs and had to pay with their blood for preaching the Word of God. Only the apostle John died a natural death, but he also had to suffer persecution; just think of his banishment to the desert island of Patmos. And if we read further in the Acts of the Apostles, we hear that the apostle Paul, too, when he had become a believer by God's grace, was persecuted, scolded, beaten, stoned and finally died by the sword in Rome. And so it went on for centuries; Christians were reviled, persecuted, banished, beheaded, burned, thrown to wild animals, killed by starvation and crucifixion; they were often murdered by thirty, sixty, even a hundred together, men and women with all their children; The most terrible, animalistic, shameful tortures and torments, such as mad bloodlust could only devise, were used against them; young and old, man and woman were not spared if they professed Christ and did not want to sacrifice to the gods; Christian blood flowed in great, inexhaustible streams. These terrible persecutions of Christians lasted almost uninterruptedly for three centuries. The Roman emperors from Nero to Galerius were Satan's special tools and accomplices. In Rome there are 80,000 martyrs and 46 bishops in one churchyard. In the Roman Empire, 70,000 Christians were once strangled in one day. At the time of Diocletian, 7,000 Christians were slaughtered within four weeks; this madman gave up the imperial crown out of impatience,

because he could not dampen the Christianity according to his sense. Truly, in all this time the Christian church was for quite actually in the desert, the people were to stones

and wild beasts. In this gruesome desert, Satan showed himself as a real malicious tempter, he gloated over the torments of the Christians, he mocked their faithfulness and steadfastness through the great and clever of this earth, he set in motion all means that the Christians should deny their faith, throw away their trust and get angry at the cross figure of the kingdom of God. But no torture and torment, no mockery and scorn, no hunger and sorrow were able to move the true Christians to apostasy from the pure gospel. In the midst of the horrible desert, they were confident and undaunted, able to praise and give thanks. Many hundreds of thousands died the most agonizing martyrdom with joy and rejoicing in the first three centuries. There is Stephen, for example, of whom we read in the Acts of the Apostles: he had fearlessly preached the truth to the Jews, they raged and raged, dragged him out and stoned him. But his face shines like the face of an angel, his eye lifts joyfully to heaven, sees Jesus standing and his dying mouth shouts: "I see heaven open and the Son of Man standing at the right hand of God! And once more he opens his mouth to bless, saying, "Lord Jesus, do not keep this sin from them!" and then, "Lord Jesus, receive my spirit." and then he falls asleep drunk and blissful, like a child at its mother's breast, for he knows where he is going. There stands the old bishop Polycarpus, more than 80 years old, who suffered martyrdom under the emperor Marcus Aurelius. The judge demands that he deny the Lord Jesus. Then the godly old man smilingly answers: "Eighty years I have served my dear Lord Jesus and He has always been so good and faithful to me, has done me only good and never evil, and such good Lord should I deny?" Then he is put on a funeral pyre, but the flames will not touch him, until finally an executioner's servant thrusts the sword into his chest. Or there is the bishop Ignatius of Antioch, of whom the legend tells that he was the child whom Jesus blessed and put to shame among his disciples when they asked Him who was the greatest in the kingdom of heaven. He was condemned to be thrown to the lions and was therefore dragged in chains to Rome. He too was asked if he would deny Jesus, pointing to the lions that opened their fierce mouths. But he said with a smiling mouth, "I am a grain of Christ's wheat, which may well be crushed by the teeth of lions, but my Jesus will gather me into the heavenly barns, for I will rise again." Those two boys, Cyril and Vitus, are shown tables with money, precious stones and pearls on one side, and cauldrons of boiling oil on the other, depending on whether they choose or reject Christ. And

They choose death by fire because they want to go to heaven to their Savior. The young Perpetua had her baby torn from her breast because she did not want to deny Jesus, and then she and a slave Felicitas were thrown to a wild cow, which hurled her around with its horns and destroyed her. But they did not depart from Christ for a moment, but rejoiced to praise their faithful Savior with their death.

But what was it that the first Christian church stood as firm as a rock in the middle of the sea, that even rivers of blood could not drown it and the gates of hell with all their snorting and murdering could do nothing? Jesus Christ, the conqueror of Satan, was with her and taught her to fight as He had once fought; she walked along in the invincible armor with which the devil was once overcome in the desert. The spirit of first love filled her and so she could speak with Assaph: "Lord, if I have only You, I ask nothing of heaven and earth, and even if my body and soul languish, You, God, are always the comfort of my heart and my portion. The word of the Lord, with which He strikes Satan: "Man does not live by bread alone, but by every word that passes through the mouth of God", was the ground in which she was rooted, the element in which she lived and weaved The bread of life of God was her daily food, the word of the Lord: "My kingdom is not of this world" was written in flaming letters in her heart, her faithful members were really only concerned with eternal bliss, and so they had the peace that is higher than all reason, the strength that overcomes in everything, the joy that sifts unflinchingly even in the face of death. What a glorious testimony it is that Minucius Felix gives us at the beginning of the third century. "Most of us," he says, "are called poor; that is our honor, not our shame. For the soul, as soon as it is dissolved by abundance, is strengthened by frugality. And yet who can be poor who does not suffer need, who is not stingy for what is his neighbor's, who is rich in God? Rather, he is to be called poor who, although he has much, always desires more. All I want to say what I mean: No one can be as poor as he comes into the world. The birds live without property; the cattle find their food day by day; and yet these are created for us: we possess all this, provided we do not desire it. Therefore, as he who walks along a path is happier the less he is burdened, so he is happiest on the path of life who makes himself rich through poverty and does not groan under the burden of riches. But we would ask God for means, if we consider them profitable; certainly He could give us something, to whom the whole belongs. But we would rather despise the treasures than gather them. We would rather ask for impeccability and demand

Patience; we would rather be righteous than wasteful. But that we suffer from the human infirmities of the body is not a punishment

for us, but rather a warfare. For fortitude is strengthened by bodily weakness; misfortune is often a school of virtue, while both the powers of the body and those of the soul are slackened without the exertion of labor. Wherefore also all your ta-  
You have praised these great men with high praise, and they have become famous through suffering. So God must help us, He cannot despise us, because He is the controller of all things and loves His own dearly; only in tribulation does He test and purify everyone; until death itself He searches out the will of man, incidentally unconcerned that something might be lost to Him. Therefore, as gold is tested by fire, so we are tested by danger. What a glorious spectacle it is to the Most High when the Christian goes into battle against pain; when he arms himself against the terrors of death and the threat of the executioner; when he raises his freedom against kings and princes, when he bows down to God, whose property he is; when he, as a true victor, even mocks the one who writes his death sentence! For indeed, he has won the victory who achieves that for which he fought. Where would there be a soldier who did not challenge the danger all the more boldly under the eyes of the commander! No one ever received the reward without having taken his test piece; and yet the commander cannot give what he does not have; he can give warlike badges of honor, but he cannot marry life with eternity. But the fighter of God is not abandoned even under the pain, even in death he does not see the end of life.

Thus the Christian can seem unhappy, but not be. You yourselves (you pagans) lift up to the clouds the men whom misfortune steeled - a Mucius Scävola, for example, who, when he had missed the king, would have perished in the enemy camp, if he had not given his right hand there. But many of ours (the Christians) have tolerated not only the burning of a hand, but of the whole body, even where release was in their hand. And are these men whom I compare with (the flocks of) Mucius, with Aquilius, with Regulus? Nay even youths, even weak women among ours, by the heavenly patience poured into their breasts, defy crucifixion, the tearing of wild beasts, all tortures all horrors of capital punishment." So far Minucius Felix in the third century.

The first Christianity was strong in endurance and suffering, and therefore also strong in faith and hope. Where was there one who would have softly considered deprivation, and should it be of life, let alone abundant food, as a justification or even excuse^-reason to become unfaithful to God? Did they not rather urge themselves to be faithful to God with their

And for a short earthly tribulation, when the Lord's hour has come, to exchange the heavenly crown? Was not a handful of incense sprinkled on idols considered a temptation as heavy and perilous as the one when the evil one tempted the Lord to turn the stones into bread - and was it not rightly considered so? If someone became weak under the tortures and hardships, did he not later weep bitter tears, was the whole community not ashamed of him, and accepted him only after he had also shown joy of faith and strength of faith in true repentance? - Because they saw heaven open, because they saw blessedness, because they saw the reward and the crown of eternity, because they had already absorbed the powers of that world, that is why the dear Christians at that time were so joyful, so courageous in death, could bless fire and murder steel, welcome and overcome death. Oh, how the glorious time has disappeared, when the Christians stood as a united school of the cross and love, when this cross and this love drove all to go out of themselves? Are they not only traces of old piety, which we now warm up to? Oh, how cold and desolate everything is in Christianity, so that every living Christian must be frightened, and if we did not have the Lord's promise that He would make the bones of the dead alive, we ourselves would soon descend to the dead?

Lions, let yourselves be found again, Like in the first Christianity, Which nothing could overcome Just look at their torture, How they glow in love, How they spray fire, So that even Satan must be afraid of the love of death.

Yes, Satan was afraid, he was defeated. The first church not only fought gallantly, but was also gloriously victorious. What Satan had planned for the downfall of God's kingdom, he has planned for its salvation and supreme glorification. Through the fire of tribulation, Christians have been tested, exercised, purified and made like their Lord and Savior. Every martyr is still today a great praise of God and Jesus Christ, a shining triumph of Christianity. After the black devil had raged in vain for three centuries, after the wickedness of the Jews and the bloodthirst of the pagans had exhausted themselves, one had to lay down one's arms. The fight of the first Christian church with paganism was a fight to the death, either the church or the paganism had to perish - and behold! the church remained victorious, because the Lord of all lords and King of all kings fought with it and for it! Yes, He Himself led the cause of His Christianity and crushed one persecutor of Christians after another. Nothing could hinder the course of His Gospel; already in the beginning of the third century the Christians had filled all places, palaces and courtrooms, as an unimpeachable witness tells us. The blood of the

Martyrdom was the name of the church, and it was not rare that the executioners of Christian blood witnesses became their closest successors in martyrdom. The wonderful spectacle that the world saw, that one spirit governed all Christians, one faith animated all, and one hope strengthened all even in the bitterest death, so that the world itself exclaimed: "Behold how they love one another so" - must have attracted thousands, and made even enemies of Christ into friends. Finally, when the Lord's hour had come, He spoke with an almighty voice, as once on the Sea of Galilee: "Be silent and be still" - and behold! There was complete silence. At the beginning of the fourth century, a powerful Roman emperor, whose empire encompassed almost the whole world, converted to the Christian faith, namely Emperor Constantine, surnamed the Great. Immediately, the bloody persecutions of Christians ceased and Christendom was at peace, built up and walked in the fear of the Lord, and filled with the comfort of the Holy Spirit. Spirit. Now there was rejoicing in heaven and on earth: "Now salvation and power and the kingdom and might of our God His Christ have come, because the accuser of our brethren is rejected, who accuses them before God day and night. And they have overcome him by the blood of the Lamb, and by the word of their testimony, and have not loved their lives unto death."

(To be continued.)

(Sent in by H. Schoneberg.) **Moral school for the full, or the way to happiness for everyone.**

A book with such a title, two volumes strong, is now said to be in the making in Wisconsin. A pastor Etter in that state asked for a prospectus to be issued for it. The table of contents promises 24 chapters. The headings have such a familiar and outdated sound that one involuntarily gets the idea that the whole thing has long been out of the making and is now to be warmed up again, spruced up, or Americanized. In our time, a generation is growing up that had no lessons in the school of manners 50 or 30 years ago; and if ever, it is forgotten and gladly heard again, if only it is not presented in such a dry and rusty manner. By the way, the aspiring writer has not conspired to leave unnamed the sources from which he drew his wisdom; at least in the prospectus there is no such safekeeping.

Mr. Etter promises to make his book "in attractive language" so that "every reasonably thinking family man" can become a made moral teacher in the prospicirte moral school. All this, as it says at the end, for two times 50 cents in advance. He hopes, probably quite apart from the editorial guarantee, "the

The importance of a moral doctrine written for the people justifies the expectation that it will be joyfully welcomed and read with blessing by all the better people of our German nation as a contribution to the stormy present" - moral doctrine - a contribution to the stormy present! Is this a sample of the "language made attractive"? By the "better ones" his book will be "most joyfully welcomed."

So the bad in all comparisons and the best remain excluded.

With the former, hops and malt are lost. They can no longer be cured with an etterian moral doctrine. This is, even if an unspoken, nevertheless an honest confession. The best, of course, do not need etterian morals. But the better Germans! - In what sense might Mr. Etter have thought of them? In his book, several chapters deal with the mind. The somewhat flexible minds will be able to figure it out.

Mr. Etter prospicates, "that every time has its peculiar demands and needs, which take revenge on the living and following generation, if they remain unconsidered". All the restless activity of this time is aimed at the solution of this demand. Nevertheless, it is precisely this area that is most neglected, through the cultivation of which the radical remedy for our national ills could be found." (Also a sample of the sayings made.) The Wisconsin pastor now finds himself in the witness to provide this radical remedy in of his prospicirte moral school. This is, as he himself says: "an immeasurable building to .a sacred building"; "a temple whose lofty construction and grand, majestic proportions correspond to the spirit of Him who fills the universe with His omnipotence and calls it to worship." People! Listen to the samples of "the language made attractive." If there your heart is not moved to 2 times 5>0 cents in astvuneo, then no cutting out helps with you any more. But it really wants to say something to make itself heard in "this stormy time". The lenke, who live close to the railroad, sleep quietly away when the trains rattle by in the night. The miller does not hear the mill and the people at Niagara Falls think they must be inhibited. Therefore, Mr. Etter soon continues doubtfully: "May I succeed in explaining to you the necessity of a school for folk morals, and to induce you to acquire the work for the good of your families and the entire family of the now so sadly bleeding fatherland, and to use it to the best of your ability, for which the Lord may bless us all! Between the lines my reader would like to insert the following words: I, Pastor Etter, have a number of colleagues in this country whom I cannot call anything other than darkies, who still teach according to the hated method: Repent and believe in the Gospel in order to help the sadly bleeding fatherland.

Also to these, my official and human brothers, I want to octroyiren my moral school with my bombastic talk, and if they do not trust me, I make them still what "of the gentleman blessing". The people mean their Christ and I, I mean my dear moral All-Father, up there in the high heaven.

A few more samples of the "attractively made language" of the priest. The reader can also understand "made" in the sense that they were finished long ago.

"The whole task of man's moral education, taken together in one, is that man should free himself from the dominion of nature; from the dominion of his own sensual nature, that he may become wise, and from the dominion of external nature, that cr may become wise. Independence from the dominion of nature is freedom." Who ever heard such high wisdom in so few words! It is astonishing how people progress in made language without understanding today. Our kind cannot keep up at all. When he says: "Detach from nature," the reader should not think that Mr. Etter belongs to the old sect of flasks that flourished in Me- lanchthon's time. No! The one in Wisconsin is a brand-new moral teacher, to whose nature nothing bad at all has been added, neither from Adam nor from America. But how is the pastor to do "in made speech?" He has to say something, and he is so clever, after he has subjugated "the outer nature," that he knows that if his better people in America do not understand him, then they think he is learned; but being learned is a good quality for a budding author.

"Truth, justice and national welfare exist only in the power of freedom. Recently, a fundamentalist, also a materialist (not in the Rhenish sense, for there a materialist is called a spice monger), taught: Power would only be in substance. In Etter's work, virtue and two other beautiful things consist in the power of freedom. Now a man should become wise. - According to Etter's doctrine, one becomes wise when one detaches oneself from the material - or is there still an external nature that is not material. According to that learned professor's teaching, one must become checkmate if one detaches oneself from nature.

"Our task, then, as citizens of a once happy and peaceful but now sorely afflicted fatherland, is to become better aware of our true freedom, the freedom once expressed in Washington, the Father of the Fatherland." That we have not after all got behind the radical remedy without the Wisconsin pastor. It is because of the consciousness of freedom. The people in the afflicted America do not know that - for the very reason that they do not all come to the pastor's church. The great love for mankind now urges the priest to write a book. The quintessence of Etter's universal medicine: "that we must be brought to the consciousness of freedom," has been brought home to us by

If we want to have the other quackery, we only have to write to him.

Mr. Etter now makes many a speech, of a Swiss legend, of Tell, of Washington and how he died, of the noble banner of moral power and whatever else can be made in the language. Attractive or disgusting to read. Depending on the taste. When 1000 buyers of his moral goods have been found, he wants to announce it in the Weltbote. These 1000 better Germans will then become the salt with sweet (otherwise stupid) taste, by which our German people will be brought to ferment. The man of freedom has taken the liberty against the postal law and added with ink that each volume will be 850 pages thick. That makes seven pages of moral teaching for one cent. In these paper-poor times!

The pastor concludes with the presumptuous wish: "since I wish to see some copies of the moral school distributed in every Christian congregation, I hereby ask all my honored fellow ministers to recommend this work and to distribute the sent prospectuses."

It would be irresponsible for a righteous Christian man to subscribe to such a book. He is helping the man to sow weeds. Won't he have to reap that as well? If someone in his thoughtless indifference does not mean that, it is all the worse and does not excuse him.

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(Submitted.)

## Our school teachers' seminar.

As pleasing as it is, and as testimony to the growth of our synod, also with regard to the care of the schools, that more and more schools are being established in the synod which are served by our own teachers, we, who have to take care of the training of capable teachers, often get into trouble and distress as a result. Yes, we have to admit it openly, we have never actually gotten out of the squeeze and out of trouble. The establishment of community schools or extensions of the same, which appeared in rapid succession (much too rapid for us), and the resulting requests for the supply of teachers, which were generally of an urgent nature, and therefore, even if they were left unsatisfied for a while, soon asserted themselves again, and finally had to be taken into consideration, never really allowed us to keep the pupils entrusted to us together in classes and courses, as would have been desirable, and to lead them to the goal of proficiency in an orderly and therefore all the more secure and thorough manner. But the Lord, the merciful and faithful Savior, who takes everything into his hands, and especially that which concerns the spiritual life and prosperity of his congregations, has thus far given his fingerprints and

The manual guidance was given, that the desirability was hardly to be carried out. And it was our duty to pay attention to it. And we

think we have paid attention to it. We believe that we have always met the needs of our dear congregations, as far as it was always possible, with pleasure and love and willingness, and in spite of the fact that our educational plan was constantly pulled out from under our feet, as it were, during the continuous dismissal of pupils that took place before the time. The acts prove it, the citations in the synodal reports and the new addresses in the numbers of the Lutheran. And as far as this current school year is concerned, we only want to bring to your attention that during this year, despite the fact that at the end of the previous year 16 students were examined for dismissal into the service of the parish schools, for the sake of urgent emergencies, 12 have already been sent again, 6 as assistant teachers and 6 as regular teachers. But that is why we are now at the limit of dismissals. And that is what we want to report to our dear pastors and congregations. If, in order to fulfill promises made long ago and at first, we still succeed in supplying two or three congregations with teachers in the fall of this year, then we think we have done our part, if we are not reproached for having already done too much, we mean, according to the state and the forces of our educational institution. For at present, among our number of students, which has decreased to 19, we have only four who can be considered as more adult students. The question arises, however, whether it is advisable, without the utmost necessity, to strip a Christian institution too much or completely of such students, especially if the desired proficiency in knowledge and skills is not even present. This consideration will justify us if from now on there is some standstill with regard to the sending of pupils. But here we are allowed to raise this concern: Would it not be possible that in the meantime, until teachers could again be appointed from the school seminary, young, reliable, Christian people, whom one trusts to have some skill, would be somewhat prepared, instructed and prepared by the dear pastors and teachers for keeping the school, so that through them the children of the congregation could at least be trained and occupied in reading, writing and arithmetic, and perhaps also in memorizing the catechism and the sayings and songs, while the pastor would take over the instruction in the catechism and in biblical history? And one more thing. Couldn't such young people, who showed deed and aptitude in such school emergencies, be induced to seek their further education in our seminary for the greater benefit of the church? In this way, perhaps, the present need for teachers could be alleviated to some extent. In order to avert a future one, however, we must, however

In view of the current number of our seminary students, which, as I said, is now only 19, while a year ago it was almost 40, I would like to make an urgent request. It goes like this: Dear brothers, pastors, teachers and the other members of the congregation, help now also and together that the workers become more again also for the care of our schools! Help with all earnestness, with God's word and prayer, with exhortation and appeal, with the gospel of peace, with the presentation of Christ's love, with the presentation of His kingdom, with the presentation of the demands that this kingdom makes especially on us, on us who stand inside with pure word and sacrament, and for this very reason should also shine with these "highest treasures of grace" into all lands! Send us then again from your midst, from your congregations, from your families, fit and gifted boys, young men, or young men, who consider it an honor to serve the Lord Christ in his church, or who are still learning and grasping this fully through your encouragement and appeal, and through their walk since then, by their listening to the word, by their obedience to parents and masters, by their faithfulness in their professional work, by the choice of their manners, that their hearts, having become righteous and pure in Christ, can well grasp and hold such supreme honor. Yes, we ask you to pay special attention to this, and rather let there be fewer gifts and knowledge than to overlook the main deficiency, that of sincerity in Christ. It is true that our youth is not particularly flourishing in this area at the moment. But there is no lack of blossoms. And let us, with God's help, select them, and with God's help try to win them for the office of the school, that they may handle the word, which makes flourish again that which has withered, or wants to wither away. For besides, there is no counsel nor help. - And you young people, who know him who, oh, with how infinitely hard, sour work, has opened paradise for you again, let yourselves be moved, lured, driven, called by your pastors, teachers, parents, relatives and acquaintances to his service, to the service of your most precious Savior, and, as I said, recognize the honor of his service. However, this also means that you should close the eyes of the old Adam when the enemy presents you with the glamour of the

worldly ebre and **the** worldly good, and thereby wants to make the service of Christ, which admittedly stands before the world in disgrace and dishonor, unpleasant for you. But the Lord also makes you capable of this; yes, he helps you to recognize with great certainty with the spiritual eye that he gives, that all the glitter and finery of this world is only contemptible dung compared to the shining light of his honor, and that you therefore strive and seek for it. And now, - what more can be said, dear friends and brothers; - the church, your mother, your nursemaid, who also drew you from your infancy, is the only thing that is worthy of your attention.

The Church, which has nurtured and educated the inheritance of the saints in light, needs you. She needs you to be shepherds of her lambs, caretakers of her little ones, and the Lord of the church has also given gifts for this, and above all the highest gift, his knowledge. So do what you cannot leave off according to the spirit, and yet would like to leave off according to the flesh. Do it, and press on in the name of our Lord Jesus Christ. Do it with a willing, cheerful and confident heart. And cast your cares for any hindrances upon Him. He will make the sincere succeed. And with further advice, information, instruction to serve such dear young men who feel urged in the Lord to enter our educational institute for teachers next September, when the new school year begins, we are ready and willing at any time and from the heart and with joy. May the Lord, whose grace works all things, give and keep you and us counsel and wisdom and desire and zeal and strength to work, to serve, to build, to plant, to water his vineyard, and not to grow weary, that it may also be maintained and expanded through us, his co-workers, and especially that it may also grow, green, blossom and flourish in its young branches and vines, and produce much fruit for eternal life!

Finally, we ask those who listen to our urgent request to report this to the undersigned Ph. Fleischmann through their pastors, if possible before the end of July this year.

## A family history.

In Oetmannshausen, a village in Hesse, lived the wealthy farmer Caspar Beck until 1849. There the man, still strong as a tree in his old age, was attacked and strangled in a half-drunken state by his two sons Ewald and Johannes together with a helper. Johannes Beck was executed by the sword at Eschwege in the summer of 1851, because the jury had found that he had known about his father's murder and had helped by standing guard at the door of the house during the murder. He denied having done so, declared the sentence passed on him to be unjust, and showed himself to be very obdurate in the face of exhortations to repentance. The salvation of his soul was doubly heavy on my heart, because I had known him and his siblings from their school years, when I, then Metropolitan of the class to which Oetmannshausen belonged, had to visit the school annually and often learned with horror how the children's books, Bible, catechism and hymnal, were new again because they had come before the eyes of the father, who then always tore them up and stepped on them with his feet, although he knew that he would have to buy others. The "mother mile" had often come to me in my current place of residence with

The children, who were already young and not yet feral, had been maltreated by their father and even severely wounded. When church punishments did not work, I obtained the assistance of the secular authorities to protect them until the death of their mother. Afterwards Beck had driven the children away; only after this had they run wild. I entrusted an excellent priest with the difficult task



of preparing the unfortunate man for execution, but his faithful efforts seemed ineffective. At last, at last, the pastor found a soft spot in the hardened heart; it was a spark of love for the faithful, badly offended mother, who had long since gone home. "And your pious mother shall not find in the heaven of God a soul of a saved child? Her most ardent prayer that your soul may also be saved and blessed, shall have been in vain?" asked the clergyman. Then the defiant heart broke. With hot tears the wrongdoer asked, "What must I do to be saved?" He asked for the encouragement of the priest of his hometown, who soon followed the call to come to him. United, the two faithful messengers of the Lord revived the spark that seemed to be already completely extinguished, and full of gratitude to Him who had made them powerful, the criminal took leave of them on the Raben stone, assured that he willingly suffered the deserved punishment, but firmly and joyfully hoped for forgiveness at the throne of the eternal judge, trusting in Him who also bought his soul with His blood.

Before that, he confessed that he had not done what the jury had found him guilty of, but even more seriously, that he had had a hand in the horrible murder. And now he completely unrolled the curtain of the ghastly history of his family.

His grandfather had moved from Saxony to Wellingerode as a tenant of the estate belonging to Baron Diebe zum Fürstenstein, a completely unbelieving man, scoffing at God's word and commandment. His eldest son, 6 years old, plays with a plow wheel and does not stop immediately when his father forbids it. Then the latter hits him - and beats him to death. People did not know about it. But the judge, whose existence he denied, spoke in the heart of the child murderer; defiantly he tried to deafen this voice by blasphemy and intoxication. It did not succeed, and he murdered himself. His son Caspar, one of the few on the lonely estate who knew that he had murdered himself, moved to Oetmannshausen, like his father in hatred of the gospel, deaf to the pleas and admonitions of his wife, whom he made so unhappy. He chased his own children out of his house. His daughter became the mother of an illegitimate child, murdered it and died in prison. His sons murdered him. Ewald, the elder son, seized by remorse and despair, strangled himself in the dungeon. Johannes died on the Rabenstein. The name Beck is erased in the

Heimalhsdorfe. Complete strangers own the beautiful farm.

"I, the Lord your God, am a zealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that have hated me," thus saith he that is true.

(Blossoms in the Garden of God.)

## To the ecclesiastical chronicle.

**The Unirte Hausfreund** comments on the fact that the Lutheran preachers in Hanover ask the question: Do you renounce the devil and all his nature and works? Must the devil be absolutely driven out of the children!" - Indeed, a strong union, which even wants to let the devil err peace'. The house friend speaks indeed: How does the casting out of the devil rhyme with Jesus' words: "Let the little children come to me, and do not hinder them, for such is the kingdom of heaven"? According to this, the friend of the house seems to think that the children should come to Jesus because they already had the kingdom of heaven before!!! Has he not read what Paul says; "We also were children of wrath by nature, even as the others," Ephes. 2:3, and what God says to Paul: "I send thee to open their eyes, that they may turn from darkness unto light, and from the power of Satan unto God, to receive forgiveness of sins, and inheritance with them which are sanctified by faith that is in me." If the friend of the house has read this, we must conclude that he does not believe all these words and, as an open rationalist, thinks that whoever still believes this is still in "Roman nature.

**Prof. Lehmann**, as he explains in his church newspaper of May 1, still cannot see that there is a difference between the political assessment of the slavery question in religious papers and the presentation of the biblical teaching on this point. If he really cannot see this, we can only pity this weakness of mind.

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## Church consecration.

Sunday Quasimodogeniti was a day of joy and blessing for the Lutheran congregation of St. John's in Minden, Illinois, because on that day they were able to consecrate their newly built church to the service of the Triune God. After the congregation had assembled in the old church, which for years had become too small, a hymn was first sung and a prayer of thanksgiving was offered by the undersigned as a farewell. Then one moved under the chesange: "Now thank you all God," into the new church. Pastor Baumgart spoke the consecration prayer first. Pastor Streckfuß gave the confessional address on Isaiah 57:15 and spoke of the Lord's dwelling with the humble.

and of the refreshment of the brokenhearted. Professor Crämer then preached a witty sermon on the Gospel of the Church, Lucas 19, and spoke of Christ's gracious return to the house of the sinner Zacchaeus, which he repeated here in his Word and Sacrament, and of Zacchaeus' example, which teaches us what the truly grateful, happy and blessed Christians of the Church are like. After the sermon, the baptism of a child took place. The morning service was concluded with the celebration of Holy Communion.

In the afternoon, Pastor Baumgart preached on Lucas 24, 36-47: On the kindness of Christ towards his church and congregation. The celebration was further elevated by the fact that Mr. Koch, teacher of the congregation, performed a few four-part pieces with his choir during the morning and afternoon services. To the joy of all of us, many dear brothers and sisters from the two neighboring congregations of Pastors Streckfuß and Baumgart, together with their teachers, had gathered, also some brothers from St. Louis and several students from there. The church is 70 feet long, 46 wide, and 28 in the center of the arch high, built entirely of quarry, steures, with a tower 82 feet high. The whole building cost a little over \$5000. Although it was difficult for some members of our congregation, the Lord helped that when the church was handed over, it was paid for in full and no debt rested on it. We also have to thank the Lord for the fact that he also gave us a new organ with the new church. This organ was built by Mr. Wolfram in Chicago, and according to the opinion of the experts, it must be called a successful work. It costs \$925.

The congregation will never forget that the faithful God has so gloriously helped in everything that was manifested in the greatest and smallest things; and the same faithful God, who has allowed the congregation to succeed in this sorrowful time in building this house for His name, may grant that in it, as long as it stands, God's word may be preached purely and loudly, the holy sacraments may be administered according to Christ's dispensation, and both may create "fruit" for eternal life in all the souls who come and go here. Glory to God alone! Amen.

E. Hüsemann.

On Jubilate Sunday, April 26, the Lutheran congregation of Mtddlcton, C. W-, had the joy of consecrating their newly built church to the service of the Triune God. In the morning the undersigned preached on the gospel of the consecration of the church. In the afternoon, the skuswrlüei, Fr. Sprengler, preached on Apost. 8, 26-40. May the Lord always dwell in this church with His pure words and sacraments for the salvation of all who enter and leave it!

L. Dulitz.

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## Church News.

After Mr. Franz W. Schmitt, until then a pupil of the practical theological institute at St. Louis, Mo., had passed the prescribed

examination and had received a regular call from the Lutheran Zion congregation U. 'A. C. at Pilot, Kankakee Co., Ills. and had accepted it, he was ordained on Sunday Reminiscere (March 1) of this year by Mr. Pastor Heinemann in the midst of the said congregation with obligation.  
He has been solemnly ordained on the basis of all the confessional writings of the Lutheran Church and has been inducted into his office.

The Lord Jesus Christ crowns the pastoral work of this servant and messenger with rich blessings for eternity! Amen.  
St. Louis May 1, 1863.

G. Schaller,

d. to. president of the western district of the synod of Missouri, Ohio & a. St.

The address of the dear brother is:

Hsv. Iran's IV. LebmiU., Union IliU I>. 0. Kaukakes Oo. IÜ8.

After Mr. Past. C. Fredcrking had responded to a call from the two Lutheran congregations in Holmes Co., O., I, on behalf of the President of the Middle Synodal District, installed him in his office on the 2nd Sunday after Easter.

May the Lord give him many blessings.

I. C. W. Linde m ann.

Address: Uer-. 6. IVEänrsunZ, Nount Hops IV 0., I-IoIme8 Oo., 0.

## Conferenz display.

Those concerned are hereby kindly reminded that the Northern Ohio District Conference begins on the 1st Sunday after Trinity.

## Receipt and thanks.

For poor students received through Past. H. Schmidtin Elk Grove, Ill, at the 'Hochzeit Hr. L. F- C. Buße's daselbst collected .40-  
For Pastor Röbbelen from Past.-Streckfuß Pl.00; by the same from Hr. Ludwig Vockschnüd\*ri.OO.

C. F. W. W'oUher..

From the women's club of Mr. Past. Kühn in Zanes- ville, Ohio- K20L,0

To wit: \$10.00 for teacher salaries and \$10.00 for poor students.

W. Sihler.

Subsequently, I have received for our church building in WolcvttS- villc, N. A.:  
From comm. to LoganSport, Ind. - - 11.50

" some members of the congregation at Town Lebanon, .

Msc. 15.25  
God's rich blessing and our heartfelt thanks to the dear donors!

F. C. Th. Ruhland.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies on behalf of his congregation to have received the following gifts of love for their church building: By the general assirer of the synod Mr. I.

F. Schuricht 25.10

„ H. W. Meyer, Treasurer of the Middle District 25.00 The individual contributions have already been receipted by the district treasurers concerned.

Furthermore by Mr. Past. I. L. Daib---" - 17,30

Namely; Of whose Trinity gcm. 9,75

' - „ JacobuSgcm. 6,55

" himself plus Sendnngskosten 1,00

Leavcnworth City, April 16, 1863.

M. Meyer.

For the budget of Concordia College at Fort Wayne, Ind.

From the parish of Hr. Past. Stephan from Wittwe Brett Müller 2 pairs of woolen stockings, 50c. baar; from Hm. Christian Prange 2 shoulders, from the women's association there for impecunious pupils \$5 baar.

From the parish of Mr. Past. Werfelmann 2 hams, 5 shoulders, 15 seitch pieces, 2 bags of wheat, 1 bag of grain, 8 pounds of butter, T1 baar.

From its filial parish \$5.25.

Avs the parish of Mr. Past. Bode from Mr. Pepel 1 pig, from Mr. Breck 1 Fuder hay. From Mr. Past. Iäbkors Gem. from Mr. W. Heckmann 12. From Mr. Past. Fritz's Gem. in Adams Co. Ind. 20. From the Gem. of Mr. Past. Reichardt from Mr. Hauptmeyer 3 Dusch. Wheat. From Past. Steger's comm. 1 barrel of apples and butter. F. W. Reinke, caretaker, certifies that he has received 10 towels from the Women's Association in Fort Wayne, with heartfelt thanks.

## Preserve"

For Synodal-Casse:

From the comm. of the Past. Detzer	Z10M		
" Christian Schapper	IM		
" of the parish of the Past. Wichman, New Year	Scollecte 6,48	,, " " " " "	" ans der Kirchen-
can	1,45		
" Carl Westenfeld	IM		
" derGem. of the Past. Bergt, Henry County - -	-2.00		
""""Napoleon Co .----	2.70		
""""Defiance Co. ----	8.34		
""""Williams Co .----	2.21		
" , , """"Fulton Co.-----	3.05		
" H. AlmS	0,70		
Const. Bauer	-----1.00		
OnFriedr	. Langel's child baptism collected	2,15	
By Carl Warncke--1	,00		
" two members of the congregation of the Past. Ruprecht- -	-1,25		
" the comm. of thePast .	Jäbker	26,10	
"" "" Ernst 3,50			
"" "" byFridr.Rolff .----	3.00		
".Pastor Merz	100		
" of the comm. in Fort Wayne, Easter Collecte	57.41		
" Past. Steger by M. Beumer	5,00		
" the Gem. of the Past. Werfelmann	4.25		
" " " , " Köstering-	10,01		
""""Schöneberg	10.25		
""""Schumann--^	1.75		
" " , " , from housekeeper	0,50		
" , ? " P.Baumann l.oo			
" "" " , " Jäbker	'---*10	,70	
" Reichard-- -	-4	.38	
" - " LL Swrkonß.	.82,00		
		Lindemann	4,30
		" Schumann, Kandleville - -	5.60
		" , " De Ka.b Co.	5.00
		" Husband-	8,00
" " " , Bergt in Williams and Defiance Co.	-	3.50	
" of the comm. of the Past. Bode	3,75		
From the bell bag of the parish of the Past. Fricke - -	24,50	FromN. N.	1,00
" Mr. Strohe	2,00		
" the comm. of the Past Rolf----	12.30		
" of the Zions Gem. of the Past. Werfelmann	5,00		
Through Past. Klinkenberg from Schlehusin	1,00		
" E. Wente-	3M		
		For liver contents:	
Bon of the Gem. of the Past. Swan for St. Louis- - -	47.46	" " " " " Fort Wayne-	42.17
" " Trinity comm. of the Past. Saupert - -	1 1,45	"Mr. Ranzenberger	1F10
,, the comm. of the Past. Swan, for school teachers-			
Seminar	42.65		
" Mr. Backslodte	1.01	>	
" of the St. Joh. Gem . of thePast.	Reichard	5,57	
,, Mrs. Lehmeyer as thank offering	1,00		
"the Gem. of the Past. Frederick	4.65		
""""Reisinger (in Pekin)	8,00		
""""Ernst 4,00			
"""".. Kunz 3.45			
" Past. Kunz-	0,55		
" the Gem. of the Past. Wichmann, Easter collecte- -	9,31		
" Gerh. Bosse	20,00		
" H. Klukermann	0,50		
" Heinrich Wilkening	1,00		

Bon of the comm. of the Past. King-15 ,00 For the general presiding officer:

      " " " " cobbler 4.00  
      " " " " Lindemann , 37,26  
      " " " " Ostermeyer 1.00

For Synodal - Mission:

By Mr. Past. Sruel on Mr. Volmer's child baptism collected 1,00  
From Mr. Bär, from the community of the Past. Swan- -0,25  
From the Gem. of the Past. Stephen 6,25  
" " " " Schöncberg 5,25  
"Mr. Johan, from the community of the Past. Reichard 7,90 " from the community of the Past. Stephan----- 6,25

For inner mission:

From Past. Hattstädt 1,00  
" of the Gem. of the Past. Swan, from the College- Rifle 1.27  
" Ms. Louise Morhaod -----1.00  
" Past. Swan 1, 00  
" Daib 1,00  
" the comm. of thePast . Daib 5 .55  
- Members of the Jacobi congregation of the Past. Daib - - 3,25 " of the congregation of the Past. King- 13M  
"one member of the community of the Past. Wambsgans 6,00 " of the comm. of the Past. Bergt, Fulton County - - -2.10  
" " " " Williams County-1 .45  
" Valentine Preacher- 0,50  
" Louis Stünkcl, Mon. -----1,00  
" of the parish of the Past. Saupert, Kollekte at the Epi- phaniaSfeste 8.65  
" Wittwe German and Mrs. Umbach L 4l,00 -- 2,00 " Steph. Dung 1,00  
" Mr. Winter andFried. Gruchnhagen 1,00  
" " Dahme----- 1 .0l>  
" of the comm. of the Past. Stephan 5 25  
" " Hattstädt ----- 11.26  
By Past. Brewer from Hcngerich 1,00  
" B. Sukop 1 . 00  
FromN. N. 2,00  
" Mrs. Lücke by Past. Reichard -3,00  
" of the comm. of the Past. Reichard, Columbia My -2,111  
" Stürken----- 2.05  
" " 1 Ocstermeycr 5,50  
" Johannes Rees - - 1,00  
" , Dt. Prtri-Gem. of the Pust. Blachhagen - - 2.53 " \* , St. Pauls-Gem. " ---7. 52  
" " Gem. of the Past. Klinkenberg 14,00  
" Hm Von den Kämpfe " -1.00  
" N. N. 1.35  
" of the comm. of the Past. Shepherd 5,00  
Fnr. the-Parish and Teachers Wilkven Fund:  
From coarse, of the Past. Lindemann - - 25,90  
.7 " "Hn Fort Wayne, Passlvnscvllecte---" 37.10

For the widowed Prof. Biewend:

From the comm. of the-Past. King 26,32  
From the comm. of the Past. Cobbler 3,00

To reparüt'uresi and improvements to the school's

^eigenkkuins Äer Synod at Fort Wayne:

From the comm. of the Past Merz-4 ,70  
" " in Kendleville 1,0lt  
" John H. Füllung 1,00  
" of the comm. of the Past. Kunz 6,00  
"By Past. Holds dt 37,32  
From the Gem. of the Past. Werfelmann 9,00

For Mr. Pastor Röbbelen

By Past. Stubnatzy collected at the wedding of Mr. Wchmeyer ----' 7,10  
From M. Frog 1,00  
" Past. Brewer- 2,00  
" a member of the congregation of the Past. Jäbker -----3,00  
" Past. Köstering ---- 2,00  
" Job. Harpist 2,00  
" the Gem. of thePast . Merz 3.65  
" I. Prasse andRitztlM 2,0"  
" the Gem. of thePast . Werfelmann 1,80

By Past. Wichmann collected at the wedding  
of Mr. Carl Dröger- 4,60  
From Gerb. Bosse 5,00  
" Past. Wichmann- 1,00  
Collected at the wedding of Mr. Grothjahn- -3,40

For Mr. Pastor Sommer:

From the Gem. of the Past. Schumann 3,32  
" M. Frog 1,00  
" Past. Schumann- 1 ,00  
" C. u. F. Rrineking for the pastors Wnstemann  
and summer L P2M- 4,00

For poor students:

From the Gem. of the Past. King- 12,00  
,, ,, ,, ,, Vulture 5,00  
" Valentin Preacher by Past. Bergt -----5.00  
Collected at the wedding of the Hrü.-Hd'Ikcr 3,50  
From the Young Men's Association of the Parish of the Past. Reichard 3 00  
From the Gem. of the Past. Fricke 15,00  
,, the Women's and Young People's Vercin of the Gem.  
of the Past. Merz 5.75  
,, Mrs Kerncr 1,00  
" Mrs. Engelmann 1.00

For the Nassau sophomores in St. Louis:

By Past. Brewer 2,00  
"" from Mr. Sgcccop 0,50

For the college debt redemption fund in

St. Louis.

From the comm. of the Past. Detzer 5,00  
Delayed: By Soph. Oestcrmeycr, Maria Mehm, Chr. Bredemeyer seu., Chr. Bredemeyerzun., Lronore Schuricht, Maria Scheuer, Emma Fricke, Wilhclmine Vehling,  
Lisette Sienip-. - -8 ,50  
By Mrs. Hartman, William War 3,00  
For entertainment of the school teachers' seminar: From Past. Klinkenberg and his Gem. 10,50 " of the Gem. of the Past. KöüH  
8,00

To the College.Unterhaltscasse:

From the Gem. of the Past. King 8,50  
Wm. Meyer.

## I paid for the Lutheran;

### The 14th year;

Mr. G. Sträub.

### The 13th year:

Messrs r G. Sträub, D. Knab, O. Piepenbrink, H. Schmidt. -

### The 16th year:

The HerreNr D. Göglein, C. Machmüller. A. Krenzburg, D. Knab, F. Kunge, H. Bödecker, H. Schmidt.

### Lr Den 17. Jahrtzangr

The HerreMk D. Fellbaum, Wegener, Past. C. Suitcase, Past. I. Best 50c., D. Göglein. C. Machmüller, Th. Bünger, A. Leuzdurg,-J. Möller, W. Walter, H. Scheele, Past. H. F. Besser, D. Knab. F. Nupge, L- Cords, A. Otto, L. Loffdsn, P.ast.W.Heinemann, W.Wemböfcr50c., A. Gerstmyer.,Past. T. H. Spr.ngler, H. Bödecker, Past. G. H. Trebe(4 H. Gchmidt, I. Ernst.

### "The 18th year;

The -men: B "se, ^raffert. Waldo,' A. Winter, F. Brüagemann, Past. I. A. Darmstädter, Past. C. Suitcases. C. Machmueller. F. Fellwock, I. Jagow, M. Fellwock, Paff. F. König, Past. F. W. Schvlz 5 Er., Th. Bünger, A. Wineken. I. Möller, W- Walter, Past. H. F. Better, D. Knab, F. Rnnge, H. Starke. Beckmann. C. Dahlmann, W. Webmbofer 50c., AGerstmeyer, D.Winterstein, Paff. C. H. Spengler, H. Bödeker, Past. G. H. Trebcl, H. Schmidt, I. Ernst, Past. W. Hattstädt 3 Ex.

### The 1s vintage:

The gentlemen: H. Harimann, H. Clausing, W. Blaaß, H. Stolzenbach. C. Düerly, A. Gadke, I. Last, A. Winter, Eichhorst, Past. F. Ruff, C. Biervsch, C Hüdartb, F. Bruß, G. Lieders, A. Greul, G. Hetzner. Cour. Gräbner. I. Keil 50c., Past. F. W. Oestermeyer 50c.. H. Mees50r" Past H. LemkeL5 5i'c., Past. I. G. Sauer 1> Er., R- Hager 75c., L. Grüpner, Thom. u. L. Vogel, F. Deinlein, Dr. W. Sihler. Past. E. A. Winer. H. Gruenlingen. Jnl. May. Fr. Obm. Past. C. W. Brecht, Br. Fellwock. F Jagow. M. Fellwock, W Jagow, G. Merz, Past. F. Koma W Er., W. Kahle 5 "c., Past. F. W. Scbvltzt Er.. W. Bode, Past. G. Reinsch, Past. I. Hechel, 1, Laiuenschlääer. H. Misselborn, F. Wolr, F. Schäkel, H. Wille, Past, M. Meyer3 Ex., I. C. Brck, Past. 6). Stachel 5 "c., H. Mitzner. H. F Schütte, N.Volkert, Past. G. Reisinger, H. Hemme, A. Frerking, H. Brinkhoss W. JunNaus, G. O- Frerking, H. Röpe, C. Stünkei, Passtz H. F. Besser, D. Knab, F. Runge, G. London, H. Starke, Beckmann, A. Müller, A. Otto, F. Uncke, Past. F. W. John P7,50, Past. F. Reiß, C. Harmeuing, E. Lücke, A. Gerstmeyer, Past. F. I. Th. Jungck. F. W- Noch, P. Tb. Bürger, W. Lange 50c., F. Stünkel, Wrsselmann, Casse- baum 50c., Merk, Ude, L. Sammrtinger, M. Brück 50c, H. Schmidt, Staible, Kämpfe.

### The 20" vintage:

Gentlemen: Pan. C. Becker. I. Keil 50c, Past. G. Stachel 5 "c., H F. Schütte, N. Volkert, Past. H. F. Besser, Past. F. Reiß, Past. H. Steger, M. Brück 50c.

M. C. B a r t b el.

## Changed addresses:

Rev. Heitmüller, IEniu Oo., Obw

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Rice OoZE 6o., Uiuu.

## Volume 19, St. Louis, Mon. June 1, 1863, No. 20.

(Submitted by Prof. Dr. Sihler.)

### What is the shape of our time and what future can we expect?

The summary answer to the first part of our question is contained in the words: "We do not want this man to rule over us." Luk 19, 14. In the heart of the natural man there is a deep enmity against Christ and his gospel. For where this is preached purely and unadulteratedly, it puts down and destroys everything that the natural man holds high and great as his own, and holds dear and valuable. Through such preaching, righteousness becomes sin before God, wisdom becomes foolishness, honor becomes shame, power becomes impotence, in short, the self-glorification of the human spirit in all its knowledge and ability becomes idolatry and idolatry, reviling and crucifying Christ. How could it fail that the natural unbelief in all of us would turn into a malicious unbelief against Christ in most people? How could their hearts not be inflamed with anger and hatred against the Lord? And how then should not their father, the devil, the ancient enemy of Christ, be at hand to blow with his infernal breath this burning fire into a consuming flame? And hence it comes to pass that the children of wickedness cry out as with one mouth, "We would not that this should reign over us." For as disunited as they otherwise are among are one another, in the enmity and persecution of Christ, His Word, and His confessors and followers, in this, like Herod and Pilate, they are One Heart and One Soul.

In the following, we will try to prove this a little bit in different areas. Let us first look at the church. In the papal church, of course, the reign of Christ and his gospel has been over for 1200 years; and instead of him, the Antichrist in Rome has raised himself to the position of sole ruler, in order to make those who have been bought at great cost into his servants by means of human commandments and the entrapment of conscience, and to keep them as such. There it is the old slogan: "We do not want this one to rule over us. And even in the present time the admirers and worshippers of the pope and his benefices and dignities are not lacking in zeal and diligence to fortify and extend his autocracy. The father of the old and new papal lucre, however, is very helpful to them in this; for as the ancient arch-magician, he draws all kinds of people into the demonic circles of the papacy, sometimes as a glittering serpent through powerful errors, sometimes as an angel of light through hypocritical work, so that they soon cry out against the gospel with Demetrius, Acts 19: "Great is the Diana of the Ephesians. And of such Beth-eathers and deceivers, who give heed to Christ, their rightful King and Lord, who with his blood delivers them from the tyranny of the devil and from the snares of men's consciences.

There are many such Bethörts and seducers who kiss the pope's pommel and put his foot on their neck as a sign of servitude. There are sentimental, nervous, highly educated noblewomen who, in the adoration of the Blessed Virgin Mary, idolize themselves. There are sentimental, nervous, highly educated noblewomen who idolize themselves in the adoration of the Blessed Virgin Mary and obediently accept her immaculate conception as an article of faith, as befits the pope's slaves, even leaving life and limb over it rather than over the scriptural doctrine of the immaculate conception of Christ. But what else do they do by this, but that they punish Christ, the eternal truth, with a lie and reject his rule? For when that woman Luc. 11 cried out, "Blessed is the womb that bore thee, and the breasts which thou hast sucked," the precious Saviour punished this sister and predecessor of the present Mary-worshippers by saying, "Yea, blessed are they that hear and keep the word of God."

Furthermore, there are unionists who are unsatisfied by the doctrinal indifference in the human power of their union church or who are disgusted by the princely papacy in it. On the other hand, they are stung by the firmly united constitution, the uniform regiment of the Holy Father at Rome, who is unchanging. The unchanging doctrinal concept of the Roman church, its power and spread, its independence from any state power, stings them strongly in the eyes. What wonder, then, if they should turn to the "mother of Christendom," to the "only beatifying" papal church, to which, in fact, the



What do they do if they throw themselves into the arms of the present Union Church, which is only the bridge that it lovingly offers to its apostate but repentant returning children? In doing so, however, they are doing nothing other than stripping themselves of the rule of Christ and his Gospel and acknowledging the Antichrist of Rome as their Lord.

There are also all kinds of swarming spirits, which, restlessly driven around by the workmanlike pride devil, have already wandered through many sects, and have feasted for a while on their little flutes and human poems. But since these fluttering spirits find nowhere to rest and stay, it is very natural that they finally fall like tired flies into the net of the Roman giant spider. There, as here, however, - for enthusiasts and papists, as children of the law, are cousins and blood relatives, as those who want to be justified before God by the works of the law - there, as here, their saying is: "We do not want this one to rule over us."

Furthermore, there are not lacking individual, so far safe and impudent, unchurched Epicureans, who, perhaps out of curiosity, have lost their way to the sermon of a traveling Jesuit missionary and have awakened here from their sleep of sin by the preaching of the Law. But unfortunately they were satisfied with the judicial absolution from the papist confessional and with the imposition of all kinds of allegedly sufficient and meritorious works; and thus they still remain under the rule of unbelief against Christ and his Gospel and have only exchanged a white devil for a black one.

The greatest booty, however, the Papal Church makes from the Episcopal Church of England. As is well known, the latter did not thoroughly purge itself of papist leaven in the age of the Reformation. Against the gospel and the evangelical nature of the New Testament, they still maintain the Jewish-papist standpoint in the doctrine of church, ministry and government. Just as the sons of Aaron attained the priesthood through bodily procreation and procreation, so the bishops of the Anglican Church attain their office and dignity in supposedly uninterrupted succession through the spiritual procreation of the ordination of episcopal dignitaries. Now culminated, however, in the Jewish Church, Now, in the Jewish Church, according to the Old Testament constitution ordered by God, the priesthood culminated in the person of the high priest, whose place in the Roman Catholic Church has been taken by the pope, against Christ, the true and eternal high priest. And so it is no wonder that a part of the Episcopal Church in England is now escaping from the sovereign church regiment and the state ecclesiasticism and believes to find life and full satisfaction in this supposedly unified head of all episcopacy and priesthood, the Pope at Rome, and is becoming Roman papist. But what else is this but another fulfillment of the saying: "We do not want him (and his gospel) to rule over us"? For in the church

There is no other "most holy father" of Christ on earth than the one in heaven, no other high priest and king than Christ himself, no other priests than his believers, who may publicly administer the means of grace as appointed servants of the community or wait for another worldly and civil profession, even be serfs and slaves. There is no other code than the gospel and no other obedience than faith and love.

The papal church, however, whether it spreads much or little, is a living contradiction and abolition of the church of Christ. As such, it is not a pillar and foundation of morality, but its destruction; it is not the bride and honor of Christ, but the whore of the devil; it is not the mother of right-believing Christians, but a fertile birthplace of disgraceful bastards and disgraceful false teachers; it does not consist of citizens with the saints and God's household, but partly of secret free spirits, partly of obviously superstitious ones. Their God and Lord is and remains the Pope, and their motto is and remains: "We do not want him (and his gospel) to rule over us."

The same saying, however, finds its ample proof also in the swarming churches. Their number is legion; they are as many and varied in shape and color as the worms and swarms of winged and unwinged insects from which they get their name; they are angry and enraged against each other, because each of them wants to hunt the same prey, to have the same people to rob; but they are all one in that they do not want Christ and his gospel to rule over them; They are one in their enmity and hatred against the Lutheran doctrine and church, that man, a sinner by nature, becomes righteous, spiritually alive and eternally blessed before God by grace alone, for Christ's sake, through faith in Christ; For this doctrine makes clear and evident the high-mindedness that governs and pervades them all, and indeed possesses them spiritually in a special way; this doctrine casts down as impotence and foolishness all their legalistic and workmanlike spirituality, prayerfulness, crying, singing, sighing, proselytizing, running and pretended spirituality of the angels. This sermon strips the mirror feathers from the wheel-beating peacocks and the sheep's clothing from the wolves. This teaching reveals them as loose whitewashers, false apostles, deceitful workers and spiritual jugglers to the simple and sincere, and saves them from the nets and ropes of their little fiefdoms and human thickenings, which they are wont to bring to market under the appearance of Scripture, in order to draw in and deceive the inexperienced; for as Eve's children, we are, like the Athenian apostles. 17, we are always eager to hear and believe something new and, at the same time, to be deceived by a work-sanctified behavior.

For this reason, all the variegated, diverse, sham spiritual and spirit-driving fanaticism in the church, as an outgrowth of the arrogant devil and of one's own arrogant human spirit, is also a hostile mass against the Lord Christ and His Gospel. And as vehemently as the heads and vocal leaders of the various sects drive and raise their peculiar little fires against one another, they all cry out as if from one mouth: "We do not want this one to rule over us!"

But how does it look like in the area of the Union Church? Surely the purer gospel and vain obedience and love toward the Lord Christ are there? It has forgotten the old quarrel between Lutherans and Reformed and has especially melted together on the operation of larger and smaller prince's benefices and to a love-union of both, to a church, which preferably calls itself "the Protestant"! And yet it, too, is far from Christ and His Gospel ruling over it and in it. For Christ wants his church to be a pillar and foundation of the truth; he wants to rule it with the grave scepter of the pure word and the unadulterated sacrament; the one currency for salvation shall have right and validity in it alone. The Union Church, however, does not want this; it is and wants to be a rotten human power, a pile of broken pieces built on sand by the state church; it is brazenly trying to bend the straight scepter of Christ; it does not want the one and pure doctrine of the apostles and prophets, as it is stated in the holy Scriptures, as the only rock-solid foundation of salvation on which it stands; Rather, it wants two kinds of repugnant doctrine, the scriptural Lutheran doctrine and the scripturally contrary Reformed doctrine, to dwell together in it; it wants to unite two kinds of opposing confession under the princely guard of the unionist church regime: It has no hesitation, in the disdainful stripping away of the fear of God and His word, to grant ecclesiastical justification and equal validity to the counterfeiting of the same by the haughty carnal reason; for it is of equal importance to it whether one of its ministers says in unbelief and denial of Christ's work: Bread is bread and wine is wine, or whether the other believes and confesses: through Christ's almighty word, Christ's body and blood are sacramentally united with bread and wine; it does not make a conscience whether the one considers baptism, the water bath in the word, to be the bath of regeneration and renewal of the Holy Spirit, through which God, as through his ordered means of grace, works faith in the children and strengthens in the adults, makes men blessed, or whether the other denies this power to holy baptism and makes it only an empty sign without content, which has no effect in the person baptized, but only outwardly indicates and depicts his rebirth, which happens otherwise, that is, through a special (dreamily dreamed) effect of the Holy Spirit. Thus the Union Church is

Far from it, according to the will of Christ in His word, Jude 3, to fight for the faith that was once (for all) given to the saints, and according to Rom. 16,17. to depart from those who cause division and trouble besides (and against) the doctrine that the orthodox church always teaches its children.

Rather, their thing is to unite in false godless love of peace with those who, like Zwingli, Calvin, and their comrades, at first believed and taught unanimously with Luther, but afterward caused such division and trouble. Christ says in regard to the purity of doctrine through St. Paul Gal. 5: "a little leaven leaveneth the whole dough;" and in this he warns his faithful that they do not concede in a single article of the Christian faith to the self-righteous, works-sanctified reason to leaven the sweet dough of the gospel by its pernicious interference. The Union Church, however, does not want this word of Christ to be valid; for precisely in the doctrine of the holy sacraments, for example, it does not take any offense. For example, in the doctrine of the holy sacraments, it does not take offense at the fact that the reformers, the sacrament-enthusiasts from time immemorial, deny them as effective means of grace and ask: "How can water, how can eating and drinking do such great things," namely, give the faithful forgiveness of sins, redemption from death and the devil, and eternal blessedness?

Therefore, if we look at it more closely, it is also the case with the Union Church that it speaks with the pope and other fanatic churches: "We do not want this one (and his gospel) to rule over us." But the same is also the case in another way. It is without any contradiction: Where there is no love of truth, there is also no truth of love. As we have just recently demonstrated, in the Union Church, as such, the divine love of truth, the unconditional obedience to God's word, as it says, the adherence to the word that is certain, does not exist; and instead of shutting the mouths of the contradictors with this word, according to Christ's will (Tit. 1, 3), and shunning them as heretics after repeated rebuke, these are rather their dear brothers and valued members. Therefore, it is absolutely impossible for the truth of love to be the dominant attitude in the Union Church, namely, love "from a pure heart and from a good conscience and from undyed faith," 1 Tun. 1. For the heart of the Unionist church, as such, is not cleansed in true faith by the blood of Christ and the Holy Spirit; its conscience is either an erroneous one, namely in its better part, from misjudgment of the evangelical truth in the Lutheran confession and from lack of sound and thorough knowledge of it, or an evil one, namely in its worse part; for the latter is very well aware, especially in the Constantinopolitan court theologians and Union fathers, that out of favoritism, covetousness and philanthropy against the unruly princes and mighty men, he is to be treated with disloyalty and rape.

The other people with bad consciences also know very well that they have brought about this alleged ecclesiastical union of love between Lutherans and Reformed Christians by condescending to or flattering the powerful out of fear of man or human pleasures. And again, the other people with the bad conscience know very well that they have let themselves be put under the Union reins and bridle and harnessed to the wagon of the unchurched state church as patient muzzlers, through the coercion or flattery of the powerful out of fear of man or complacency for man's sake, against the confession of their church.

Finally, the love of the Union Church cannot come "from uncolored faith," for it is one of its peculiar characteristics that it has a colored or common faith. If, however, St. Paul's word "uncolored faith" refers to the inward faith of the heart of the individual Christian, which is to be a sincere and righteous faith and not a faith pretended in a mere oral confession, then there may well be Christians of this "uncolored faith" within the Union Church; but they have it then as members of the One Holy Christian Church, not as unionists. But then they have it as members of the One Holy Christian Church, not as unionists as such, since they do not recognize the Union Church as a big lie any more than true believers in Christ of the Roman Church recognize the Papal Church as another big lie.

From the evidence just given, it follows that the Union Church, as such, cannot have the love "of a pure heart, of a good conscience, and of undyed faith. On the other hand, because of the lamentable mixture of justification and sanctification, of law and gospel in its doctrine, it has an abundance of pietistic, morbid, works-sanctifying pseudo-love, through which it, like the papal and enthusiastic churches, wants to become much more righteous before God than through Christ's work of redemption and merit. It is true that it displays "the spirit of moderation and mildness" as a signboard. But whoever presents her as she really is, according to God's word, has nothing to expect but a flood of biting and hateful judgments and vituperations instead of this spirit and true Christian love.

Summa, just as little as the love of truth, the Union Church has to show the truth of love. And since Christ and his gospel is love and truth itself, it declares, seen in the right light, on both sides; "We do not want this one to rule over us." It should also be noted that most German theologians of the present day, who distinguish between divine revelation or the Holy Scriptures and human reason, are not aware of this. It should also be noted that most German theologians of the present day who seek to mediate between divine revelation or Holy Scripture and human reason and its philosophical products, and to establish a kind of compromise between the two, come from the bosom of the Union.

(To be continued.)  
(Sent in by Past. Metz.)

The temptation of Christ in the desert, a picture of the struggles and victories of

# the Christian Church.

(Continued.)

## II The second temptation.

It was a world event that Constantine the Great became a Christian and laid down at Christ's feet. Now paganism was broken and the cross of Christ became the banner of armed power, the decoration of crowns and the badge of honor of the world. Then everything changed; the Christian church now received peace, protection and support, and the door was opened for it to penetrate the state and the world as a true leaven, which it was called to do. Churches were built and decorated, and the state took care of their upkeep; schools were established in which young people could hear the gospel of Jesus Christ; the shepherds and teachers of the congregations were freed from all the burdens of the state that citizens would otherwise have to bear, so that they could serve the church unhindered. There was also made room for public worship, the ecclesiastical celebration of Sunday was ordered throughout the kingdom, and Constantine even gave the Christian soldiers freedom to attend church services every Sunday, as befits Christians. In particular, however, the office of the bishops could now enter into its full effectiveness: their pastoral care and moral supervision soon extended to state officials as well as to all nobles and respected people, so that they found ample opportunity to promote justice and all that was good. Where others did not dare, they were allowed to intercede with the great ones of the empire, even with the emperors, on behalf of the unfortunate, the persecuted and the oppressed, and even to speak into the conscience of the highest and even the emperors in the name of religion and the church. They became the protectors of widows and orphans, and were given the right to visit prisoners in jails and to supervise their treatment. If disputants turned to them, they were allowed to settle their disputes and their decision was legally valid.

That was a beautiful, glorious time, especially after such terrible persecutions, when the church, according to God's will, could intervene so beneficially in worldly and public affairs. But the enemy of all that is good, the prince of this world, knew how to take revenge: since then the nature of this world has invaded the church! Just what she had gained through God's help - peace, protection, rights, even and especially the zeal of many emperors - became ruinous to her. "Good days," says our Luther, "want strong legs." The temptations through welfare are much more severe than those through woe. When Satan had not come to the aid of Christ in the wilderness through hardship and affliction

When he had not been able to make him dull and mislead by the hunger of the body in the wasteland, he placed him on the pinnacle of the temple. He had not succeeded through depths, so he tried through heights. The Lord had remained in firm faith, in joyful trust in God and His Word, so the infernal tempter sought to overthrow Him in misbelief and presumption. He had been overcome by the Scriptures - "How?" he thought to himself, "if you want to be so spiritual and believing, I will help you; if the Scriptures are your armor, on which you rely, I am also a scribe and know how to dispute." From then on, he did exactly the same with the Christian church; he could no longer roar and murder, God had bound him (Revelation Jn. 20), so he resorted to lying and deception; he had not been able to destroy the kingdom of God through tyrants, so he tried to do so through heretics and false teachers. From now on he disguised himself as an angel of light, he became, as Luther says, a white, angelic devil. First of all, he led the church to the height of glittering hypocrisy and fanatical sectarianism: Donatism arose and taught that the external, visible church must be pure and holy, and that a priest or clergyman to whom any reproach adhered could not lawfully and validly administer the sacraments. God's word clearly states that tares would always grow among the wheat of God and that Christianity would be a mixed bunch in its outward appearance: this should no longer be true. Thus the door was opened to the most atrocious separation. Since the secular state took the means and used severity and violence against the followers of Donatism, they fell prey to the most blind fanaticism. The whole great African church, which until then had flourished so splendidly, was thus split in two and most sadly disrupted. All the faithful, self-sacrificing efforts of Augustine to bring the lost and disrupted to their senses were in vain. The rift was incurable; remnants of them survived into the seventh century.

The devil led the church to the height of carnal rational wisdom and presumptuous brooding about the divine mysteries. The apostle Paul had already warned the first Christians: "Take heed that no man rob you through philosophy and loose seduction according to the doctrine of men and the statutes of the world, and not according to Christ" (Col. 2:8). Now that the Christians had overcome turnip and good days, this warning was doubly necessary to them. Arius, a man full of arrogance and confidence in his insights and opinions, and therefore very inclined to quarrel and make a mob, stood up and taught: Jesus Christ was not born of the Father in eternity, but a creature, whether-

He was probably the first and most glorious of all, and had only been endowed by God (the Father) with divine power and glory, had only been appointed the Son of God, as it were - was therefore the Son of God not by nature, but only by title. Thus the trinity of the divine being was denied - the divinity of the Holy Spirit was also soon denied. The deity of the Holy Spirit was soon denied anyway - and thus the foundation and cornerstone of the church was touched. What an infernal policy that Satan soon tried to rob Christianity of its noblest jewel in the field of doctrine and to shake it to its foundations! And how splendidly he succeeded! Arius was a brilliantly flickering will-o'-the-wisp that attracted thousands upon thousands and lured them into the fetid puddles of error and falsehood. Its heresy ate away like cancer and even after it had been publicly condemned and judged with God's word, it succeeded in infecting the hearts of many high and low, many bishops and laymen. A long, bitter struggle broke out: on one side the Arians, who soon divided into strict Arians and semi-Arians, who were joined by the so-called spirit strugglers, for whom no means was too bad to give their lie dominance in Christendom; on the other side the group of orthodox believers, at their head Athanasius, the great bishop of Alexandria. Since even several emperors made common cause with the deceivers, the lie seemed to have won for a while and the pure doctrine was defeated. The orthodox held their services in caves when half the world was Arian. The truth of God alone can be suppressed and persecuted, but not crushed and killed. In the midst of the turmoil of battle, the words of the 46th Psalm were fulfilled: "Though the sea rage and roar, and though the mountains fall with its tempest, yet shall the city of God remain fine and merry, with her brnne, where are the holy dwellings of the Most High. God is with her within, therefore she shall abide well; God\*help her early." The Arian disputes were followed in the course of the following centuries by the Nestorian, Eutychian, Mouophysite, Monotheletic disputes and struggles, all of which concerned the highly important article of Christ's person and his two natures, and were intended to wound the heart of the church like fiery arrows of the Boulish villain. But all the heresies could not choke this heart, all the poisonous arrows of hell were gradually extinguished. It was obvious: "Right must remain right, and all pious hearts will fall to it. (Ps. 94, 15.)

We see further: the devil led Christianity to the height of a false denial of self and the world. The monasticism arose. The Word of God demands of the followers of Jesus Christ that they be spiritually minded, die to the world and live to Christ. Gradually the error crept in that one could achieve this through all kinds of self-chosen, personal exercises, which lead to the The purpose was to mortify the flesh and to form the spiritual man. People ran into the wilderness, spurned marriage, devised special kinds of self-torture and wanted to achieve sanctification and justification before God through them; thus the grace of God in Christ Jesus was clouded and diminished, arrogance was nourished and sanctimoniousness was broken.

And this abomination was not long in coming; in Pelagianism he boldly and insolently raised his serpentine head. The devil thus led Christianity to the height of the most atrocious self-righteousness and works righteousness. If he had not been able to destroy the reason for salvation, Christ and His God-human person, he now sought to break off the way to the same and to plunge the

Christians into a whitewashed paganism. Pelagius denied the original sinfulness of the human race and taught, despite the loud, unanimous testimony of the Holy Scriptures, that the natural human being is the only one. In spite of the unanimous testimony of the Holy Scriptures, Pelagius taught that the natural man possessed sufficient moral powers to become his own redeemer, and he therefore diminished Christ's merit only to the good teachings and the good example. But even here Satan had to fail in his attempt: the free grace of God in Christ Jesus created and awakened in the great church teacher Augustine a mighty herald, an unconquerable fighter. - What did the devil accomplish in those centuries through all these heretics and hordes? Was he able to tear apart and destroy the one holy Christian church? No, not at all. Jesus Christ sat in the regiment and directed everything well! He has sifted His Christianity and separated the wheat from the chaff; the righteous among teachers and laymen have been revealed. Satan fought against the true Christians with lies and twisting of the Scriptures, as once during the second temptation of Christ; the true Christians were thereby only driven deeper into the sanctuary of the Scriptures and into their armories. The Holy. The Holy Spirit has always awakened faithful and undaunted witnesses against the false and fluttering spirits, who defended the pure doctrine on the side of the attack and unfolded these and those pieces of it, which until then lay like leaves in the bud, more precisely and put them in the brightest light from God's Word. Although Satan intended to secretly undermine this and that part of the best of the Christian doctrine through his lying prophets and thereby gradually cause the collapse of the whole, it happened through the faithful care of the Lord of the Church that just the opposite happened.

But if we continue to follow the history of the church from the seventh century on, what a sad picture is presented to us! The church had become dull and sleepy because of the manifold bloody adversities and turmoil, spiritual lukewarmness had come over many of its members; because they had good days on the outside, they had forgotten far and wide the constant watching and praying. As late as the fourth, fifth and sixth centuries, there were still men who

There have been many people who were equally zealous for both pure doctrine and holy life, and who worked beneficently and powerfully, like Athanasius, Ambrose, Augustine and other church fathers; but when these witnesses were taken by death, when such pillars no longer stood, the decay of Christianity had grown from century to century. The chapels had become large, heavenly churches and the services in them had become more and more solemn, but the more pomp reigned, the more the living faith, the true gold of Christianity, disappeared. The true spiritual life died out and spiritual death, worldliness and dullness took its place. Even Augustine was heartbroken by this outbreak of church misery; even Chrysostom warns the Christians of his time: "This is what has ruined the churches, that you do not want a speech that works contrition in you, but one that gives you pleasure." Yes, so it was and became more and more. Again the Lord had to complain against his Christianity: "This I have against you, that you trust in the first love," but they did not listen. God punished and chastised, let one heathen nation after another come with fire and sword over the old, dull Christendom through the migration of nations, but they did not want to consider what served their salvation and peace. Above all, the clergy became more and more unspiritual and rotten; already from the end of the third century, when the time of the martyrs had hardly expired, they had quarreled with each other about higher rank and rank, about bishoprics, archbishoprics, patriarchates, etc., so now the devil led them even more to the heights of spiritual arrogance and domination. Above all, it was the bishops of Rome who soon stooped to the "most divine self-exaltation and posed as lords of the church. The more important the city of Rome was for the whole world, and the more natural it had been in former times that the voice of the Roman bishops and their church had been given great weight, and that in many cases they had voluntarily conceded precedence and arbitral power to it, the more boldly did the diabolical exaltation of themselves above the church appear. At the end of the sixth century, the Roman bishop Gregory the Great declared: "Whoever calls himself the general bishop of all Christendom, or demands to be called so, is in his arrogance the forerunner of the Antichrist," because the Constantinopolitan bishop had wanted to call himself that. But already Gregory's next successor, Bonifacius III, accepted without hesitation this title, which Emperor Phocas, the murderer of his predecessor, had confirmed to him. Thus the Roman bishops came out openly with the principle that, according to God's word, they were the lords and rulers of all Christendom, for they were the successors of Peter and the visible governors or representatives of Christ on earth. And behold! by cunning and violence, by bribes and through threats, rewards and punishments, they finally reached the point where the bishop of Rome was recognized by the majority of the church and its kings and bishops as the governor of Jesus Christ on earth, even as an earthly god, namely as the universal pope.

Thus, the Antichrist had come, had abdicated his throne in the Christian church, had ascended to a dizzy height, from which he tyrannized the consciences of the faithful more than from a world throne. - The beast from the abyss had ascended. The prophecy of the apostle Paul in 2 Thess. 2 was fulfilled: "The last day will not come unless the apostasy comes first, and the man of sin is revealed, and the child of perdition. He is an abominable man, and exalteth himself above all that is called God or God's service, so that he sitteth in the temple of God, pretending that he is God."

The abomination of desolation stood in the holy place. The church was now transformed into a priestly state, in which the Roman bishop with the whole troop of bishops, priests and monks devoted to him as their God ruled over the whole of Christendom as its unrestricted master, in which pope, bishop and priest had to command, the layman only to obey, the priest to administer the power of the keys of heaven as his exclusive privilege, and the layman to expect and purchase beatitude as a grace of the clergy. The antichristian papacy was on the one hand a judgment of wrath of the holy and just God on the ungrateful occidental church, as he at the same time let Muhamedanism come with its darkness and bloody abominations over the dechristianized Orient, on the other hand it was a foundation of Satan, who wanted to break the neck of the church and plunge it into the abyss. And indeed, it is to be called Satan's supreme masterpiece! Or how? Is not the root of Pabstism pride, the real sin of the devil? Does not the apostle Paul himself call the basic teachings of Pabstism "forbidding to marry and to avoid the food that God has created" teachings of the devils? Are they not miracles and powers of the devil, by which he has established himself, fortified himself? And by what have more immortal souls been cheated of their eternal salvation and fallen prey to damnation than by Pabstism with its fine-spun web and spiritual-ecclesiastical veneer? Does it not still show itself today as the secret of wickedness, in that, in spite of its revelation through the Reformation, Protestants are found again and again, who either "go into his net" again, or who, in their delusion, look like the real Antichrist, who, as they think, is yet to come? Oh how Satan and with him the whole hell may have rejoiced when the Pope, his firstborn son, had laid Christianity at his feet. Now she lay in the dust, and was the lonely one and Now she had lost the heavenly freedom that Christ acquired for us through His blood and death on the cross, and was bleeding under the blows of her oppressors and tyrants; she was stripped of her spiritual adornment, and the whore adornment of vain self-chosen works hung on her. Whereas Satan had formerly touched only individual doctrines of salvation, he had now laid his hand on the whole of the Christian faith, created a cesspool in which all the previous heresies, coarse and subtle, flowed together; whereas he had formerly not succeeded in wreaking havoc and destruction in the article of Christ's godly person, he now directed all his

attempts at Christ's merit and redeeming office. Now the holy scripture was of no value, or only as much as it could be used to cover up lies and abuses, and the gaukelsack of traditions, as well as the voice of the pope and the conciliationists, were of no value; Now also the third article of the Christian faith was most perniciously falsified, self-righteousness and sanctimoniousness were "ecclesiastically" sanctioned, while Christ's full merit and the justifying faith that appropriates it were suppressed and suffocated, law and gospel were confused in the most hopeless way.

After Gregory VII, the pious Satan, as his contemporaries called him, had brought the papacy to the highest peak of power and splendor in the eleventh century, it became darker and darker; it was midnight. Even the Bible was now forbidden to be read, so that the people would not notice the great seduction. Thus, almost nothing was taught but the sanctity of monastic life, the power of sacrifice for the living and the dead, the merit of pilgrimages to holy places, the unconditional obedience to the pope, bishops and priests, the invocation of Mary and other so-called saints and the veneration of their relics, the abstention from meat on the fast days, the observance of the church commandments, the purchase of papal indulgences for money, and the like. And now that the devil had won the spiritual victory over the outer church, he broke out again in the flesh, and tormented and killed all who openly testified against the abominations of the Roman whore. New persecutions of Christians arose, new streams of martyr's blood flowed in the midst of Christendom.

But how? Had Christ forgotten His true church, the small group of His believers and saints, and completely left the scepter to Satan? No, by no means. He ruled even in the midst of His enemies, in the midst of the kingdom of Antichrist. Even in the darkest times of the Middle Ages, as once in Israel, when it was completely destroyed and devastated by idolatry, He had left seven thousand who had not bowed their knees before the Baal of the Roman pope.



Even if Christianity was shrouded in clouds of countless false doctrines, covered with the high debris of false, idolatrous worship: "The Lord knew those who were His. To them belonged the baptized infants who died in their childhood, the simple-minded souls who in their simplicity did not see through the errors of the Roman church, who in their simplicity adhered to Christ and His word in all silence, did not also denigrate the pure doctrine, and therefore remained in the community of the pope only out of weakness of knowledge. To them belonged all those who, like St. Bernard, in the last hour had all the faith. Bernhard, threw away all holy works and merits in the last hour. They included all those who, like St. Bernard, threw away all holy works and merits in the last hour and died on Christ's blood and merit alone. To them belonged above all the martyrs, by whose blood the papacy became drunk, as well as all faithful honest witnesses of the truth before the Reformation, but once again Christ and his kingdom triumphed and Satan had to become a desecrator. The host of the pope and his clergy became more and more hopeless and stinking, the damages and needs of Christianity became more and more obvious, Rome's unchristian, antichristian domination was felt more and more deeply, people longed more and more for a thorough church reformation, the complaint to God sounded louder and louder: "Guardian, is the night almost over, Guardian, is the night almost over?" The prayer in the hearts of Christians became more and more general and urgent: "Oh that help would come from Zion, and the Lord would redeem His captive people, then Jacob would be happy and Israel would rejoice.

Therefore, said God, I must be up. The poor are destroyed.

Their sighs penetrate to me. I have heard her lament.

My healing word shall be on the plan Comforted and fresh they attack, And be the strength of the poor.

As great as the misery of the church had been until then, so great was God's help and salvation. He awakened His servant Dr. Martin Luther, made him His faithful chosen armament, through whose ministry the whole secret of wickedness, which had been hidden until then, was revealed, the Roman pope was revealed as the Antichrist to all the world, the pure gospel and the right worship were restored to Christianity, and thus the reformation of the Christian church was accomplished. The papacy had stolen the Bible from the hands and hearts of the Christian people, the Reformation pulled it out of the dust again and placed it on a high lampstand; the papacy had based its abominations on vain twisting of the Scriptures and lies, the Reformation has opened up the right understanding of the Bible again; just as Christ fought in the wilderness against Satan's false interpretation and application of the Scriptures with Scripture. In the same way, Luther's main principle in interpreting the Bible was: "Scripture must be explained by Scripture." Above all, the papacy has most horribly misinterpreted the main article of Christian doctrine of the justification of a poor sinner by grace alone through faith in Jesus Christ.

The Reformation restored this most precious jewel of the church, opened this fountain of all grace and consolation. Luther interpreted this article so clearly and distinctly, so comfortingly and sweetly, so powerfully and gloriously, as it had not been interpreted by any teacher since the times of the apostles. The papacy had enslaved the poor Christians, seduced them and polluted them with its abominations; the Reformation asked them again to receive the sweet gospel pure and clear and the holy sacraments unadulterated and pure. Sacraments unadulterated and untainted. The old apostolic church appeared again in all its glory and beauty. For the gracious and merciful God caused a Pentecost to come upon ancient Christendom, similar to the first one in Jerusalem, the word of God's free grace ignited in a thousand hearts eager for salvation, the Holy Spirit gathered a people in all the churches. The Holy Spirit gathered a people in all lands, who walked earnestly and joyfully in the light of the beatific truth. May Satan rage, the pope roar, his theologians and sophists croak, emperor and empire above: Luther, the angel and herald of God, flew through the church sky with the eternal Gospel and nothing could hinder his flight. The Lord drove His work mightily; He did not rest until the prophecy of the Reformation Rev. St. John 14: "She is fallen, she is fallen, Babylon the great city; for she hath made all nations drunk with the wine of her fornication," even the majestic and divine devil of the Pabst, as Luther calls him, had to lie at His feet.

(Conclusion follows.)

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## To the ecclesiastical chronicle.

**Our hospital.** Dr. Passavant, in the "*Lutheran*" of Philadelphia of May 7, after having communicated what was published in the "*Lutheran*" about our hospital matter, finally gives us a friendly advice, which we cannot refrain from communicating to our readers, as we are convinced that it is really a good advice, which we should not only acknowledge with all thanks, but also follow. Dr. Passavant writes the following: "Allow us to give a hint with regard to this enterprise. This is that one should buy more land as soon as possible, while it can still be had at an acceptable price. The present ground has only 201 feet of frontage and 124 feet of depth - a space already too small for a mere city hospital, let alone an orphanage and institutes for other kinds of sufferers, to which reference is made in the report of the Rev. Bünger's report. Nothing is more necessary than an open space, an abundance of fresh air, a garden with walkways for the recovering sick; therefore, the lots already purchased should be doubled for the hospital alone.

Finally, in order to place the deaconess hospital in this city (Pittsburg), the following were purchased we purchased 3 acres of land for \$10,000, and have since added adjoining lots for \$2,000, the better to preserve those purposes. Experience has fully convinced us of the wisdom of this measure, and we hope that no mistake will be made with regard to the St. Louis Hospital by squeezing such an institution into too narrow a space between alleys and streets. Better, in the end, to postpone the erection of a hospital building for a few more years and to work in a rented house as before, only to be able to use every available cent for the purchase of more land - if possible of a whole square. This will be a great advantage for all times to come, which to neglect now, when one can still have land near the college at acceptable prices, would be a damage which the future could not make good. May God's richest blessings rest upon this merciful enterprise!"

**Better none, than unfit preachers.**

Thus Luther wrote: "The gospel is to be preached in all the world: What is wrong with it? Not in the gospel, for it is right and true, useful and blessed. But there is a lack of people who are fit for it. If you don't have them, it is better to keep silent than to preach, for it is falsified and shamefully preached." (From a Maundy Thursday sermon of the year 1522. Walch's A. X. 2661. Erlang. XXII, 41.)

How true! Would to God that many churches had no preachers but such as they have! - And we do not mean those who are enemies of the truth, but the unfit ones who think they can also preach, and yet, out of ignorance and recklessness, keep perverting the doctrine... Oh that God would have mercy on the poor people and send righteous laborers into his harvest!

He who does good for evil is the devil's forerunner.

I give half of my goods to the poor, and if I have defrauded anyone, I give it back to him in many ways. (Luc. 19, 8.)

Eilt Merchant, a native of Florence, had become so rich through trade that he was able to lend Francis I, King of France, 500,000 ducats. He wanted to endow a memorial to his name and had a large hospital built in Lyon and had the habit of taking his good friends to the building and asking their opinion about it. Among others, he brought Nicholas Salterell, who was also a Florentine and experienced in the art of building, and asked him to give his opinion honestly, so that if anything needed to be changed, it could be done at the proper time. Then Salterell said, "I like everything, except for one thing." "Which one?" asked the builder. "It seems to me to be too small?"

"What do you say? Do you not see how large and extensive everything is laid out?" - "It is indeed quite wide and large," said Salterell, "but if all those whom you have robbed and made beggars are to come here, I am assured that the building will be much too narrow, and will hardly be able to hold half the poor." - —

(Waldecker Sonntagsbote.)

Luther on his sharp writing.

I have never intended to take revenge on those who revile my person, my life, my work, my being. I myself know almost well that I am not worthy of Loden's praise. But that I am sharper and more heated about the Scriptures than some may suffer, let no one justly reproach me, nor will I refrain from it. Scold, blaspheme, judge my person and my life only fresh, whoever wants it, it is forgiven him. But let no one wait for either mercy or patience from anyone who wants to make a liar of my Lord Christ, preached through me, and of the Holy Spirit. Spirit into a liar. There is nothing in me, but Christ's word I will answer with a cheerful heart and fresh courage, no one regarded; to this God has given me a cheerful, undaunted spirit, which they will not grieve me, I hope, forever. (Wider Alveld, Walch XVIII, 1258.)

For a pastor.

On February 6, 1666, Anna Maria Gerhardt, née Berthold, the wife of Paul Gerhardt, wrote the following words on a leaf of her family Bible: "My dear Lord has been deposed from his office today! Also this test still! My strength is weak, but the Lord knows how much I can still bear. Hold fast, my Gerhardt, do not be ashamed of the gospel of Christ and always bear good witness before many witnesses. I will follow you into misery, into the desert, into distress and death. Do not be afraid of those who kill the body but cannot kill the soul. - Gerhardt, I know you never boast, for you are meek and humble of heart; but now boast loudly and faithfully, boast of the Lord Jesus Christ. Remain faithful, do not look at me and our child, without God's will no sparrow falls from the roof - we will not die of hunger. Hold out, my Gerhardt, until you come to Mount Zion and to the city of the living God, to the heavenly Jerusalem and to the multitude of many thousand angels and to the congregation of the firstborn who are written in heaven, and to God, the Judge of all, and to the spirits of the perfectly righteous and to the Mediator of the New Testament, JEsu! - God bless you, my Gerhardt! Now I feel how great you are, and how small I am, your poor maidservant.

An incoming advance proclamation of Luther.

When the teaching of the gospel will fall after us, spirits will come who will preach such foolish things that we would be ashamed of now and would not listen. Nevertheless, they will worship and receive it as holy things. (Luther on Joh. 3, 19.)

The appalling vote.

On the Saturday before the third Advent in 1850, guests and innkeepers sat together in a Swiss inn until late into the night, joking and playing games and carrying on all kinds of blasphemous conversations. At last the innkeeper, a distinguished young man, said: "Whoever among us believes that there is no God in heaven, let him raise his hand!" - Quickly he raised three fingers, laughing and witnessing the joy of his wife, and with him some other guests present.

They went to bed late. The innkeepers slept in a chamber that had been warmed by a brazier that had been placed there in the morning and later removed.

On Sunday morning, the landlord and his wife did not want to wake up. The six-year-old daughter knocked on their door and called them. The other members of the household, however, calmed the child by imagining that her parents had gone to bed so late that they would probably sleep late. But when even after the sermon no one stirred, the door was forced open by the locksmith. The doctor was quickly called, felt the coal vapor and found the cause of the accident in it. All attempts to save the woman were unsuccessful; she was and remained dead. Several doctors tried all their skills on the man. It was strange that he always put the three fingers of his right hand in his mouth and bit on them. The doctors had trouble to prevent that they were not bitten off completely during the convulsions. The

But the man did not regain consciousness, and after eight days he too was a corpse. His burial was the first official duty of a new priest.

A few days later, another local man fell ill, a respected farmer who had also been one of those who had lifted the hands. He also died unexpectedly quickly. A fourth man, learned and skilled in his profession, who had also taken part in this terrible vote, also became fatally ill. For several days they despaired of his recovery; however, he recovered. A fifth participant regularly attended church since then, and he was often seen crying.

Note: We live in the age of voting. In taverns and other establishments, the  
In the village halls, in the peasants' and citizens' assemblies, among the learned and the unlearned, the rulers and the ruled, there is a lot of voting.

The people have voted, both with the raising of hands and without, publicly and secretly, on many unimportant matters, but also on

many important, even very important matters. Now, when it is your turn to vote, consider the importance of the matter and look not to the right and to the left, but only upward; there your eye meets the eye of the One who watches over all votes and who, depending on how you vote, will look at you with kindness and love or with a flaming gaze. Heed this gaze if your soul is dear to you. If you do so, you will always do the right thing, whether it be in the election of a schoolmaster or a priest, in the election of a mayor or a member of parliament, or in any other election, in this or that question.

Note: "God is a righteous judge and a God who threatens daily. If a man will not turn, He has sharpened His sword, He has bent His bow, He has aimed it, He has put deadly projectiles on it, He has prepared His arrows to destroy. (Ps. 7, 12-14.)

Remember, "You shall give an account of all your doings one day, even of every idle word you have ever spoken." (Matth. 12,36.) (Hessenztg.)

Beautiful public confession.

Frederick the Pious, Duke of Mecklenburg during the Seven Years' War, had the inscription placed above the portal of the church he built in Ludwigslust: ff68u Gbristo, wnAuo peeeatorum roZsmtori, üvo tewplum 6ori86oratuln ost L muAno pseeators reäsmtö, Dsi Oratia IViäerwo Vuo, which means in German: JEsu Christo, the great redeemer of sinners, this temple has been consecrated by the redeemed great sinner, by God's grace Duke Frederick."

A soft voice.

Once Luther complained to Melanchthon that he had such a soft voice. Melanchthon answered him, "Yes - but it is heard far away!"

Ecclesiastical message.

By order of the Honorable Presidency of the Lutheran Synod of Missouri, Eastern District, on Ascension Day, May 14 of this year, Rev. W. A. Kaehler, formerly pastor at Pittsburgh, Pa. having accepted a regular appointment to the Lutheran congregation at Pine Hill, Somerset Co., Pa. with the consent of the Pittsburgh congregation, was publicly and solemnly installed by the undersigned in the midst of his new congregation under obligation to all symbolic books. The church was publicly and solemnly instituted by the undersigned in the midst of his new congregation.

Christ, the Lord of the Church, bless his servant and promote the work of his hands

**J. A. F. W. Müller.**

The address of the I. brother is: Usv. IV. Lssiüsr, Lsrln, Lomsrsst Oo., k".

## Receipt and thanks.

### For Mr. Pastor Röbbelen:

Received \$1M from Mrs. Kammeirr in Lafayette Co, Mo; - \$5.00 from Mr. O. Meier in Mr. Past. Heinrmann's Gem. Trete, Will Co, Ill.

### For poor students:

By Mr. Past. Polack in Crete, Will Co, Ill, \$6.00 collected at the infant baptism of Mr. Fridr. Meyer; and \$2.75 at the infant baptism of Mr. Christ. Schwer collected.

### For Mr. Pastor Sommer:

By Mr. I. Fürchteg. Schuricht in St. Louis \$52,68.

C. F. W alther.

### To the travel fund of the general president:

Bon the congregations of Mr. Past. Weyel	\$ 5,00
Evansville15	.00
Cincinnati10	.00
Aurora3	.00
Rock Island	7,00

Ms. Wyneken.

With thanksgiving to God and the benevolent givers, I shine the receipt of the following benevolent gifts for the Scminar household and for poor students:

Through Mrs. Römer here from Mrs. Wittwe Schramm: H Duz. Sacktücher; by Mr. H. W. Bünger dahier \$4,00, for my son Heinrich Crämer collected on the wedding of Mr. Christian Probst.

By Hrn. Past. Johannes: ca. 24(M. ham from his parish and ca. 160 S>. do. from his Filial.

By Mr. Past. Franz W. Schmitt: \$2,75. for a poor student, collected at the infant baptism of Heinr. Dirkmann.

From Mr. Neidenberger from Mr. Past. Fick's parish: 1 ham.

From the Grand Prairie - community of Mr. Past. Ströckfuß; 6000W. Flour, iz Bush. Beans, 1 bacon side and \$1.00 baar.

By Mr. Volte from the congregation of Mr. Past. Dorn, from N. N. \$5.00, for the sophomore Clark.

By Mr. Past. Claus: by F. Fischer \$1.00, by Branhorst \$1.00.

By Mr. Past. Franz W. Schmitt from his parish: 35ZV". Butter and 85 Duz. Eggs, namely from Wilhrlmine Wesemann and Caroline Wilkm Md. butter "nd 16z Duz. Eggs; Soph. Meyer 5w- butter and 8 duz. Eggs; Maria Brinkmann 4w. Butter and 10 duz. Eggs; Anna Brckmann2ld. Butter and4 duz. Eggs; Sopl^ Emim 28". Butter and2 duz. Eggs; Maria Dickmann M. butter and8 duz. Eggs; Grrtchen Beckmann 3 l. Butter and 6 duz. Eggs; Soph. Kämpe 3zv>. Butter and 8 duz. Eggs; Doroth. Schwalh M. butter and 4 duz. Eggs; Maria Kraft 6z duz. Eggs; Louise Bückmann 9 duz. Eggs; Doroth. Frirling 3 duz. Eggs.

By Mr. Past. Heinemann: from his congregation \$2,25; from Mr. O. Meier from his congregation \$5,00.

From Mr. Gieseeking from the congregation of Hru. Past. Claus, 1 barrel of kitchen vegetables.

Aug. Crämer.

## Received:

### For the German ev. - luth. hospital W-Uand asylum.

Don der Gem. des Hrn. Past. Werfelmann	\$5,45 "	Mr. Past. H. Horst, Wittbr., Ohio 6,00 "	" Meieran, St. Louis
	5 00		

" " P. C. F. W. S-, a loan without interest-

sen	350,00
By Mr. Past. Wagner, by Mrs. N. N.	3,00

"" Schnlz of Mrs. Marg. Mulzen 50

From Mr. Harnisch, St. Louis IM

By Mr. Past. Löber by Mr. Werfelmann, sen. 2,00

"" " " Werfelmann, sim. IM

"" Sallmann, of whose municipality:

Collecte at penance and garnish 3,60

Don Mr. Friedrich and Jakob Haueisen, St. Louis 1,00

" Wittwe Haueisen, St. Louis; for admission

from orphans 1,00

Saying many thanks for these and previous gifts on behalf of the Board of Directors, and wishing God's blessings to the kind givers, I take the liberty to

introduce myself which I hope will be well received. Next we have the first Sunday after Trinity, on which in the churches about the Gospel of the poor Lazarus is preached. How, if on this or on one of the following days in the dear congregations of our synodal association a reminder of the intended building of our German Lutheran hospital and asylum in St. Louis were to happen in some way? It might help such that the ban would be undertaken, and many a poor Lazarus would soon find a desired admission. It is to become a Lazarus hospital and - asylum.

L. E. Ed. Bertram.

Cassirer.

## Received

in theEast District'sEasse.

### For the Synodal Casse:

From the Gem. in Eden	\$8,50
" " " " Johannisbnrg	3,60
" " " " Martinsville	1.35

### For the Gentiles Mission:

From the comm. in Nainham	3.25
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" N. N. in Buffalo	5.00
" of the comm. in Alleghany	1.25
" Mr. Wiedemann in Alleghany	1.00
For teacher salaries:	
From P. Ruhland	3.00
" the comm. in Olean	5.75
" " " Mellsville	1.00
For student support:	
From Mr. N. N. in Buffalo	5.00
„ „ G. Emmet collected on whose child baptism	,00
Fort Wayne--6	6.00
do. for St. Louis	
For the proseminar:	
VcN N. N. in Buffalo	5.00
For teaching institutions:	
By Mr. F. Stutz from his Liebes Casse for Fort Wayne	6.00
„ the comm. in Johannesburg	4.50
"" „ "Martinsville	1.66
For Mr. Pastor Sommer:	
Collected by Mr. G. Emmet on his child baptism	6,00
For Repair from Fort Wayne Seminar:	
From Mr. F. Stutz from his Liebes Casse	10,00
For the school teachers' seminar:	
From Mr. F. Stutz to his Liebes Casse	6,00
For Mr. Past. Röbbelen:	
From the Gene, in Johannsbuerg	2,00
" N. N. in Johannisburg	50
For the widows - Casse:	
From C. P. Wheels	2.00
" Mr. G. Schiuler 1	,00
Ncw-lork, April 30, 1863.	

I. Birkner,  
No. 92 William Street

## Receiving

For college construction in Fort Wayne:	
By F. Dithren, MinneapoliS, Minn.	\$ 1,50
"St. Martin's parish of the Rev. Stephan 20,00 " of the parish of Mr. Past. Reisinger	7,00
" " " " " King, Cincinnati, O. 21.50	
„ Past. Weyel and his congregation 3rd and 4th Sd. 35,00	
From Past. Zagels Gem.	- - 30,00
To wit: By Fried. Stelhorn \$15, Heinrich	
Meier \$10, Heinr. Fiirchtenicht \$5.	
From H. Haßeroth in ter Gem. of the Past. Heitmüller 5,00 " the Gem. of the Past. Werfelmann	30,50
Lurch Past. I. Ruprecht from a limb of his	
Gem. 1,	00
" Past. Winner of L. Sameting \$10, by Witw.	
Place\$1-..	11,00
" Past. Lehner by Thom. Lanmann \$3, Fried.	
Bush \$9.	- 12,00
From the Wem. of the Past. Cobbler	25,00
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Synodal truckerri of Aug. Wiebusch u. son.

## Volume 19, St. Louis, Mon. 15 June 1863, No. 21.

(Submitted by Prof. Dr. Sihler.)

### What is the shape of our time and what future can we expect?

(Continued.)

But how is it with the Lutheran church nowadays? Does the saying "We do not want this one to rule over us" nowhere apply to it? As far as her confession is concerned, however, which is essentially no other than that of the one Christian church of old, and as far as her faithful proclamation of Christian doctrine is concerned, of course that saying has no application to her; she is, as the church of rhyming Word and Sacrament, the faithful servant of Christ, who listens to no stranger's voice there; she therefore heartily hates all domination of papist superstition and unbelieving fanaticism, and the law-mongering work of the church of the Holy Spirit. She therefore heartily hates all dominion of papist superstition and unbelieving fanaticism, and the law-breaking work of both, and is likewise heartily subject to the Lord Christ and his gospel, as it says; she wants nothing else than that Christ should rule over her in his gospel. And therefore all her work of faith and labor of love is primarily directed to offering the redemption already accomplished by Christ through his blood and death and the forgiveness of sins thereby obtained in the Gospel to all poor sinners and to making it available to those who thereby become believers in Christ and to sealing it to each individual through the sacraments.

The entire theology is not a mistress, but a handmaid of the church and from the heart subject not only to the simple gospel, as it reads, but also to the ecclesiastical confession based on it, and gladly and willingly allows itself to be judged by the small catechism of Dr. Martin Luther, of blessed memory.

Unfortunately, this is not the case everywhere where the Lutheran Church exists in name, for in many places it has abandoned the simple obedience to Scripture and denied the faithful confession of the Reformation fathers; and there is hardly a church in the present day that is so fissured and torn within itself and bleeds from so many wounds inflicted by its own children as the Lutheran Church.

A part of these lying and apostate children, by denying the evangelical doctrine of justification, especially in the doctrine of church, ministry and government, is slanting towards Rome. To him, the church is not essentially and actually the congregation of the saints, that is, of those justified and sanctified by true faith in Christ in God's judgment, the spiritual body of Christ, in which all believers are joined as members to Christ the Head through the Holy Spirit. Rather, for these Romanizing Lutherans, the church is a visible institution of salvation, set up in certain laws and orders, to which everyone who wants to be saved must necessarily belong as a member. Likewise, for them

The ecclesiastical teaching office is not a power conferred by Christ with the gospel and the sacraments of his church, namely to each individual local congregation, in order to administer these means of grace publicly by the community through suitable ministers appointed by him through them. Rather, this office is a kind of mediatorial office between Christ and his church, so that people can only obtain forgiveness of sins and spiritual union with Christ, life and blessedness through the administration of this office by means of the duly appointed ministers, but not solely through faith in Christ by virtue of the Gospel (from where this also somehow comes to the poor sinner).

Finally, for these apostate Lutherans the church government is not essential and originally the governing wisdom and power of the divine word, namely the Holy Scriptures. Finally, for these apostate Lutherans, church government is not essentially and originally the governing wisdom and power of the divine Word, namely the Holy Scripture, whether in one or at the same time in several congregations united on the basis of the church confession in this or that constitution. Rather, they assign the church government either to the secular sovereign, as the so-called head bishop of his national church, who exercises it through the consistories appointed by him and governing in his name in a legal manner, or to bishops or presbyteries or synods, to whom they grant legislative and judicial power in addition to and apart from the holy Scriptures.

There is then also throughout Christ in his



Gospel denied. It also says, "We do not want this one to rule over us."

Another part of the Lutheran Church is gnawed or even eaten through by the confessionless, legalistic pietistic unionism, such as the so-called Lutheran General Synod here. There is no unfeigned reverence for the Word of God, as it reads, no submission to the ecclesiastical confession, because it is absolutely founded on the holy Scriptures; no serious and persistent struggle for the preservation of the unity and purity of the Lutheran, that is, of the evangelical doctrine against papists and enthusiasts; There is no righteous edification of their people through thorough preaching of the divine word true to the confession and careful care of the individual souls according to it, no brotherly punishment and Christian church discipline according to Christ's order Matth. 18, 15-17; there is no righteous earnestness to educate their children in Christianity and the church through the establishment and maintenance of orthodox and otherwise well-staffed parochial schools, no work of true love based on the church confession to spread the pure Lutheran doctrine and church within and outside the country.

On the other hand, there is an abundance of frivolous and presumptuous playing with the divine word among these pietistic-unionistic name Lutherans, as if it were not a rock but a waxen nose; a great anger and hatred against the power and salutary sharpness of the church confession, which rightly punishes and condemns this presumption as sinful and godless and rejects every interpretation that is not similar to the faith. Furthermore, there is to be perceived in the Uebekflnß that emotional fuzziness and dissolution which forms and cultivates fraternities with all kinds of sects and, instead of preserving Christ's nuptial fidelity and chastity, hangs around with all kinds of heretical communities. On the preaching stands in masses those loose and frivolous *speechmakers who*, to the great damage and corruption of their people, mix up justification and sanctification, law and gospel, like herbs and rubies, and in their other behavior, depending on the circumstances, are sometimes hierarchs, sometimes servants of the people, are better versed in flour than in pastoral care, and are focused only on the outward increase of their congregations, which they regard less as Christ's sheep than as their milk cows, and on new church buildings, but not on the inward foundation and edification of them on and in God's Word and the pure Lutheran doctrine. There is a busy, vain, self-indulgent work and driving for the conversion of foreign or "domestic" heathens, for the care of orphans and the sick, for deaconesses and rescue institutions, etc., but there is no unity of faith, But there is a lack of unity of faith in the face of a great exuberance of human wisdom and mercenary calculation; there is a lack of justification, guidance and supervision of this charity and sharing by the church confession and pure doctrine; there is a far-reaching lack of the fact that the individual "deaconesses" and rescue institutions, etc., are not in the same position.

The churches, in part each for itself, in part in their congregational cooperation, carried out the works of brotherly and general love in the strength of the same faith, on the basis of the same confession. And instead of educating and training the congregations more and more through the Word of God, they remain in a pathological separatist association work. Summa, even among the pietistic-unionistic Lutherans here and there, the word suffers its application: "We do not want this one (and his gospel) to rule over us".

A third part of the Lutherans is caught up in the state church system, and that with love and air. As much as the princely papacy contradicts the evangelical nature of the New Testament church, which knows only of its King Christ and recognizes no other rule than that of his word, these Lutherans are nevertheless very content with the supreme episcopal rule of their sovereigns, especially the preachers. A good part of the latter, namely the unbelievers, do not feel any particular discomfort and distress of conscience that unbelieving catechisms, hymnals and agendas are given to them and their congregations by unbelieving princes and similarly minded consistories. They have just as little misgivings, since it is thus willed and regulated from above to administer Holy Communion to apparently unbelievers, town and country drunkards, adulterers, usurers, etc., to otherwise copulate divorced persons contrary to the Scriptures, and to ecclesiastically bury long-time despisers of the public worship service as good Christians. For under the protection of their prince, they have the quiet, undiminished usufruct of the church goods and other conventional income, and against any misfortune by naughty church children, secular penance and punishment. Since now belly and honor are sufficiently provided for and satisfied by the secular arm - how should it not appear to them as a "delicious thing" that "the Lord State has already for some time allowed the Lady Church to be married on the left hand"? (although at the present time the divorce of this civil marriage by the revolutionary devil is imminent almost everywhere).

God's word says: "It is good to trust in the Lord and not to rely on princes;" yes, it speaks even more crudely and says: "Cursed is the man who relies on men and takes flesh for his arm." The state-church Lutherans, however, of the unbelieving sort, and especially the state-servant preachers, do not allow themselves to be disturbed and challenged by this warning and threatening word of the King of all kings, and for their part also confirm our saying: "We do not want this man to rule over us."

A fourth part of the Lutherans, namely the Lutheran Church in Prussia, is "divided and torn" within itself; namely, some of them, up to now still the majority, are seven members of their High Church Council, which is based on the Old Testament standpoint and is contrary to the nature and character of the gospel and of the

In the first part of the New Testament church, the church government is claimed to be an order instituted by God for this church, so

that it exists according to divine right and the conscience of the church children is entitled to obedience. The others rightly reject this doctrine, but in their most prominent voices they fall into another error, namely, that the church government rests in the individual pastors, provided, of course, they do not set and order anything contrary to the gospel and the church confession. In my opinion, both parties lack the basic evangelical truth of the nature of the church as the congregation of true believers, as attested in the 7th article of the Augsburg Confession. For from the recognition of this truth flows also necessarily the corollary that this congregation, as conferred by Christ, essentially holds the church government, i.e. the government of Christ through the grade scepter of his word; and that not only of the entirety of the Christian congregations, but of each individual right-believing congregation. For it is to them, as the bride and steward of Christ, that the office of the keys is directly given with the Gospel; and it is they alone who call, appoint and order the teachers and shepherds, the servants of Christ and his stewards, as well as their stewards of God's mysteries, to administer this office, namely, to act publicly upon God's Word and Sacraments. Accordingly, it is also solely in their power, as it is beneficial and salutary for their Christian prosperity and good morals in this world, also for the discipline and defense of the flesh, to establish these and those orders, and under the supremacy and sovereignty of the divine word or the holy scripture, and under the obligation to the church confession, to appoint and appoint these and those suitable persons from themselves, to whom they transfer the supervision and oversight of a" smaller or larger congregation.

These persons, then - they are now called bishops or superintendents or church colleges or presbyteries or otherwise - have and administer their office only according to human rights; for divine right and divine order, as instituted and set by Christ himself, is only the pure and honest preaching of the divine word and the administration of the unadulterated and untainted sacraments. It is certain that such a church government, in one form or another, may not, like the divine word, bind the congregations in conscience to obedience; it is certain that the congregations will follow this church government they have set up only out of love and for the sake of peace, provided that it does not do anything contrary to Scripture and the church confession. It is certain that the congregations will obey this ecclesiastical rule set by them only out of love and for the sake of peace, provided that it does not set and order anything contrary to Scripture and the ecclesiastical confession, and does not claim as a power ostensibly existing out of divine right to oblige consciences to obey. This is, in fact, the essence of the hierarchy and the papacy, and the way in which the

In this case, individual Christians or congregations would have to obey the demanded or claimed obedience, even if what is demanded is contrary to the word of God and the church confession. For by such compliance the evangelical doctrine of Christian freedom would be damaged and corrupted directly, and indirectly the doctrine of justification on which it is based.

As far as the present struggle in the Lutheran Church of Prussia is concerned, we do not dare to say that the saying "We do not want this man (and his gospel) to rule over us" has so far been applied to either of the two contending parties. For it is not ill will on the part of the two sides, but a lack of evangelical clarity in the relevant points of contention that seems to prevail on both sides. And this lack of clarity seems to us to stem from the fact that the evangelical doctrine of justification, which also underlies the doctrine of the church, the ministry and the government, has not yet been properly understood and grasped in its purity and depth, power and fullness, together with its necessary corollaries, by either of the contending parties.

At the same time, the present struggle of the Lutherans in Prussia seems to us to be logically connected with the prevailing manner in which they left the uniting national church about 30 years ago. For as far as we can remember, the fact that not only the doctrine of the church, but also the Lutheran heart and doctrinal unity, the Lutheran doctrine of justification, from which the doctrine of the church flows, was violated and damaged by the compulsion to join the union, receded very much into the background. On the other hand, the opposition to the united church government of the secular sovereign and the strong emphasis on the necessity of an independent church government and on the importance of church ordinances came to the fore. Later, even the Breslau synodal resolutions were attributed a legislative and obedience demanding power, were obligated to them during ordination, and these resolutions were accordingly placed side by side with the confessional writings as more or less of equal dignity. At the same time, the old Lutheran ceremonies and institutions, which had already been abandoned from time to time, were restored soon after the beginning with well-meaning but, in our opinion, unwise and hasty zeal, as if all this belonged to the essence of the Lutheran church and were just as important as the faithful preaching of the divine word and the administration of the sacraments in accordance with the Gospel. Also in the exercise of church discipline, up to the final exclusion where necessary, which, to our knowledge, is exercised by the pastor and the other leaders, a formal-legal character emerges more than the evangelical character. And these, a Lutheran free church could be established in the

This is because it is entirely in keeping with the evangelical spirit that the brother who has resisted until now should finally be "punished by many," i.e. by the assembled representative congregation, so that repentance can be obtained all the sooner and the brother can be won back. If, however, he resists all efforts of saving love, it is again much more in keeping with the evangelical handling of the binding key, and the conscience of the guilty person is much more deeply affected when the whole congregation unanimously passes the sentence of excommunication, which the pastor, as its public official, then announces from the pulpit and executes.

Summa, it seems to us that the separation of the Prussian Lutherans from the Unireuden Landeskirche took a crooked course from the very beginning, in that they did not depart in their opposition from the center of the Lutheran Church, which had actually been corrupted by the Union,

that is, the evangelical doctrine of justifying faith. And that is why the longer it has been in existence as a free church, the more it has taken a skewed direction and taken on a rather legalistic form. And again, it is therefore quite natural that just in it that fight has flared up, which can hardly be settled within its community. God help the mutually erring brothers to seek and find the right men for this outside of it! - —

In the Lutheran Church of Hanover, Satan's age-old enmity against Christ broke out grossly and obviously on the occasion of the well-known catechism controversy. The Lutheran Church of Hanover with the rightly existing foundation of its

The "unviolated" and undiminished ecclesiastical confession and the commitment of its ministers to the same, as well as the legal validity of its old venerable church ordinances from the age of the Reformation, seemed, viewed from the outside, to be quite a bulwark not only against the shenanigans and raptures of ecclesiastical unionism, but also against the destructive attempts of the unbelieving spirit of the age and its progressive church. In addition, there is the prevailing ecclesiastical sense of the inhabitants of Hanover, especially of the country folk, who with pious shyness and childlike love in their domestic and social life faithfully hold on to their customs handed down by their fathers, which largely originate from the educating motherly love of the Lutheran church in the Reformation period. And yet it was precisely here, on the occasion of the introduction of an orthodox catechism and the abolition of the national catechism, which had been introduced for more than 70 years, that the storm broke out.

It now carried the poisonous seed of this under ecclesiastical pretense rationalistic and morali-  
The catechism of the church and the catechism of the church have borne their pernicious fruit in the hearts of the people. And just as the children, so the fathers for decades until more recent and better times had imbibed from most pulpits the same superstition about the dignity and glory of the human spirit, the same hatred and aversion to the doctrine of the original sinful depravity of human nature, and the same unbelief against Christ and his gospel. Since such preaching and teaching inevitably strengthened the innate

pride of reason and virtue in the natural man, and a God-hostile, self-worshipping generation grew out of it, which wants to become righteous before God by works, it is very understandable that in this generation, and above all in the world, there is no such thing as a "God of the world".

The anger and hatred against Christ and His Gospel flared up powerfully, especially in the false, seductive preachers and teachers, after it had shone as the light in the darkness in Hanover for about 30 years by God's grace. The prince of this world, who rules in the darkness of this world, that is, in the hearts of the unbelievers, took the opportunity of the introduction of the new orthodox catechism to gather his faithful around him, whose number is legion, to stir up a storm against the catechism. Of course, here, too, a fair distinction must be made between the seducers and the seduced. The latter hardly know what they are doing; but the former, consisting of false prophets and unspiritual clergymen, of unbelieving civil servants and disciples of science, of antichristic newspaper writers and similar self-worshippers of the spirit of man or of Epicurian filth, know very well what they are doing.

First of all, they want to intimidate the ecclesiastical and secular regiment by the power and the pressure of the masses agitated by them, in order to first give in to their demand for a (so-called) synodal constitution of the church according to the model of the one in Baden.

On the other hand, in these synods they want the freedom of the flesh and a mob rule. The Church's faith and the divine authority of the Holy Scriptures fall to the ground as a result.

Thirdly, they want the majority of the unbelieving agitators and voters in the individual congregations to depose the orthodox pastors and teachers, if there are any, and to hire men of progress and enlightenment to preach to them, then itch their ears, baptize or not baptize the children at the parents' discretion, announce their decisions and institutions for the increasing freedom of the flesh in the congregations, but have nothing to do with the care and leadership of the congregation.

Fourthly, they want to cut off all higher and lower schools from any connection with the rightly existing orthodox, i.e. Lutheran, church and deny God.

They want to employ teachers of higher and lower education in the cities and in the countryside. And through them they want to turn all diligence in such satanic schools, so that from early on the tender hearts of the children are gnawed and eaten through by the poison of unbelief, in order to play the lords and leaders in their satanic church after them later on.

Fifthly, they want all the Christian customs of the pious ancestors to perish completely in the domestic and social spheres as well, and for a godless, desolate being to arise in their place and gain sole dominion, whether it be that it is over-refined and licked with fashionable pretense and keeps a wave within the bounds of decency and manner, whether it is that it is over-refined and stained with the fashionable sham and keeps a wave in the bounds of decency and mannerliness, or that it comes along rudely and impudently in eating and drinking, scuffling and brawling, usury and ravishing, harlots and knaves.

Sixth and last, as men of thorough overthrow, as haters and despisers of divine and human laws, in short, as obedient children of the devil, the liar and murderer from the beginning, they want to completely overthrow all salutary orders of God and all barriers of the flesh, marriage, authority, legal protection of property, body and life in their progressive and future church; and this they want for this reason, so that they, who have now become as God, and through them their father and lord, the devil, may rule the land and people in Hanover as well, without all restraint and resistance, that is, that they may bite, devour and consume one another. "O woe to the sinful people, to the people of great iniquity, to the wicked seed, to the hurtful children, who forsake the LORD, blaspheming the Holy One in Israel, draw back." Is. 1, 4. And so also the children of unbelief who have become manifest in the outer circumference of the Lutheran church of the Hanoverian country cry out with a loud voice unanimously assembled: "We do not want this one (and his gospel) to rule over us."

Of course, the Lord has not promised any national or local church that the gates of hell, even if they spit out all the devils at once, will not overpower them, but only the one holy Christian church, the congregation of true believers in Christ from the beginning of the sun to its end and among all the people who are under heaven. For as far as the national and popular kitchens are concerned, the history of the church teaches us that and how the Lord has overturned the lampstand from time to time and taken away the gospel altogether. For example, where are the once flourishing churches of Ephesus, Colosse and Galatia in Asia Minor? Christ and his gospel no longer rule there, and instead of the blessed light of his word, the darkness of the lying prophet Mohammed reigns there. Praise be to God that this most terrible of his judgments, namely the deprivation of the preaching of his work and the sending of false prophets over Germany, has not yet taken place,

and that the present ecclesiastical conditions in Hanover, besides the night side, also present a comforting light side. For against Satan and his people, the Lord also awakens faithful and courageous witnesses there, who powerfully oppose the atheistic liars and anti-Christian seducers, expose them as such, manfully assert and defend the honor of the Lord and his word, and set a dam against the swelling river of destruction and strive to rescue the healable among the seduced from the snares and ropes of the children of wickedness.

It is true that there, as in Germany in general, it can soon and easily come about that, especially in connection with revolutionary movements in the political sphere, a violent separation of church and state takes place, the large group of unbelievers seizes the church government and takes control of the church property. The church of the Lord, however, cannot be substantially harmed by such anger and hatred of the devil and his servants, such persecution and robbery, as long as it holds on to Christ in faith as its righteousness before God in the Gospel. Rather, all this serves her under the church rule of her heavenly King only as a blessed cross, as a wholesome sighting and purification. For just through this, as through a purifying fire of tribulation, the gold of faith in the true Christians is purified all the more sharply from all foreign admixture and is found to be delicious; for just as the individual Christian, so also the congregation of believers, because of the wickedness and naughtiness of their flesh, cannot tolerate good days for long; just through this, as through the multiple hardships of such a course of time, brotherly love is especially exercised and strengthened, the old man is weakened and the new strengthened; just through this the church learns to pay more and more attention to the word of God and to regard it as the most delicious supplement, as the noblest and most precious treasure on earth; just thereby the courage of the faithful to confess Christ cheerfully, even in the face of his bitterest enemies, is powerfully increased; just thereby they, also as followers of Christ, become more and more skillful and capable of taking up his cross and following him; just thereby they become more and more receptive and eager for the consolation of the precious Holy Spirit through his sweet gospel full of grace; just through this, petition, prayer, intercession and thanksgiving become all the more powerful and fervent; just through this, they become ever more certain and joyful in the hope of eternal life; just through this, in the midst of oppression and apparent defeat, they become ever more victors and lords over sin, death, hell and the devil in Christ by virtue of his gospel through faith.

No less does it happen by this salutary sighting that the church is freed from the chaff of many incurable hypocrites, who are now beating themselves to her open enemies; but just as much does it happen that those who have been weak until now or ignorant or unclear, but inwardly sincere, will just as decisively take the side of God's children and strengthen the power of the

church by the joyful confession of their mouths, as well as by their godly deeds and suffering. - —

Unfortunately, the same struggle and resistance of faith and church confession against the mounting of the church stormers and church destroyers is not pursued in Baden and Rhenania as in Hanover. And there is a good reason for that.

For, first, rationalistic unbelief has been wreaking much greater and more general havoc in those regions for some time, and the spirit of the French Revolution has especially strengthened this unbelief in these neighbors of France. Secondly, those southern Germans are also much more agile and fluid than their northern brethren, and that is partly why they are more susceptible to the pernicious efforts and attacks of the unbelieving spirit of the age, and why the poison spreads more quickly among them than among the more calm, steady northern Germans who cling with tenacious perseverance to old, traditional customs and habits. Third, in Baden and Rhenania, the Union Church has indeed gathered the individual scattered believers into itself through pietistic preachers; but at the same time, through its own lack of confession and indifference to doctrine, it has softened and crumbled the confessional foundation of the Lutheran and Reformed churches in its believers that they, moreover, as pietistic-worker-like religious believers, have no solid ground under their feet and wander about like scattered sheep. Considered as individuals, they are certainly able to save their souls against the power of the ever more powerful and manifold encroaching unbelief by persevering in the simple faith in Christ, Lutheran confession, as the foundation on which they unanimously stood, as the ecclesiastical bond that unanimously united them, as the power that unanimously lived in all hearts and was powerfully moved to unanimous witness by the common faith in Christ: So they necessarily lack the sufficient power of resistance against the audging and onslaught of the unbelieving devil's church, which they would otherwise have as an army column tightly gathered around the banner of the ecclesiastical confession.

Then they make it all the easier and more comfortable for their adversaries, the children of unbelief, who stand together more firmly and unitedly as one man in their hatred of Christ and his gospel, to cry out as if from one throat, "We do not want this one to rule over us."

Finally, this saying suffers in the field of the church, its application to the fanatical chiliastes, it may now these enthusiasts and fantasists, according to the name, Lutheran

or reformed or methodist and so on. The Lord says clearly and evidently in his words that every day of this world course can be the last, thus the day of his return and the general resurrection and the world judgment. The chiliastic fanatics, however, contradict Christ and claim that their (alleged) millennial kingdom of peace must necessarily come first before the last day. Christ says with clear express words that there is only a general resurrection of the bodies of the believers on the last day. But the dreamy chiliasts, by obscuring for themselves and others these irrefutably clear passages, which form the basis of the doctrine of the general resurrection, by interfering with dark, figurative, misunderstood and misunderstood sayings of the prophets and Revelation - they contradict Christ; For out of the chiaroscuro and twilight of their swarming spirit they boldly assert against the word of Christ that a part of the faithful - which part, they disagree about - will be resurrected bodily and have peace and joy with Christ in a millennial kingdom of peace, while Satan would be bound. The Lord clearly says in His Word that there is only one spiritual kingdom, namely that of grace on earth and that of glory in heaven, and that the latter is a kingdom of the crenties until the revelation and consummation of the latter on the last day. The chiliasts, however, deny this and claim against Christ's word that between the kingdom of grace and the cross and the kingdom of eternal glory there is their so-called millennial kingdom of joy. And since at least the fanatical false teachers and seducers set this threefold error of the carnal swarm spirit against Christ's word, the eternal truth, and persist in it in spite of all reproof, they too, in spite of the appearance of the opposite, belong to those who cry out: "We do not want this one to rule over us."

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(To be continued.)

(Sent in by Past. Metz.)

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### The temptation of Christ in the desert, a picture of the struggles and victories of the Christian Church.

(Continued.)

#### III Temptation.

If ever, since the foundation of the Christian church by the holy apostles, anything has proven to be a work of God, visibly started, protected, continued, blessed and crowned by Himself. If anything on earth has proven to be a work of God, visibly begun, protected, continued, preserved, blessed and crowned by Himself, then it is the Reformation; If anywhere the shining traces of the divine providence and government can be easily recognized and proved, the counsels of the only wise, the deeds of the almighty, the blessings of the all-good, the judgments of the holy and just, the word attitudes of the faithful and true, the glorification of the king of honors, the walks of the good shepherd, who himself feeds his flock and camps them.

To seek that which is lost, to bring back that which has gone astray, to heal that which is wounded and to care for the weak and sick, as is right and proper, the effects of the Holy Spirit must be seen and felt. The effects of the Holy Spirit, who at times pours over thousands at a time and reveals His divine power far and wide, can be seen with the eyes and grasped with the hands, as is the case with the preparation, formation, education and spread of the great work of the Church Reformation. It is a pleasure for the connoisseur of its history to observe this. One testimony follows another - "God has done this, and it is a miracle before our eyes," one reminder follows another: "If the council or the work is of men, it will perish, but if it is of God, you cannot dampen it. Here one voice after another cries out: "Come, behold the works of the Lord, who is so marvelous in His deeds among the children of men"; here one proof after another appears: "The Lord's counsel is marvelous, but He brings it forth gloriously. There is one confirmation after another: "The word of the Lord is true, and what He promises He surely keeps; good for the people who take you for their strength, and walk after you with all their heart, who go through the valley of tears, and make wells there, and the teachers are adorned with many blessings. Here appears one brightness of the eternal glory and majesty of our Lord Jesus Christ after another, and sets it in the brightest light: "Thy word is a right doctrine, holiness is the ornament of thy house for ever;"-"I will myself give you shepherds after my own heart, which shall feed you with doctrine and wisdom;"-"I will myself be a fiery wall round about thee, and will be therein, and will gloriously shew myself therein. show- "No wisdom, no counsel, no understanding helps against the Lord; horses are prepared for the day of battle, but victory comes from the Lord." Praise, glory and worship be to Jesus Christ, Lord and Ruler over all! Mightily and gloriously He once founded His Church on earth, and through holy ministers of His Word, through great instruments of His grace and power, spread it out among men; and mightily and gloriously He purified and renewed His Church again 300 years ago, through faithful servants, through richly gifted messengers of His Gospel, through chosen instruments of His hand! - Now a light had risen in the church sky, before which all night and darkness had to give way, a well dug, from which the whole world was to be watered again with the water of eternal life. When the Lord let this light of grace dawn and open these gushing fountains of life, the Christians came out of all their corners. When spring comes, when the south wind blows, when the snow melts and the ice goes, then the flowers in the garden wake up, and every bird and every other animal looks out of its lome,

and asks, as it were, whether it is also true *dei*. So it asked at that time from all corners of Christendom.

And when Luther and his faithful fellow witnesses answered with a loud full yes: "Yes, by grace, not because of works, but because of the merit of Christ, you shall be blessed and completely saved," then they came drawn from all nations of German and Roman tongues. Freshly they went toward grace, into the word, into peace, and into blessedness. The old became young, and the stupid brave. It went as if to share out the booty; there was not a sick or lame person in the procession. A rejoicing sounded through Europe, such as it had never heard, not even at its conversion; for this had lasted over a millennium, the main work of the Reformation, on the other hand, had been accomplished in a few years. Throughout the whole of awakened Christendom the hymn of praise rang out:

Salvation has come to us from the grace and protection of all, The works, the bright ones nevermore, They may not guard.

Faith looks at Jesus Christ, Who has done enough for us all, He has become the mediator.

The heyday of the first Christian church seemed to have come again, for out of the pure doctrine grew whole hosts of powerful, strong in faith, faithful to the confession, experienced and battle-hardened fighters of Jesus Christ, heroes who joyfully climbed the pyre for the sweet, gracious and rich gospel, breathed their last in the night of the dungeon, and submitted to endless tortures and torments. Oh how great may have been the rejoicing in heaven at this spectacle, where there is already joy over a sinner who repents, and the angels become aware of the manifold wisdom of God in His church'. But just as great was undoubtedly the rage of hell and the anger of the devil that even his finest web of lies should now come to nothing, and his proudest palace should collapse. How! he resented within himself, should a wretched August monk succeed in what many emperors, princes and conciliationists have tried in vain? Should this miserable Reformation smash my castle, should this wretched lantern disgrace my empire and regiment? No, nevermore, I will show this mendicant what he has presumed, I will play such reformation, and let a light burst forth from hell, and if all this is of no avail, I will act according to the maxim of great conquerors: "divide and rule." And behold, this is what Satan did; no sooner had Luther appeared with his 95 theses than a universal storm broke out against him. With the pope's ban and the emperor's eight, he was in mortal danger every hour of his life. Nevertheless, God held His almighty hand over him: nothing could touch him, nothing could tear him out of his work and labor before the time. He passed away in the 63rd year of his life in the company of his loved ones and friends to the joy of his Lord. Since the devil could not get rid of the reformer of the church at the right time, he awakened spirits of enthusiasm, which must disturb and disrupt everything.



and just in Wittenberg, when Luther was at the Wartburg, they were at their craziest. He virtually sneered at the Reformation, and made a grimace at it through the horrible peasant revolt, which had its source and root in the most dreadful deception of freedom. Even if this gave the enemies of truth cause to blaspheme against Luther and his work, this wild fire was soon quenched, and these raving and subversive spirits had to give way to the sword of the spirit as well as to the sword of the authorities. Then the devil sought to sow the dragon seed of discord and dissension in the garden of the purified church, and what a pity, this succeeded! When Luther and his helpers came on the scene in Germany with the pure gospel, witnesses against the abominations of the Roman papacy also stood up in Switzerland, but they had a different spirit from the beginning. Or was not the zeal for purification of the church different among those who "overthrew" images and altars in blind destructive rage, and among those who, in the fear of God, considered everything so that neither consciences would be weighed down nor a new human order erected out of reluctance against outward appearances? The courage of the testimony, was it not another with those who remained in humility and let God rule, watching His hands until He would be gracious to them, and another with those who wanted to do and form everything themselves and exclaimed with impatient eagerness with Zwingli: "The slow process came, at best, to bring about the slow death; only that born of the spirit is able to restore life and health." In short, Luther and his faithful co-workers knew and wanted nothing but unconditional submission to God's word, which alone can heal, comfort, uplift and soothe, with denial of all human prestige, all own darkness, all arbitrary interpretation under the appearance of great reasonableness, deeper feeling or immediate higher inspiration; the Swiss, Zwingli at the head, as much as they outwardly insisted on God's word, they nevertheless placed their reason or spirit beside, even above it. After the arch-swarm spirit Carlstadt had found a refuge with them and from there had spouted his poison into the hearts of Christians, the dispute could not remain outside. The battle over the Holy Communion in particular broke out - Luther's opponents hardened in their error, and even the Marburg discussion could not bring them to their senses. Thus the unity of the Protestant Church was shattered over the sacrament, or it was only the point where the deeper division of the two parties came to light. As saddening as this hopeless rift was and cannot be wept over enough with tears of blood, the pure doctrine, also in regard to the holy sacraments, was saved, and the Reformation went happily from place to place throughout Germany. Through Luther's Bible translation and catechisms, the Gospel penetrated ever deeper into the people. The great

At the same time, the Lutheran estates, princes, imperial cities, and theologians made a confession before the emperor and the empire that astonished and confused even the opponents of Lutheran orthodoxy, and which, as Spalatin rightly said, "has never happened in a thousand years, but while the world has stood. Mau finds nothing like it in any history, nor in any ancient teacher." The Augsburg Confession, because it is a pure, correct and irrefutable confession of the divine truth of the Holy Scriptures, was a trumpet. The Augsburg Confession, because it is a pure and correct confession of the divine truth of the Holy Scriptures, was a trumpet of God for the whole world, and is and remains the holy banner of our dear Lutheran Church. Thus the main battle of the Reformation was completed, all delusions of lies were destroyed, and the truth of God for salvation retained the victory. All the more it was now necessary to adorn the pure confession with a pure godly life and to use the abundance of the gifts of grace that God had poured out on Germany in particular ever more faithfully and eagerly for salvation. But unfortunately for many this did not happen. Luther as a true Elijah lamented, warned, punished. He called out to his Germans with a prophetic voice of thunder: "Dear Germans, buy because the market is at the door; gather because it is shining and the weather is good; use God's grace and word because it is day; for you should know this: God's word is like a driving downpour that does not come again where it once was. He was with the Jews, but gone is gone; now they have nothing; Paul brought him into Greece; gone also is gone, now they have the Turk. Rome and Latin country had him also; am gone, they have now the pope. And you Germans must not think that you will have him forever; for ingratitude and contempt will not let him stay." And Luther not only complained about the ingratitude of many of his contemporaries, but he also stood before the rift and prayed with fervent supplication to ward off the onset of the great ruin and punishment of God upon the lukewarmness so many. Melancthon tells in his funeral sermon, which he held for Luther at his grave: "I often came to him that he spoke his prayer with biting tears for the whole church. For he took his own special time every day to say several psalms, among which he prayed to God with sighing and weeping. In the end, his only sighing was a blessed hour, for he says: 'I ask God for a merciful hour, that He may take me away from here and not let me see the misery that must befall Germany. For I think that if ten Moses were to stand and pray for us, they would do nothing. So I also feel, when I want to pray for my dear Germany, that the prayer bounces back at me and does not want to penetrate, as it usually does when I pray for other things.'" And as Luther had foreseen, so it came to pass. No sooner was the Diet of Augsburg over than the storm loomed ever more threateningly over the Protestant Church. The pope wanted an extermination

The Protestant war, and Emperor Charles V was willing to take part in it. The Protestant princes also sought to prepare themselves for it. With Luther, the physical peace of Germany was also carried to its grave. No sooner had he closed his eyes than the thunder, which had been rumbling eerily for years, broke loose. God wanted to seal the divinity of the work of the Reformation before all the world. He wanted to show that the newly risen apostolic church was founded on a rock, so that even the gates of hell could not

overpower it. He wanted to chastise His people with justice and judgment, to visit the unthankful and lukewarm for their sin, to reveal the righteous, to fortify the wavering, to test and purify the pious: therefore, according to His marvelous counsel, He allowed such a chain of severe misery, such a rubbing of temptations and chastisements to come over our church only after Luther's death.

Great was the trouble in which our fathers and ancestors found themselves. Pope, emperor and empire had conspired against Lutheran Zion and wanted to put an end to it wherever possible. Satan offered all his cunning and violence to arouse a wind-bride by which the light of the Gospel would be extinguished. Then it was truly necessary to sing with that song:

Don't despair, you little bunch, delete the enemies will, to completely disturb you. And seek your downfall, so that you will be quite afraid and anxious. It will not last long!

As true as God is God and His Word, the devil, the pope, and the port of hell, and all that is attached to them, must at last become a stumbling block and a mockery, God is with us and we with God, we want to win the victory.

(To be continued.)

**To the ecclesiastical chronicle. "Entering the Synod."** Under this heading, Pastor Harms, in his missionary bulletin of March, makes a statement that is worth heeding even here, where there are so many synods calling themselves "Lutheran" that are not in harmony with the church confession. It reads as follows:

"The readers of the Missionary Bulletin know that I am not a friend of the forthcoming Synod. I wish God it would not come, for I fear that it will bring a great deal of disaster. But it will come, unless God performs signs and wonders to prevent it. The decision of the church regiment that the synod should come has already been published. Since it will now come, according to human expectation, and probably already this year, we must prepare ourselves for what is to come. .... What do we have to do? First of all, it is my firm conviction that the church government has the best intentions and wants nothing other than to

peace and salvation of the Church. On the other hand, the ecclesiastical government has the undoubted right to call a synod. It would just as undoubtedly have the right not to call the synod and to resist the insistence of the democrats; but it asked for the synod because it believes that it cannot do otherwise, and it has, as I said, the right to do so. Now, as we hear, 16 members of the Synod are to be appointed by the King, 24 are to be elected by the clergy, and 24 are to be elected by the commons. Now the first thing we have to do is that all of us who are to be elected, clergy and commoners, give our votes only to decidedly faithful men who stand firmly and faithfully on the Lutheran confession. If we do not do this, we alone are to blame for the damage done to the church by the synod. But if all clergy and congregations do their duty and elect only faithful Lutherans to the synod, then no harm can come to the church through such a synod. But if it turns out, which is to be expected in the present time, that perhaps most of those elected will be unbelievers, then we are at least innocent of the harm that will happen, for we have done our duty. But what do those have to do who are elected and thus have to enter the synod? Since the Lutheran Church rightfully exists among us, and thus there can only be talk of a Lutheran Synod, a faithful Lutheran may enter the Synod only if the confession of the Lutheran Church is recognized from the outset by the Synod, and the members of the Synod declare that the Lutheran doctrine and the Lutheran confession, as such exists in the confessional writings of our Church, is also recognized as binding and legally valid for the Synod. Without such recognition, a Lutheran synod is a thing, and nothing more can be expected than endless strife and spectacle, which will end with the downfall of the church. But isn't that too much to ask? Isn't that an oppression of conscience for the unbelievers who are elected into it? Listen once: Do Hanoverians have anything to do in the Prussian Ständeverammlung, or, do Prussians have anything to do in the Hanoverian Ständeverammlung? They would rightly be thrown out if they wanted to speak and vote there. Even less do unbelievers who trample on the Lutheran confession have anything to do in a Lutheran synod. If it happens that the synod does not recognize Lutheran doctrine and confession as binding and authoritative, then believing Lutherans have nothing else to do than to refuse to join or, if they are already in it, to leave. And just as necessary as this is, secondly, that every meeting of the synod be sanctified with prayer and the word of God, i.e., that it be begun and closed with it. For if the Lord does not build the house, those who build it labor in vain, and if the Lord does not guard the city, the watchman watches in vain. Moreover, it is a definite requirement of Scripture that everything be sanctified by God's Word and prayer. Without this, one cannot participate in a synod. O, always lift up the lazy hands and strengthen the weary knees, pray that Christ may not depart from the ship. If He is in the ship, no storm will harm."

(From the Freimund.)

## Bible persecutions.

As is well known, there were ten severe persecutions that the Christians had to endure from the pagans in the Roman Empire. Every persecution of Christians was always a persecution of the Bible at the same time. This is especially true of the last one, which was also the most severe. According to an imperial order of February 24, 303, every Christian in the entire Roman Empire was to hand over all biblical books. Those who did not comply were to pay with their lives. By far most Christians did not want to become traitors to the word of their God. They thought they would lose eternal life if they cowardly gave the Word of Life to the Gentiles. There were Bible martyrs in quantity! All biblical books that the pagans could get hold of were torn up and burned.

When since the emperor Constantine the Great the persecutions of Christians in the Roman Empire had come to an end, the pagans had to stop with the Bible persecutions. The Christians were able to read and spread the Bible undisturbed. The popes in Rome also encouraged this and set a good example themselves. Gregory I († 604), for example, sent Bibles to the missionaries he had ordered to England with the admonition that they should be read diligently and always in such a way as to sanctify the heart and life. He recommended diligent reading and research in the Holy Scriptures at every opportunity, not only to the clergy, but also to the laity. He said: "What else is the Scripture but a letter from Almighty God to His creature, which must be read and considered diligently every day?" From him is also the well-known beautiful saying: "The Bible is a river, at once shallow and deep, through which the lamb wades and the elephant swims."

Over time, the popes deviated from God's word in more and more ways. What they set and said should be valid, even if it ran contrary to the word of God. Whoever fought or even rejected their false word on the basis of the true word of God was persecuted as a "heretic", and now there were also persecutions of the Bible again. From Christians themselves, and what is more, at the request and behest of those who wanted to be Christ's representatives on earth and claimed to be the head of Christendom, the Bible was now persecuted as cruelly as it had once been by the pagans.

"We forbid that the laity be permitted to have the books of the Old or New Testament; only the Psalms and the Breviary may they have for the promotion of devotion. But that they not possess the aforementioned books in a translation into the vernacular, we enjoin most strictly." Thus decreed Anno 1328 the church assembly at Toulouse, which was held under the direction of the pope. This decree was enforced with the utmost vigor.

Bible persecutions were the order of the day, heaps of Bible owners and Bible readers had to let themselves be burned together

with the Bible.

(To be continued.)

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## Church consecration.

The Lutheran congregation in Danville, Illinois, had the joy of holding their service in their own church on Rogate Sunday, dedicating it.

The undersigned was asked in November of last year by some Lutheran families to come there to baptize several children. Since no Lutheran pastor, at least on the accessible railroad, lives closer to Danville than he does, it was natural that he should decide to do so. But since those Lutherans also demanded Lutheran preaching and sacrament, the one-time visit became a regular one.

There are two German sect preachers living in Danville, one a Methodist and the other a United Brother - in good peace, as the kind of people like to make others believe. The Methodists do not seem to enjoy any particular prosperity among the Germans there. The great love of self-preservation, however, urged the sects to convert the Danvillcr at any cost. Since the name Methodist seemed to be an obstacle, the United Brethren were called to work. The latter fared somewhat better. A certain tailor had exchanged the business of weaving for preaching, and was now brazenly lying to the Danvillians,

he was a Lutheran preacher. Quite a number believed him and "converted". The church was quickly built and it came out that the church had to belong to the United Brethren. Most of the artificially captured people want to be called United Brethren from now on and argue that the real Lutheranism is in the middle of them, because their preacher once lied and had to lie again and again, and until his departure claimed that he was genuine Lutheran. As is well known, the sect preachers wear themselves out in a few years and are therefore transplanted elsewhere. Schneider's successor, as far as I have heard, no longer claims the Lutheran name. Error becomes a power and force with many people, under which they remain enslaved. In spite of these two German congregations with preachers and churches, the faithful God preserved in some Germans an attachment to their Lutheran church, and so it happened that even without Lutheran preaching they became more and more attached to sectarianism.

In March of this year we were able to establish a Lutheran congregation. A divided

Baptist church offered their little church for sale. This was bought by the congregation and led to a building site purchased in the city. The young congregation is now in possession of the church and the land without any significant debt. The faithful God has been quick to help above bmeu and expectation. May He now grant that the congregation may take root among itself and grow above itself to the glory of His name and the salvation of many souls, for the sake of Jesus Christ our Lord.

Lafayette, Ind. 22 May 1863.

H. Schöneberg.

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## Ecclesiastical message.

After the candidate of the enclosed. Mr. I. H. Chr. Steege, until now a pupil of the practical seminary in St. Louis, had received a regular appointment from the Lutheran Emmanuel congregation and from the Lutheran Bethel congregation in Mogroe County, Michigan, he was ordained on Sunday Cantete by the undersigned on behalf of our honorable president, Pastor Furbringers, and inducted into his office.

The faithful Archpastor Jesus Christ set the dear brother to bless his communities.

Monroe, Mich. the 20th time 1863.

W. Hattstädt.

The addrcsse of the I. brother is:

U.6V. ss. n. Ob. 8l66A0, läul Lrnüon, Jlouroo 6o, Moü.

## Conferenz display.

The Michigan Districts Pastoral Conference will hold its meeting this year in Detroit from Friday, June 19, through Monday, June 22, incl. M. Guenther.

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## Receipt and thanks.

For poor students:

Received from Mr. "stirb Strinbrich in St. Louis 42.00. - Through Rev. Hciimüller from the Women's Association of his "st- meinde in Liverpool, O., 44.63. - Collected by the same on Kinbtaufen ^l.43.- By Rev. Büngrer in Sl. Louis by P. 4ist.Ot>. - From the congregation of Pastor HUsemann by Wirt Hage KIO.i'O, us by Hrn. Heinnch Sachtlbcn 45.00. -From Franen-Vercin in Columbia, Ill, 7 shirts with bosoms and 3 pairs of Unl rbeinkleidr.-.

For the Nassau Proseminar:

(Resp. to the travel allowance for those expected soon from this institution").

From Mr. Glied Quarry in St Louis 41.00. - From Mr. Volte to Port Hudson, Mo. 45 East. - By Rev. Wagner from Mr. F. Zink 45.0". -From ci icm lingenann- ten from your Zionsristrict in St. Louis 42 00. -From Past. Barkling in Springsteld, Ill, 41.00. -By some members of the congreg. of the Rev. Jüngst in Cooprr Co, Mo., 46 M.-By Mr. H. Sepmeier in the Zion District at St. Louis 45.00. -By Mr. Aug. Gockel Pin, in Pilot Knob, Mo. 42.00. -By Mr. Deuser in Caronkelet 5 "c. C. F. W. Walther.

By Mr. I. H. Bergmann today from dear hands 4130.00, (One hundred and thirty Thaler gold) to have received, certifies with hearty thanks  
Gronau on April 25, 1853.

K. Röbbelen.

## Received:

For the German, ev. - luth. hospital U'kllund

asylum.

By Mr. Past. Pollack in Crete Ills, by Fran.

Soph. Paw 4500

By Hrn Past. Meyer in Prcvio, lsts., namely: Collecte his Gemeiner 43.00)

Collected at the infant baptism of^rn . F. > 6, 90

Vol'rreing 3,00)

By i5rn Past. Leb r in Tbvnuon Lkation. Ill, byN. "N\_ 50

From Hin. L- Tteinbach Ionesville, Ind. 1,00 ,, " Bokubard in Cape Girarteau----- 1,10

" ,, Past. Besel -----1.50

" of the parish in Paitsdors by Mr. Past.

Rknnicke 17,30

From Mr. Julius Lchrader through Mr. Past. Eirich 1,00 ,, ,, Lumpe by Mr. Past. Johannes 2,00

,, ,, Stertmann by the same 1.00

Through Mr. Past. Ottmann in New-Melle and

namely:

By Mr. W. Wulfckötter 41,00

,,, F Winthorst , 1.00

,,, W. Meier 10,0l>

" ,, F. W. Vettkötter 1,00

,, " H. Ohlendorf 1.00-11,< 0

By Mr. Past. Series! in Vincens, Ind,

Summa423	.30
Collectirt from Krafts' child baptism	3,00
... Müllers' child baptism	2,00-28,30

## Preservation n . .

"Hrn. H. D. Heimsoch, Bent Mr Co". Mi^ Ü4. "o " Hen.'Heinr. Heimsoth. BkNteN^Co.. Mo. 2.0 > " the Mrs. Past. Hahn. Bcmon Co. Mo. - ... i. "h

Ed. Roschke.

## For the Lutheran have paid!:

The 15th year:

Mr... L. Bird.

### The 16th year:

The gentlemen: H. Blumrnkamp H. Schrvter, W. Wenke.

### The 17th year:

- Messrs: F. Bus" H. Schröter, Past. F Schaller, 43.50, H. Gvhrrs, C. Hecniann, 50c., Jul. Gvlsch.

### The 18th year:

The Herrett: -D. Hagemann, L. Leopolt, G. Nenmüllcr, W. Kräbnte, , G.\*D. Hamann, 50c., H. Schon, 5 "c./ G. H^ Ach schütz. H. Meyer, Grunecle, P. Fey, M. Hem- nch, Past. I. M. Johannes 3 Er., rr. Busc, F. Otto, H. Schrot.r^ H-. Nicrniann, A. Lauchstn'u, C. Schu z, C. Wolff, H. Kiwke, H. Göbrs, Pag. F. Schaller 46.00- C. F. Mtnei, Past. P. Nassmuseyi. Pan I. Rennitk32c., W. Pottschmitt, Fr.' Hrnke,^ H. Meyer 78c., C. Hrrmauü, welder, H. Heiikmaün 9 Cx., J..Lapp, .B. Meyer. Furthermore: Wiuwe F. Wrcfe.

### The 19th year:

D" Men: M. Eberle, E. Riktmül'rr, H. Langkamp, I. H. auf der Heide, F. Nießmeycr, C.-Schniidt. W. Bie- tondüfel. L Leopold, C. Wagner, L. Duft, K. Weinch, P. Renkkrl,75, I. Herb tO., F. Fisch,r, G W i elich, I. Lauter 2 Er., Past. lu N. Beyrr 12 ex., W. KräbnteäOe., G. H Hamann 50c., H. Schön 50c.. L. stohz 50c , Past. I. Niethammer, I. Niedhamnier, H. Weinbolo, I. G Kius- teiner, Sck'ammcl, C. Munter 50c., H. Meyer, H I am- meier, A Lrogemaim 5 "e., Past. I. M. Hahn 41,75, P. Fey, H. Knollhos. H. Sachkl bitt, Past E. Hüscm.iilin, Pait. E. I. M. Wege 50c., I. Böhmcr bOc., C. Lauer 5 >c , F. Böckhaus. C. Groß 5 "c., W. Kublmann, P. Manzei 3 Er , Past. T Rösch 50e , M. Hcmlich. Past. I. M. IohaniikS 4 Er, Boblc, Frickk. Mittkiicoif. Klink! rk, leKesec. Bn-.krr, Nieburg 5 c.. E. Warmlicr, L- Wa drci 50th, F. Busr, F. Dlto. H. Lchcer, W. Kohlmarck F. EappAmaan. A. Lau- rnst'in, Past. F. Dikmaun. W Wulkeköttrrr, H Laumann, F- W Windhorst, W. Wenkc, F. W zur Müht.", H. Oblrntorf, Past. C Lallmann. Nudviph, G. Hcinickk, G. Schniidt, I. -L. Fclthuscn, C Raimann. H. "coplcr, G. John, C- Wolff, H. Wuner. F. H. Lkork. L. Vo. cl.'H. Horn, Götrcke. Past P. Raßmuscn Past. I. Neunickr. W. Pottschmitt. Fr. Henke. P-ch V. . "lem. H. Meyer 41.78, Post- I- Beilbaru O. Holder, C. Herrmann 5uc.. C. Hnclos, I. Gal" baner, G. Niirmingor, A. Part.nfelter, N. L-chnell, U. Ströbel, A. Weiß, I. W nklei 50c., G. and M. Slrecb. C. Roth, G. H. and D. Roth, I. Boß, Hvlscher, E Rolle, Linnemann. M ers. H. Bockebrcte H. Lürting, Wayner, C. Nöllcr, F. R echemcyer, C. Suhr, I. Bebm, I. Ahrrmsfe.d, G. Naabe, Past. I. Trautinann 10 Er.

Furthermore: Wittwe F. Gröfe.

### The 20th year:

The gentlemen: I. Herb 5W., C. Manckor50c., H. Meyer, A. Slegemann 5oc., H. Lachtleben, Past. E. Husemann, I. Böhrner 5">c., C. Lauer 50c.. L. Wandrei 50c., I. Schlagcnhauf, Past. C. Schliepsiek.

Furthermore: Wittwe F. Grese.

### The 21st and 22nd volumes:

Mr. H. Mover.

M. C. Barthel.

St. Louis, Mo,

Synodal-Druckerei von Aug. Wiebusch u. Sehn.

## Volume 19, St. Louis, Mon. July 1, 1863, No. 22.

(Sent in by Past. Metz.)

### The temptation of Christ in the desert, a picture of the struggles and victories of the Christian Church.

(Continued and concluded.)

The Schmalkaldic War broke out, Germany was torn apart and bled from a thousand wounds. Souls suffered damage in the turmoil of war, for thousands were sifted to one side or the other, sometimes by faith, sometimes by earthly advantage. After the unfortunate battle at Mühlberg (April 24, 1547), our Lutheran church seemed to be defeated, for now everything was done to re-engage idle children with the false paramour at Rome, and to lead them back under the yoke of Antichrist with cunning and deceptive appearances. Then in many places the right services ceased, the steadfast preachers, faithful to the confession, were chased from house and court, the protectors of the pure doctrine, the valiant princes, above all the Elector of Saxony, John Frederick the Magnanimous, were prisoners of the emperor and had to be satisfied that they were only given life. There appeared traitors of the recognized evangelical truth, who made common cause with the papists, hirelings, who could surrender the heavenly jewels for a miserable lentil dish of external advantages. In this stormy, confused time, when everything was raging and raging, even men acted weak and

The waves, which had once been mountains and pillars of the church, had become muddy. But the storm had to subside: the Lord Christ said: "Up to here and no further, here your proud waves shall subside! When the little ship of the church was almost swallowed up by the waves, and the cry of anguish rose from a thousand hearts, "Lord, help us, we are perishing!", the youthful hero Moritz of Saxony suddenly broke loose against the emperor, destroyed all his and the pope's plans with a single stroke, and forced him to sign the Treaty of Passau, which in 1555, Sept. 25, gave rise to the Peace Treaty of Augsburg, which the emperor himself signed, although he immediately crushed the pen in displeasure. Thus God the Lord had brought peace and tranquillity to His Zion and had broken all the fetters with which one had wanted to bind His free word. With war and bloodshed Satan had achieved nothing: so he now tried it in another way. The right, pure teaching of the divine word is the main jewel of our church, the precious supplement given to it by God out of unspeakable grace: behold! from then on, he tries to pollute this jewel, to waste this supplement. The period from 1550-1580 is rightly called a spiritual 30-year war. And thanks to the faithful sons of Luther that they watched over this supplement with holy fearfulness and fought with relentless severity against all falsifications from within and without. They knew what the devil had in mind.

had. Luther had foreseen with great pain that even Wittenberg, this bright light of Christianity, as long as he lived, would be dimmed after his departure; he had often said to the professor of jurisprudence Hieronymus Schürf already of the professors living in this city at that time: "after my death none of these theologians will remain constant. - And so it happened! As much benefit as the gentle, timid and timid Melancthon had brought to the church, as long as he walked at Luther's side, as long as he could lean, so to speak, on this hero and was led by him, so wavering and wavering and therefore dangerous and harmful became the good man when he stood alone after Luther's departure from the battlefield. Even before that, he had secretly and arbitrarily changed the Augsburg Confession to please the reformers; after Luther's death, he was soon persuaded to give in publicly as well. In 1548, Emperor Charles V wanted to gradually reunite the Lutherans with the papists and, for this purpose, had a document drawn up by which an outward unity was to be established. Melancthon, together with the other Wittenberg theologians, wrote such a document, called the Leipzig Interim, in which no papist doctrines were accepted, but papist ceremonies and the papist church regime were. The intention was to establish an outward peace, but the success was the opposite. The faithful guards on the battlements



of the Lutheran Zion saw well that Satan intended to gradually create an internal union through such an external union, namely to smuggle the old papal heresies and abominations into the Lutheran church. Therefore, these valiant fighters stood up with earnestness against this false union system. So the spirits burst on each other and one fight followed the other. This discord and confusion was used by several to disturb the church with new false doctrines and to confuse weak simple-minded Christians; yes, it finally came to the point that a lot of preachers penetrated into Lutheran offices who were hidden Calvinists and therefore, first secretly and then more and more openly, rejected Luther's teachings. But finally God provided a great help so that one could teach again with confidence: He awakened the then Elector of Saxony to join forces with the most distinguished Lutheran princes and to have six pious and excellent theologians who were devoted to pure doctrine draw up a document in which the disputes were to be explained and decided according to God's Word and thereby unity in the Lutheran church was to be restored; this document came about through God's special help and was given the name Concordia Formula, precisely because it was to restore the Concordia or unity that had been buried with Luther. The most important workers on this work were Jacob Andreä, Nicolaus Selnecker, Martin Chemnitz. And God also gave grace that this work brought about the longed-for unity in pure doctrine; more than 8000 preachers and theologians signed this faithful confession and joyfully professed it before the whole world. Thus, true Lutheranism had won the victory over all fanatics and fluttering spirits, over all papists and Calvinists; Satan had not been able to dampen it. Joseph's damage was healed, the heritage of the Reformation saved. The year 1580, in which our Lutheran Concordia Book was published for the first time, is a major period in the history of our church. The more effort and work, goods and blood, pain and tears it had cost to establish the pure, scriptural confession and to place it on a high lampstand in Christendom, the more seriously one now learned to pray with the dear Selnecker:

Stay with us, Lord Jesus Christ! Because it has now become evening.  
Let not the divine word, the bright light, be extinguished in us!

In this last sorrowful time, Lord, grant us constancy. That we may keep Thy Word and Sacrament pure unto our end!

The time, which starts with the introduction of the Concordia formula, can rightly be called the heyday of our Lutheran church. From its golden, crystal-clear confession, Martin Chemnitz, Leonhard Hutter, Johann Gerhard and others built a dogmatics, which, like a mighty gothic cathedral, with truly admirable acumen, harmoniously and solidly combined down to the last detail. The church's work was carried out in a conclusive manner. From this confession, full of life and God's power, Johann Arndt, Valerius Herberger, Philipp Nicolai, Heinrich Müller, and Christian Scriver produced an edification literature that no other church can boast. There could not be missing the singers, who even during the tribulations of the Thirty Years' War, such as Nicolaus Herrmann, Johann Nist, Paul Gerhard and many others, let their songs resound. What a pity that this heyday was so soon gone, or that already during it spiritual lukewarmness and ingratitude became apparent. As always, so it was then: the more abundantly God poured out His gifts of grace, the less they were respected by many, one became accustomed to them. The number of those who really recognized the time in which they were afflicted and considered what served their salvation and peace became smaller and smaller. What Blessed Arndt laments in his preface to "True Christianity" applied to many: "What a great and shameful abuse of the Holy Gospel in this last world. What a great and shameful misuse of the Holy Gospel there is in this last world is sufficiently demonstrated by the godless, unrepentant lives of those who boast of Christ and His Word with a full mouth and yet lead a completely unchristian life, as if they were not living in Christianity but in paganism. The devil is a thousandfold artist! If he cannot plunge into error and disbelief, he seeks to make pure doctrine into a slumbering pillow on which one stretches and stretches complacently and finally sinks into the sleep of death. If he could not snatch from the Christians of that time what they considered their holy album, the pure doctrine of justification by grace alone through faith in Jesus Christ, he knew how to break off the only bridge to it, the true, sincere repentance of the heart. Hardly had 30 years passed after the triumph of the stretched confession by the Concordia formula, when we find masses who had grown weary of the noble man of God and went about in a spiritually dead, sin-proof manner; We find preachers, who did not push the sweet gospel of Christ with burning zeal of love and, while guarding the ramparts and walls of the city of God against the attacks from outside, cared little whether many inhabitants of the same died of hunger, pestilence or other accidents or were preserved. We find princes who no longer, as in former times, carried the salvation of the church on their hearts, but degraded it to the handmaiden of the state. The Apap, i.e. the inverted Pabstthum, as Valentin Andreä calls it, crept in; Luther's prophecy came true more and more: "Where the princes want to mix the spiritual and secular government, God help us that we do not live long, so that we do not see such misfortune. For then everything in the Christian religion must fall into ruin, as has happened under the papacy, since the bishops have become secular princes." - So God, according to his holiness and justice, could not have He had to resort to the penitentiary rod and let punitive judgments come. Repeatedly the plague wandered through Germany at the beginning of the 17th century, preaching repentance through the horror of death. The Thirty Years' War came, and with it a time of tribulation such as there have been few in history, full of terrible devastation and bloody atrocities. - The Reformation had been a visitation of God's grace for all of Christendom, but the papacy did not recognize it, hardened itself in its lies and blasphemies

against God, in its errors and idolatries. The Tridentine Council soon after Luther's death, with all its decrees and anathemas, was nothing but a fruit of satanic obduracy, an insolent declaration before all the world: we want to remain in the kingdom of Antichrist. No sooner had the Protestants in Germany obtained equal rights with the Catholics than the pope and his accomplices became more and more grim and dogged, the Jesuit Order, that supreme embodiment of the mystery of wickedness, was formed and unfolded all its seductive arts; In the Netherlands, thousands of so-called heretics were murdered, the marriage of St. Bartholomew was held, and in 1572, 30,000 Huguenots were massacred throughout France from Paris in the course of a month, and Pope Gregory XIII. had a *Te Deum* sung in Rome and a commemorative coin minted with the inscription: "The Huguenot Defeat". Thus, when all other judgments of God were of no avail, the weather clouds of the most terrible religious war gathered over Germany, until they were suddenly unleashed in a more and more ominous and destructive way since 1618. The greater the grace of the resurrected Gospel, of the truthful preaching of the divine Word and of the sacraments restored in their glory, which our church had enjoyed, the greater was also the punishment of its neglect. Yes, God wanted to chastise those who had not let themselves be led to repentance by all the riches of goodness, He wanted to awaken the many sleepers from their slumber of death, to purify and melt the children of Levi. He let fire fall on our Lutheran church, so that the satiated hearts would thirst again for His eternal grace and for the peace that is higher than all reason. And could a more terrible judgment have come than this terrible war, which lasted 30 long years? When it finally ended, the population of Germany was half of what it had been at the beginning of the war; the workshops had been destroyed, the traffic had been hindered, the trade had been paralyzed, the land had been deserted, and the people had become savages and beggars. Thus the papacy had succeeded in cooling its temper with the Protestants - Satan had succeeded in crushing a thousand good germs and shedding rivers of blood, but still - he had not been able to destroy the orthodox church. In the midst of unspeakable war hardships, many Christians had learned to pray again and to pay attention to the Word of God.

Mine had just become tired of the bloody strife - the faithful God revealed Himself as the One who controls wars all over the world, breaks bows, shatters spears and burns chariots with fire - in 1648 the Peace of Westphalia came about, no matter how much the Pope might resent and protest against it.

When the wild waters of the Thirty Years' War had passed, it was necessary to rebuild the ruins of the devastated church and to fence the gaps. Even though the foundation of the church had remained intact, and the pure doctrine, which had been won through centuries of sour struggle against Roman and Reformed errors, had remained untouched, the people had grown up under the tribulations, unrest and savagery of the war and were sadly neglected and shattered. Generally, these damages were felt and lamented. Spener's *Pia desideria* of 1675, in which he deals both with the infirmities of the church and its remedies, was not a lonely voice of lament over the ruins of Jerusalem, but only the keynote of countless chords struck almost simultaneously. Thus, everywhere people were eager to heal the fractures and damages and to restore what had fallen apart. And indeed, a spirit from above was poured out, under whose breath many bones of the dead came to life and a whole great garden of the church began to green and sprout everywhere. Unfortunately, the builders of God's house did not return enough to the model of the teachings and doctrines of Dr. Lacher and his true disciples, that is, that they had planted faith and love in souls above all through the fresh, burning preaching of the Word of God, but some sought only to restore the external orthodox church system, and others, with more or less indifference, to bring about a subjective revival and awakening. A reformation of life arose, but it was not firm and faithful, healthy and pure from the reformational foundation of the pure doctrine, Spener himself, the representative of this direction, complains in 1690: "I regard it as a testimony of a severe judgment of God upon our church with sadness that, when in former years some pressed with true earnestness for the righteous being in Christ, its knowledge and practice, before this had yet taken deep root, many of them fell upon other things, partly which went beyond their and others' concepts in the present state, partly also were mixed with undue concepts and conceits." Pietism appeared, and may it, through one "n Spener, Franke, and their faithful disciples, have been for the individual still so beneficial, in the field of saving love, education, preaching, pastoral care, mission 2c. for a time still so much accomplished: on the whole of the church it has had a corrosive effect. For by putting the main emphasis on the pious life, the pure doctrine came too short; by emphasizing above all the article of repentance and sanctification, the heart doctrine of true Christianity, the doctrine of justification by faith, from which alone Christian life flows and can flow, was set aside; by showing himself at least indifferent to the symbolic books and ecclesiastical science, and by making a broad distinction between essential and non-essential articles of faith, the saddest lack of support and arbitrariness were introduced; - By wanting to break a rigid, alienated ecclesiasticism, he gradually dissolved it into conventicles, and because he did not bow to the scriptural word with holy chastity and discipline, he lost himself in all kinds of favorite thoughts. Thus the door was opened to indifferentism, subjectivism, unionism, chiliasm. O what an incomprehensible power and cunning of Satan! Nothing here on earth is too sacred for him, he seeks to mix his poison into it; nothing is too high for him, he seeks to drag it down into the dust bit by bit. Since the beginning of the eighteenth century, piety had become the watchword of the time; everything wanted to be pious and showed it in various works. No sooner had August Herrmann Franke founded Halle's orphanage in God's name with 7 florins than founding an orphanage had almost become an article of confession; orphanages rose up in all parts of Germany, all the way to the farthest north. But the fire of the pious and Even men of healthy piety and faithful adherence to the church confession, such as Johann Fecht, Valentin Löscher, Salomon Cyprian, were no longer able to steer clear of the onrushing destruction: no matter how much they fought with fire and fervor for a living orthodoxy, they preached to deaf superiors and were no longer heeded by the great multitude - with bitter lamentations for the walls of Zion they went to their graves.

If we enter the middle of the eighteenth century, we find far and wide in the church a mummy-like torpor, an arid understanding, a Christianity devoid of strength and color. Most of the princes courted France and fed on its poison; the theologians had lost confidence in the ecclesiastical doctrinal concept, and in their ease and emptiness they took refuge in philosophy. Of the shepherds of the congregations, one of those times says: "Most of the preachers now lay down to collect curiosities, coins and medals." The people, already full of materialistic desires since the Thirty Years' War, were jaded and weary, without support and salt! There were still faithful theologians, as J. A. Bengel, the two Walch, Ch. A. Crusius u. A, zealous preachers and pastors, as G. C. Rieger, E. G. Woltersdorf, J. Ph. Fresenius, J. F. Burk, Ch. Starke; holy singers, as E. Neumeister, J. A. Rothe, B. Schmolke - pious laymen, like C. H. von Bogatzky, who worked tirelessly for the advancement of the kingdom of God out of a rich abundance of inner life; only the pure, firm Christian knowledge was not able to support indifferent people.

tism and unboundedness in doctrine had become general and the enemy had won. Our Lord Jesus Christ says in Luc. 11: "When the unclean spirit goes out, he walks through dry places, seeks rest and does not find it. So he says, I will return to my house from whence I came. And when he cometh, he findeth it swept and decked with besomes. Then he goes and takes to himself seven spirits worse than himself, and when they come in, they dwell there; and afterward he is worse with the same man than he was

before"-in recent times we see the ecclesiastical fulfillment of this word, the most violent storm of all broke out over the church, which until this moment has hardly been overcome at all.

When once the devil had not been able to overthrow Christ in pride and disbelief, he offered all his satanic audacity, showed Him all the kingdoms of the world and their glory, everything that can satisfy the most dissolute desire and greediest passion of a sinful soul, and said: "All these things will I give thee, if thou wilt fall down and worship me" - to filthy withering and carnal service, to manifest unbelief and apostasy from the living God, he seeks to drag the Lord of glory. And this was above all the temptation that came over the church since the second half of the eighteenth century and with which the world drama will close. Unbelief, the most naked, most barren unbelief, began to raise its head ever more unshakenly in the midst of Christendom, in the midst of the Lutheran Church, and especially in Germany, its heart, even if now only in theology and in doctrine. After Italy had laid the egg, France had exploited it, England had raised the chick and let it fly over the Channel. Already in 1669 Spicelius wrote: "The plague of atheism is more widespread than anyone thinks, and I fear that Germany will soon take the place of Italy. For how many bring nothing more from those countries than that, and are happy if they have attained even that. I have close contact with more than one of these people. The hair stands on end when I hear their claims, and yet they are quite surprised that one does not agree with them and still believes in the Christian religion. Thus the number of Bible enemies and freethinkers grew silently and the poison of unbelief ate away like cancer. In Freemasonry he had his devil's chapel. A whole storm tide of deistic and atheistic writings spread over Germany from England, Holland and France. Since 1760, the Enlightenment had become the drumbeat of the times, and even Halle, this planting school of piety, gradually turned into a planting school of unbelief. Common sense" was the idol worshipped, utility and happiness the only criterion of truth. Rationalism, which put one's own blind reason on the throne in the

The new Christianity, which more and more boldly attacked and denied the Word of God, came to dominate and blossom especially at the universities. At first, the people knew little of the increasingly spreading unbelief, because the rationalistic preachers in the pulpit still pretended that they also believed in the Bible and that they only knew how to interpret the Bible better than our pious ancestors. However, more and more they discarded all restraint and stupidity and preached almost only a mere pagan morality, instead of the Savior they talked only about virtue. They pushed Him from the throne of His glory. His divine nature and being had become a mockery to them. He was supposed to be a man like all men, a wise man from Nazareth, standing in the same line with the pagan Socrates and other people who had worked on the ennoblement of mankind through wise sayings and teachings. Blessedness by grace and Christ's merit was considered a foolishness. There was no need for redemption, because God, who had forbidden all sin, was considered so good-natured that He would immediately forgive it. The miracles that had been performed on the Lord, together with those that He had done, were considered to be myths. They were explained in a natural way or declared to be fables, no matter how foolishly they came out. Nothing but man's madness and jokes were now practiced in churches and schools. From now on, new hymnals, new catechisms, new edification pamphlets, new schoolbooks, new agendas or church books were introduced everywhere, in which the true Christian faith was denied and trampled upon, and through which one tried to spread half-belief and unbelief among the people. The apostasy from God and His Word thus penetrated from the cities into the villages, from the palaces of the nobles into the huts of the lowly and poor, and contaminated the hearts of all. A new paganism had come; Christianity, because it had not resisted the temptation of the devil in Christ's power and word, but had given way to it weakly and softly, had become weak and powerless. And what was the money and the whore's wages that were given to it in return? World culture, world literature, world wisdom, world enjoyment, world trade, world domination, - world pain. In Lessing, Schiller, Göthe, worldly poetry full of anti-Christian forces celebrated its heyday and drenched the thirsty souls with murky and poisonous waters: in the enjoyment and classical humanism of the Roman and Greek world one found the lost paradise. In Kant, Fichte, Schelling, Hegel, a haughty, heaven-storming speculation created ever more ungodly philosophers, who found devout disciples and furious advocates. In the French Revolution and its offshoot, Napoleon, the spirit of the times, which was connected with the church, showed itself.

and the living God, in all his glory, and hastened to build for himself a throne of the world, from which his servants and his children shall descend to the earth.

were scourged in the bloodiest way. The true meaning of the word "world history is the world judgment" was revealed. Cain's generation, despite all the progress in art, literature and science, felt empty and unsatisfied; nothing had come of the great world happiness that the devil and unbelief had promised. If we come to the end of the last century, we see that the faith of our fathers has fallen and only ruins remain; the pious and true Christians have become the silent ones in the country and are treated like Cinderellas; the church, on the whole, is a vast field of the dead, over whose graves only here and there there are still living ones who heroically testify to the church's light and right and prophesy of a new resurrection feast - but we also hear the footsteps of God and His judgment and recognize His coming to His kingdom. A searching and questioning has awakened, for one feels the hollowness and emptiness of what has been built up for decades in the service of the world and the devil. God Almighty lets a baptism of fire come and here and there flames fall into the hearts, a roaring goes through the nations and everything boils and ferments, wavers and sways. Napoleon becomes a scourge of God and writes his name in the book of history with brazen fingers. Under the heavy tribulations of his world domination, the almost stifled longing for the living God awoke in many rulers and in the people of our German country; smashed by the Lord with the hammer of war, the church revived and the gospel began to displace rationalistic reason on pulpits and chairs and step by step to regain the lost ground. The old faith had risen from the dead. In 1817, at the jubilee celebration of the Lutheran Church Reformation, it first stirred in its grave. There stood up the first confessors who freely and boldly announced war to the mighty enemy. In that year, 95 theses were again printed against the current corruption of the Christian faith. The year 1830 was again such an awakening year. The Augsburg Confession became apparent as the great lighthouse of orthodoxy, against which all church ships must seek light and safe harbor if they do not want to founder. But no sooner had the Church of God awakened a little and its delicious confession become a matter of life than the old evil enemy sought to lull it again into a pernicious slumber and set it on a sandy foundation. The Union raised its dragon head and, favored by the indifferentist and "pietist" spirit of the time, knew how to gain entrance and dominion in Germany by cunning and force; with proud victorious stride it walked over the awakening body of the church. It was a holy struggle that the Prussian Lutherans fought when, urged by their conscience, they left the Prussian national church and for the sake of the orthodox confession

willingly let themselves be tortured and persecuted for their own sake. The loose union of the Lutherans and Reformed, the coupling of Christ and Belial, of light and darkness, of truth and lies, which the devil had brought about in the form of the angel of light, has become in the hand of God the cause to bring the Lutheran church just to the consciousness of itself and to place it again on the firm and healthy foundation of faith of the fathers and to teach it to aspire to their righteous godliness. But hardly has the time

passed when the name Luther was misappropriated and a Lutheran theologian stood like a lonely ruin in the world, when this name is already used as a shield for various errors and favorite opinions contrary to confession; hardly has Lutheranism ceased to be a martyrdom, when it has already become a fashionable article. While our Lutheran Church wants to rebuild itself, as it owes to its profession, its holy dignity and its children, it has to fight not only with open enemies, but also with false friends: the devil is offering everything to steal its crown.

But then, by the hand of history, we have arrived at the battlefield of our present time. It cannot be denied that God has done great things for His Church for decades, He has allowed the light of His Gospel to "burst forth" gloriously from the darkness again and has made many bones of the dead alive. However, it is all the more to be lamented: God's visitations full of grace and goodness, full of wrath and fiery zeal since the beginning of this century, "have not" accomplished what they could and should have. Rationalism has been beaten out of the field, but it has not been overcome and destroyed, but has retreated all the more compact and tenacious into the hearts. Unionism has become more and more obvious in its spirit as well as in its fruits as a plant of lies and ruin, but it still holds thousands and thousands in its magic snares and has risen to a power in time. Yes, God has let His beatific word of repentance and faith in Christ resound loudly in all lands again, and one can count the number of pulpits from which it resounds - but the basic direction and innermost attitude of the human race has largely remained the same as it was before in the spiritual hunger years of rationalism, and it has even further developed and unfolded through hardening against the blessings of the gospel. And what is this direction and mindset? It is materialism, which lives and weaves only for this visible, tangible, enjoyable world with its goods, has sold itself to it with body and soul; it is the spirit which seeks and finds rest and peace, happiness and bliss only in the mud of the earth. I cannot better characterize our time than with the powerful, understanding

The words of the Altenburger Bibelwerk, as it says in the preface to the Gospel of the 2nd Sunday of Advent: "Four heaps of devils rule cruelly in this basic soup of the world. Firstly, a devilish stable of sows, full of epicuric mastiffs, who give themselves only to quass and grub, feasting and damming, and weigh down their hearts with eating and drinking; then a devilish stable of dogs, full of stingy, envious and insufficient dogs, who weigh themselves down only with worries of food, stingy and rampant, scrape and scrape. Thirdly, a diabolical sleeping house, full of sleepers and lazybones, whom the devil of safety so deeply weighs down and enamors that one calls to them almost in vain by sermons of repentance, and when they become a little alert and lively, they do not remain steady, but soon sink back into their previous sleep of death. Fourth, a diabolical hospital full of mutes, so paralyzed in mouth, tongue and lips that even in this last danger they cannot lift them up, nor make a single prayer to God." Materialism is the signature of our time, and drunk with it, some are idolatrous with mammon, others with lust and pleasure, still others with hope and absolute freedom. - In Ephesus they once cried, "Great is the Diana of the Ephesians!" now they say, "Great is Mammon!" "Money!" cries the, whole world. In the description of Paradise it is said: "A river went out from Eden to water the garden," and likewise in the Revelation of St. John, in the description of eternal life, we are told of a louder river of living water, clear as crystal, which went out from the throne of God and the Lamb. But to the generation of our days the stream of life in paradise would have been a dull, insipid water, and the stream of living water from the throne of Christ is not at all to its liking; neither are the fountains in the city of God. (Ps. 46.) They have chosen another stream of life: that is the stream of gold and silver, the stream of bills of exchange and railroad shares, the stream that flows on the stock exchange. "This is the true stream of life" - says today's Mammons, because what they call life flows from this stream. Why are so many now crying and howling about the bloody war that is currently shattering our country so terribly? Is it because they feel the wrath of God that weighs so heavily upon us, or because they lament the many human lives that are sacrificed daily? No, their mammon is in need, their trade is no longer penetrating, their source of money and income has dried up. And again, why do a hundred others rage: "War, war!"; perhaps because in pure patriotism they would care about the majesty of the government and the salvation of the country? Money is their only motive force. Yes, our poor country has fallen prey to a corruption that cries out to heaven; mammonism is the abyss into which it is plunging with gigantic The people run into it in spite of all God's chastisements, and oh! how little even Christians try to steer.

The vile lust of the flesh and the world is the second idol of the present time. The devil of whoredom strides through city and country with terrible violence, fornication roars like a torrent, the marital state is shattered and devastated, complete emancipation of the flesh and its lusts is what is desired, drinking and eating is no longer considered a sin at all, finery and splendor of dress, lusus and opulence are the order of the day. - The third idol of the present generation, which has fallen away from God, is the arrogant being. Everyone wants to be great and high, no one wants to have a lord over him anymore. We are living in the age of revolution: the most sacred bonds are being torn asunder, buildings that have endured for centuries are being overturned in a frenzied loss of freedom and true titanic defiance - one shakes with heated blood the Hanseatic League in which one lives oneself: the collapse cannot remain outside and will bury thousands under its ruins. And since our time is sitting on this swamp of materialism and feels quite comfortable in it, is it any wonder that Satan is playing his hellish game more than ever, and is fooling people daily with new spiritual and unspiritual will-o'-the-wisps and deceptive works, and that even Christians are allowing themselves to be robbed of the oil of true faith more than ever? Who is not shocked at how powerfully and manifoldly he knows how to exploit the world's base nature to charm hearts, to tempt people, and what coarse and fine snares he knows how to weave out of it? First of all, there is the great innumerable multitude of those who do not even have to listen to outward rulers, but cry out loudly and impudently: "We do not want this Jesus Christ to rule over us" - Satan has quite openly forged them into his fetters through worldliness, and plunged them into an impudent paganism; as their god he rules over them, and as his willing servants they serve him. There is also the whole modern theology, which wants to be faithful, and yet does not like to sweep out the leaven of rationalism and pantheism, which once at the time of the revival jumped more from unbelief into faith without repenting from the heart, which boasts of the confession of our church, and yet smugly rehashes old heresies, long since condemned by the church, as high wisdom and further development. Who does not see how the devil holds her captive by shining worldly glamor, that is why a falsely famous scientificity is her idol, that is why she courts the favor and applause of the world, that is why she does not want to sit as a humble disciple at the feet of Luther and our faithful teaching fathers, but to make new discoveries and systems. Finally, there is above all the chiliasm with which the old, cunning adversary and juggler ape the earthly-minded Christians in this last sorrowful time as with a fever dream, and their her- The people, who in any case are not very attached to the sky, want to be completely withdrawn from it. Yes, we all live in a thoroughly unbelieving and materialistic atmosphere: hence it comes about that even among the wise virgins in this evening time of the world many become sleepy and fall asleep; there are whole congregations to whom the bright star of pure doctrine shines, into which, because they are not awake, the spirit of the world penetrates, and even if it leaves them the outward orthodox form, it nevertheless eats through their core little by little so that in the end they retain nothing but the empty shell.

What should we do in the face of all these temptation snares with which Satan wants to bind poor Christianity in these last times

and drag it down into the abyss? We should and must fight as Christ once fought us before. He cries out with holy indignation and burning abhorrence: "Get thee hence, Satan: for it is written, Thou shalt worship God thy Lord, and him only shalt thou serve." The first commandment must be written with flaming letters in our hearts, and be the lamp of our feet and the light of our paths. In the light of this commandment we as Christians must live and walk, work and labor, have and enjoy, suffer and die. Our slogan must be: "The Lord is God, therefore away with all self-idolatry, with all idolatry of reason and of the world! Away with all limping on both sides! We must recognize and abhor, curse and condemn the finest germs and roots of this idolatry as devil worship. The more the world tramples on the living God and chooses the devil as its god, the more faithfully and unwaveringly we must cling to Him through faith in Jesus Christ and let Him be our one and only. The more thousands and thousands of people let themselves be ensnared by the wretched things of the earth, the more they must disgust us and we must learn to long for the heavenly being with all our heart. We must consider and live completely in it: "All flesh is hay and all its glory like the flower of grass. What good would it do a man if he gained the whole world and yet suffered damage to his soul, or what can he give to redeem his soul?" The more Satan wants to rob us of the jewel of the true confession through general apostasy, the more unbendingly we should fight for it, and take care that we do not allow ourselves to be influenced by the spirit of the age, and that we do not give the evil enemy a hand. The more everything wants to build huts here on earth, and falls prey to the most ghastly rot, the more chiliasts allow themselves to be befuddled by dream images, and the wicked scoff and say: "Where is the day of His future, for everything remains as it was before ages," the more we must pray: "Come, Lord Jesus, come soon!" The Word of God, with which Christ overcame the cunning tempter even in this attempt, to our comfort and profit, be our an-



The Word of God is our shield, which we cling to in the midst of the roaring sea of the world, our weapon of protection, with which we fight and struggle in faith, our compass, with which we steer safely through all confusion and turmoil. This word of God and the doctrine based on it remain forever, and it alone is what overcomes all error, pushes all human power to the ground, dissolves all false union, destroys all enchantment, disperses all evil, and shines through and shines forth all the more gloriously as the old and eternally new sun of truth. Let us never forget what the brave fighter and lovely singer of our church, Philipp Nicolai, says: "Until the last day the Christian church in this world is called *ecclesia militans*, not a safe, still-sitting and sleeping congregation, which lives in voluptuousness, walks in the rose garden and knows of no adversity, no enemies and no challenge, but a fighting church, which must always be in the field against the devil, the mobs, the sects, the world and keep eternal watch. Oh how blessed and glorious is the conclusion and outcome of the story of the temptation of our Savior! It says: "Then the devil left Him, and the angels came to Him and served Him." It is good for us that one day the devil will have to leave us, and all his trying and running will not help him, if we have fought a good fight with Christ's small group. The more he rages and rages, the closer is his final judgment on the last day, and then we will be united with all angels to perfect victory and triumph forever!

Therefore up! to the last fight with Satan here on earth! You warriors, pay no heed to suffering Victory must be ours. With all his angels he must fall to hell. Amen!

(Submitted.)

### Great chiliastic hopes!

Extraordinary upsurge of the Wartburg Seminary in particular, and of the whole chiliastic Iowa Synod in general, and imminent dissolution and certain crumbling of the antichiliastic Missouri Synod!

That the chiliasts are strong in hope is known to everyone, but not only theoretically, also practically they make in hope, the hopeful ones! This is shown by the following undertaking, so highly significant for the development of the Church of the Future. Mr. Großmann, the inspector of the Iowa Synod, and Pastor Schieferdecker were recently in St. Louis and have accomplished great things. They have found, won, tied up and sent to Wartburg two schoolmasters. One of them had previously improvised a preaching ministry on his own, which he resigned, however, since he realized that he was quite incapable of leading it, and asked for admission to the Concordia Seminary, in order to possibly learn something first. After he had spent more than a year in the But it became more and more evident that his confusion was incurable. And although there was a pressing shortage of preachers and school teachers, it is obvious to every sober person that the shortage cannot be remedied by incompetent people; it is better that the congregations have no preacher or teacher at all than sad bunglers. Therefore, the man was told, albeit with a heavy heart, that he had no ability, neither to preach nor to teach, but that he should choose another profession, which he promised to do. Soon after his dismissal, however, he took up schoolmastering, avoided public preaching in the Lutheran church, and kept company with unbelievers and apostates. That was one of them. The other one was a school teacher and wanted to become a preacher, and therefore he also came to the Concordia Seminary, but due to family circumstances he preferred to give up studying and return to the school subject. After only a short time, however, apart from his inability to teach Lutheran doctrine, he encountered a number of problems, so that he received his resignation from the congregation. These two hopefuls were now, and unconscionably, dismissed without having sought to obtain either oral or written testimony about them (which was so obvious during the visit to Rev. Büniger, if one had wanted to be honest), were sent by those two hopefuls, Messrs. Großmann and Schieferdecker, to the chiliastic university of hope at Wartburg, in order to be further developed there in the Iowa "view," in the Iowa "historical conception," and in the Iowa "fine," "spiritual," enlightened, decent chiliasticism, and, if they were promoted from hopeless to hopeful, to be loaded onto the necks of poor communities. With such hopeful undertakings of Mr. Inspector, who knows from experience how well and easily a school teacher can become a great church leader, must not the Wartburg and with it the whole Iowa Synod (the only one in the whole wide world, as is well known, which has not shirked from professing chiasm as its doctrine) blossom gloriously? And must the Missouri Synod, when it confesses such shake-  
 terning losses, thus having the marrow sucked out of it by the Iowa Synod, does it not soon dissolve altogether, must it not crumble to pieces?

O, the happy lowans, the hopeful ones!!! —B.

### To the ecclesiastical chronicle.

**Missouri Synod.** If for some time we have written almost nothing at all in defense of our Synod in the "Lutheran", dear readers must not conclude from this that the Synod now enjoys a golden peace. Just the opposite is taking place. The more calmly we go our way, the more furious we will then become in a regular way.

barked at moderately. The Buffalo "Informatorium" and the New York "Herald" prove to be the most zealous and venomous in this, followed from time to time by the Baltimore "Church Messenger," the Columbus "Church Newspaper," the Iowa "Church Gazette" and a whole tail of sectarian papers of all colors in the merry chase. Dear readers can take from this the salutary lesson that it is not the alleged contentiousness on the part of orthodox believers that is to blame for the discord in the church, but the enmity of dishonest hearts against the old Lutheran truth which we confess and represent. We can also give the members of our synod the consolation that our enemies usually do not both scold our synod and declare that we are the ones who are mainly to blame for all the mischief!

(From the Freimund.)

## **Bible Velvfolungen.**

(Conclusion.)'

The Waldensians, Vikleffites and Hussites were eager to spread the Bible among the people. They caused a lot of trouble for the papist persecutors of the Bible. The latter, however, had even more to do when, as a result of the Reformation, the Bible was translated into all kinds of vernacular languages and read eagerly, and could also be spread all the more easily because the art of printing had been invented in the 15th century.

At Grätz in Styria, for example, on August 8, 1600, the future Emperor Ferdinand II had more than 10,000 Bibles and Protestant edification books burned. The Jesuit Koniasch boasted that as a "missionary in Bohemia" he had given more than 60,000 Bibles and antipapist writings to the flames in the single year of 1037. Similar facts could be listed in quantity. In Portugal, Spain, Italy and elsewhere, the Bibles were gradually destroyed along with the Protestants.

When, at the beginning of this century, the most favorable suggestion for the establishment of Bible societies was made from England, a powerful zeal for the dissemination of the Holy Scriptures immediately arose also in the area of the Roman Church and even in Italy. Even the pope Pius VI at that time recommended not Bible persecution, but Bible dissemination. "In Bavaria, for example, the society founded by the priest (later bishop) Wittmann of Regensburg distributed 60,000 Bibles in four years, and Goßner in Munich distributed 20,000 new Testaments within a short time. Most of these were done by Leander von Eß, who translated the entire Bible into German.

The zeal for Bible dissemination, however, lasted

in the Roman Church did not last long. In 1816, a papal bull condemned the Bible societies in the strongest terms and strictly forbade any participation in them. Later popes did the same. Papist journals are sometimes horribly zealous against Bible propagation. "When it comes to the point that everyone reads the Bible, the world will only be a place for wild animals to live in! Thus, for example, one could read in a magazine published under the title "Der Katholik" in Mainz. In Ireland, in North America 2c. Bible burnings also occurred again at our time. "In 1834 a Protestant clergyman in Bavaria was approached by a Catholic clergyman in his neighborhood to obtain for him from a Bible society some copies of the Catholic translation of the N. T. by Ess and Goßner. The Protestant clergyman did not hesitate to comply with the Catholic clergyman's request, and since he received 600 copies from the Bible Society in Frankfurt, this soon became known among the Catholics, so that many hundreds came and asked for new Testaments. The Protestant clergyman was accused of having distributed heretical books under Catholic titles, the Catholics were demanded by their pastors to deliver the books under threat of great punishment, the Ordinariate issued a letter against it, and the pastor M. in V. even had many copies burned on a Sunday." So these are also "heretical" Bibles translated into the native language by papist priests!

Do you know, dear reader, who was the first known Bible persecutor and Bible burner? 1 Macc. 1, 59, 60. we read of the Syrian king Antiochus: "He had the books of God's law torn up and burned, and all who were found with the books of God's covenant, and all who kept God's law, put to death." And you know what else this man allowed himself to do in the temple at Jerusalem and what else he did.

### **Comfort in Death About Children.**

On a ship that sailed from Calcutta to Madras in India in 1826, there was a mother with a sick child. The child died at sea. The mother was inconsolable. No word of God and no prayer could humble her soul under the will of the Lord. There was an English bishop on the ship. His encouragement had also been in vain at the mother's heart. At last he told the afflicted woman this parable: Once upon a time there was a shepherd whose dearest child died. Every day he lamented the child's death. With lamentations he got up in the morning, with lamentations and weeping he lay down in the evening, and even in his sleep he was troubled by fearful dreams, until God comforted him. One day, a stranger with white, flowing hair and a venerable appearance suddenly stood before him.

He said to him, "Follow me." The stranger walked silently ahead into the field. They came to a flock of sheep. Then the stranger stood still and said to the shepherd, "Choose one from among the lambs of this flock." The shepherd looked around with a wise eye and chose the best lamb. But the wonderful old man said to him, "You take the best lamb, and yet you grumble when I, the good shepherd of the sheep, choose from those you raised for me the one most fit for my heavenly host?" Then he disappeared and the shepherd was comforted in his sorrow. With this, let yourself also be comforted. The Lord, the good shepherd, has taken the little sheep to his flock for eternity. He has meant it so well with the children, whom He took to Himself in the grace of baptism.

(Waldecker Sonntagsbote.)

## **Ordination and inauguration.**

After Mr. Gottlieb Hermann Hörnicke from Potsdam, until then a pupil of the practical theological seminary in St. Louis, Mo., passed the prescribed examination and received a proper profession from the Lutheran congregation of Williams Co., Ohio, was received and accepted, he was solemnly ordained on Ascension Day (May 14) by order of the Presidium of the Middle District of our Synod by the undersigned with the assistance of Pastor Bergt in the middle of the aforementioned congregation with a commitment to all the confessional writings of the Lutheran Church and inducted into his office.

The Lord Jesus Christ crowns the work of this servant with rich blessings for eternity! Amen.

A. Detzer.

Address: Uov. O. v. Hoorulco, vä^erton, lViIliuw8 Oo., Ohio.

## **Church consecration.**

On the Feast of the Holy Trinity. On the Feast of the Holy Trinity, the Lutheran "Bethlehem congregation" of the undersigned, near Monroe, Mich., had the joy of dedicating their little church, which had been built some years ago but had not yet been dedicated, to the service of the Triune God. After the hymn "Alone God in the Highest" was sung, Mr. Past. W. Hattstädt said the consecration prayer, who then also preached the spiritual consecration sermon on the words of Psalm 26:8: "Lord, I love the place of your house and the place where your glory dwells. He showed 1) what makes this place of God's house so dear to us, and 2) how love for it must prove itself if it is true love. The service was concluded with the celebration of Holy Communion. In the afternoon the undersigned (Past. loci) preached on the festival gospel. In spite of the almost unfavorable weather in the morning, our joy was nevertheless greatly increased by numerous visitors from the neighboring congregations.

May the faithful God grant that also in this house, as long as it stands, God's Word may be proclaimed purely and unadulterated and the holy sacraments may be administered according to Christ's institution. May both of these things bear fruit for eternal life in all the souls that come and go here. Amen, Chr. Steege.

From 1. p. 'Irin, Mr. I. Friedrich Müller, candidate of the sacred preaching office, has been for some time now assistant preacher with Mr. Rev. After he had completed his studies in the practical seminary in St. Louis, he has for some time been assistant preacher to Rev. Rinker in Terre-Haute, and had accepted a regular appointment from the Lutheran congregation at Lake Ridge, Lenowee Co., Mich. Fürbringer, was ordained by the undersigned and inducted into his office.

May the Lord also adorn this worker and his congregation with many blessings! Amen.

Adrian, June 11, 1863.

I. Trautmann.

The address of the I. brother is:

Uov. ss. ^luollor, valco UistZo, vononeo Oo., Nieü.

Genuine evangelical interpretation of the  
**Sundays and feast days - Gospels of the church year,** translated and extracted from the  
Harmony of Chemnitz, Leyser and Gerhard.

Third volume.

Contents: Interpretation of the evagelic pericopes from Easter Monday to Pentecost Monday.

With joy we hereby report that with the Lord's help this third part of the faithful work of the Preachers' Conference at Fort Wayne is now ready for dispatch. Praise of this incomparable work from our mouth could only appear as presumption. Works of a Chemnitz, Leyser and Gerhard praise their masters themselves. It should only be noted that this third part surpasses the first in richness of material; despite the small cycle of pericopes it contains, it comprises 412 pages. This also gives it a not insignificant advantage that one of the authors, Prof. Crämer, himself was able to see to it that the printing was absolutely correct. It is a homiletic storehouse and treasure trove, as it would be difficult to find a second one. Messrs. Aug. Wiebusch and Son, the unselfish publishers of the work, have earned all the more thanks of the church with the publication of this volume, as to our knowledge they have had only damage with the first volumes and the circumstances of the time have made it necessary to overcome quite extraordinary difficulties in continuing the work. May the publishers not have been mistaken in the assumption that the church and especially the pastors will try to hold them harmless for the significant sacrifices they have made by placing a quick and general order. This would not serve both the publishers and the church, for whose edification it would be of incalculable benefit if the intended rapid completion of the magnificent work were thereby made possible. This third volume, bound in half-frank, is available to order at the address: A. Wiebusch &

^8on, 8t. vouis, Uo.. on sending in \$1.50, and if pr. Post sent, 22 cts. for postage extra, to be sent promptly.

A. Crämer.

By Mr. Past. Stecher received 11,45

To wit: Collecte of the Gem. in Plymouth 56.05;  
Collecte of Gcm. in Sheboygan, Palmar.  
\$4 40; Collecte of the Gem. in Wilson, Jubilate 51-00.  
From the comm. in Hillsdale, Mich. 5.07  
Off., " " Town Abott, WiSc. 8.54

To wit: Pfingstcolleetc \$5,46; On Aug. Capele's infant baptism ges. \$1,86; On Hrn. Chr. Ogerschmchls dinner ges. \$1,22.

	To the Synodal MissionsCasse-:
From the comm. in Adrian	7,00
On the infant baptism of Mr. Widow in Detroit ges. -65	
From Mr. C. Wieth in Detroit	1.00
" " Georg Finzel	1,IX>
From the comm. in Monroe	5.62
UM namely: From F^u L. K-onbach \$1,00; From.	
Mrs. Kohr as a thank offering \$1.00; From Mr.	
Schütz 50c.; From the Unnamed \$3.00; From a Reader of the Missionary Papers 12c.	

	For the general presiding officer:
From Mr. Past. Jvx and his congregation	7,50

#### For college construction in Fort Wayne:

Don Mr. Past Beyer	\$5,00
By ,, ,, Steinbach subsequently from several municipal glicdern	12,00
Namely: From Mr. Otto \$3.00, from Mr. W.	
Gudcrt 55,Oil, by D. Keller, Lcmbke, G.Gudcrt and G. Scholz (A 1,00. 51,00.	

#### Toward repairs and improvements to the synod's Fort Wayne school property:

From the comm. of Mr. Past. Lochner, Ostercolleetc 27,32 " ,, ,, in Saginaw City	10,00
., Mrs. N. N. in Monroe	1.00
By Mr. Past. Stecher	7 02
Namely: Collecte of the Gem. in Sheboygan 1.	

Ostertag \$6.48, Collecte in Town Moscl 50c., For teachers in both institutions. From the comm. in Saginaw City 5.00

,- of a woman to the same municipality	1,00
From the women's fund of the Gem. inAdrian	10,00
FromMr.Decg	4,00
By Mr. Past. Spockhard	11.78
Namely: on SimonKrug's infant baptism ges. \$1,25 by Paul Finzel \$3,00; Collecte am Pfingstfeste \$3,53; by Georg Finzel \$2,1 0.	
By Mr. Past. Stegge	4,YO'

To wit: From M. Angcrer 51.00; to Chr.

Kumprath's infant baptism ges. \$2,03; byMr.Past. Steege97c.

By Mr. Past. Thickness	7,00
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To wit: From the St. Joh. Gem. Town 13. of

A. Oppormann\$1.00; by F. Schulz 50c., by

G. Wolf 51.00; from St. Joh. Gem. Town 15. from I. Krüger 52.00; from Mrs. Mathilde Wolfs \$1.00; from C. Baier for the maintenance of the institutions 51.SO.

#### For Mr. Past. Röbbelen:

By Mr. Past. Jox collected on Mr. Hillmann's child baptism	2.05
By Mr. Past. Steinbach	22.57

To wit: Psingstcolleetc his Gem. \$16,07; from himself \$3,00; from Mrs. Mahner \$1,00 r from E. St. \$1,00; from Hrn. Bartelt 50c.

#### For Mr. Pastor Wüstemann:

From Mr. Wendt in Detroit	-- 1,00
" MrsL	
. Kronbach inMonroe	1,00

#### For Mr. Pastor Sommer:

ByWomanFlat	in Detroit	1.00
" N. N. " " 1		,00
" Mr.		
Wendt,, " 1		,00

#### To the College Maintenance Fund:

By Mr. Past. Lochner Thank offering for the happy delivery of Mrs. Herbst	1,00
On the baptism at Mr. Herbst, ges.	2,00

#### For poor pupils and students:

By Mr. Philipp Theiß, Moscl, Scheb Co. WiSc. -- 2,00 " " Georg Bodenstein Sheboygen	2,00
" of the community of Mr. Past. Bernthäl	8,50

#### For inner mission:

1.26 W. Hattstädt.

### For the Lutheran have paid:

The 16th year:

The gentlemen: C. Mall, A. Ferk, Th. Estel.

The 17th year:

The men: C. Mall, C. König, I. Threß, I. Vöglein, A. Ferk- H. Ecksturm, K. Brauer, C. W. Vogclmann, F. Leutner, I. Birncr, Th. Estel, I. Rodekohr.

The 18th year:

Messrs: B. Blecke, F. Trillmann 50c., F. Threß, I. Vöglein, I. P. Geory, Past. F. Lochner 2c., C. W. Voglmann, F. Leutner, P. Bramr, C. Leutner, D. E. Radecke, I. Birncr, Past. Schieferdecker, Th. Cstel, A. Weber, H. Blanken, A. König, I. Rodekohl, H. Brackmann, F. Stallmann 50c., A. Bracher, F. Dettmcr.

### Dc.r 19 year:

The men: Fr, Arnold, I. Weiß, I. Trapp, C. Bur- mester- L. Bleke, S. Trillmann 50c./S. Garbisch, I. Threß, I. Vöglein, H. Werner, L. Reuter, Past. F. Ostermeyer, A. Lieber, H. Kaufmann, I. Lanbmstein, I. Müller, Klein 50c., W. Schröder, I. B. Hahn, Fisse, I. Heinkc, Past. W. Hölls, Seboldt, L. Cords, F. Sickert, Krönung, I. H. Vortcrwester, E. Ortmann, I. G. Romoser, C. M. Siegel, L. Hoffman", M. Reitzel, M. Dreyc, G. Lindemann, H. G. Meyer, I. Billmann, Franz Bühler, I. Weckescr, C. Schultz, A. F. Siek, A. Bach, F. Schnitze, C. Winter, F. Kowallick, I. Scherrer, H. Happcl, L. Läpp, P. König, I. Ruppcl, F. Vomkahl, I. Mess, W. Klingelhöfer. G. Bauer, W. Schaumlöfel, H. Dröger, E. Bergen, E. Brüfer, G. Wiedenmann, F. Betmate, G. Dobler, I. Dobler, H. G. Treibe, I. Mehring, F. Hamge, C. Spielmann, H. Brauer, A. Wendel, I. Aichele, C. Rößel, L. Waldschmidt, J. Heck, F. W. Engclhaupt, D. Katenkamp, T. Weddegcn, J. Thic- Meyer, Dr. A. Haynel, D. E. Radecke, G. A. Ranzeubcr- ger 18 ex, I. Birncr, G. Funke, F. Renn, Past. Schiefcr- decker, Past. W. BxackhageO ex., Past. G. M. Gotsch 12 ex., Past. I. G. Sauer 9 ex., L- Rohrhucr, M. Kridcl, Th. Estel, A. Vogel, A. Begt, A. König, A. LüdexS, I. Grüber, H. Brackmann, F. Stünkcl, F. Ltallmann 5l c., A. Bracher, F. Dettmcr, H. Mrcnbrink, W. Wescmann, F. Volberding, H. Habcmehl.

M. C. Bart h el.

## Changed addresses:

8ev. 8. II. Dielte,  
8ilLxvn.no, LILIVLNO Oo., VVt8.

- Rsv. 8. 8teZer, LapallOnottu, ^,uZini^o Oo., 0.

The receipts for monies received for the pastor's and teacher's widow's funds, as well as for the New Beekeeper's Community, will appear in the next number.

St. Louis, Mo,  
Synodal-Druckerri by Aug. Wiebusch u. Sohn.

## Volume 19, St. Louis, Mon. July 15, 1863, No. 23.

(Submitted by Prof. Dr. Sihler.)

### Rich is the shape of our time, and what future do we have to look forward to?

(Continued.)

But what about theology now? Are the teachers of it at the high schools so obedient to the word of God, the b. Scripture, as it dews, that one could not perceive with any, how also they actually say: "We do not want that this (and his gospel) should rule over us?" Would God, it would be thus. But if we limit ourselves to even a few glances at notable Lutheran theologians of the present day, we must unfortunately say that this saying suffers application to them as well.

Our old orthodox Lutheran doctrinal fathers, and especially those of the first rank, Luther, Chemnitz, Gerhard, with all their deep, thorough and comprehensive scholarship and fruitfulness, in contrast to the present theologians who behave like dwarfs to giants, were simple, believing Christians at heart, of thorough inner experience of sin and grace, full of spiritual wisdom and knowledge and at the same time full of sincere humility of heart. They did not want to chase glory through learned works outside and beside the church and hover like shining stars above the heads of the simple common Christians. Rather, they subordinated all the results of their theological diligence and their astonishing erudition

They were careful to conform all their writings to the Word of God, as it reads, and to the confession of the church. With the greatest sobriety and most delicate conscientiousness, they were careful that, for example, each of their interpretations of Scripture was similar to the faith, that each development of a doctrine moved within the bounds of the confessional writings and was in accordance with the established orthodox doctrinal concept. For their theology did not want to be a master, but a servant of the church, as almost all of them were at the same time servants of local congregations, pastors and superintendents. They were not only learned and doctrinaire theologians, but also men of the church and ecclesiastical characters, defensible and combative heroes, who in teaching and defending themselves in the pulpits as well as in the academic chairs knew how to wield the sword of the Spirit, the Word of God, against papist and fanatical errors and lies; And accordingly they educated the studying youth, the ambitious young men who sat at their feet, into orthodox and doctrinaire men, into ecclesiastical characters, for God's glory, for their own adornment and ornament, and for the church's benefit and piety.

But, help God, what is the situation now in most of the theological chairs of the universities of Germany, even in the Lutheran Church? Only sparsely scattered back and forth can one discover individual faithful witnesses and orthodox teachers who follow in the footsteps of the fathers, hold fast to the scriptural doctrinal concept of the

The Lutheran Church of the Reformation, sitting humbly and gratefully at the feet of these venerable fathers and, as true sons of them, letting themselves be enlightened by the rich evangelical light with which the Holy Spirit from God's Word had so gloriously graced and gifted their teaching fathers in that great time. In contrast, most of the professors and doctors of theology in the Lutheran Church of Germany today are quite different people. They almost all want to be good Lutherans - for this has become a fashionable thing - and they are so full of ecclesiasticism that their mouths and pens are always full of it. And under this company they listen to the leaders of their young inexperienced listeners, who would also like to be good Lutherans; and if the ears of the listeners were not purer than the mouths of the teachers in the sincere ones of these young fellows through the preserving grace of the Holy Spirit, then even more would happen to the Bethörung and corruption of knowledge. Behind the same signboard of Lutheran ecclesiasticism, they deceive many a reader through the eyes and the mind, who does not know how to read between the lines and still has untrained senses to sharply distinguish truth from error. But here, too, a similar preservation occurs when reading as there when hearing; and at least here to good fortune, most theological writings of today are in such a tricky and intricate language, that is, so in the language of modern scientific and scholarly thought.



They are written in such a way that a simple Christian of a reasonably healthy natural and spiritual mind, not otherwise untrained in the thoughtful reading of theological writings, can hardly enjoy them with the best will in the world and even more difficult to digest and organically assimilate them.

Common to all their authors is the lack of unconditional submission to the simple word of Scripture, as it reads, and! the stripping away of all wholesome doctrinal discipline set by the confessional writings of the church. What they have in common is the arrogant delusion and! What they have in common is the arrogant delusion and conceit that, for example, every one of their interpretations of Scripture has its justification in the field of theology, however much it contradicts the church confession, and that every one of their doctrines has a claim to validity and due appreciation, however much it runs counter to the already established orthodox doctrinal concept of the Reformation church. Their so-called theology does not want to be a handmaid of the church, but its mistress; they do not want to serve, but to rule, and what they speak and write should be spoken as if from heaven and should be valid on earth.

They also have in common the self-deifying overestimation of natural gifts and powers, of the auxiliary sciences accompanying the study of theology, especially of linguistics, and of this and that scholarship in these branches of human knowledge. And yet it is certain that even if a specialist theologian, for example, were a thorough scholar of the languages in which the Word of God was originally composed and handed down to us, he would still have been unable to learn them without the illumination of the Holy Spirit and without the light of faith. However, without the enlightenment of the Holy Spirit, the light of faith, and the spiritual sense of the divine scriptures revealed in the Holy Bible, he would not have been able to understand them. The same is true of the divine facts and teachings of the Gospel revealed in the Holy Scriptures, whereas an unlearned but believing peasant can already attain this knowledge from a correct translation.

No less common to these Lutheran theologians is the ludicrous arrogance and childish vanity of claiming in their oral lectures, as in their writings and writings, the new-fangled richness of the spirit, in order to bring their old or new findings especially to the man and to procure for themselves a following of adoring admirers and admirers from the younger listeners and readers. For everyone would not wish ill that, as the Samaritan people looked on Simon Magus, so on him alone, both small and great, and said, "This is the power of God, which is great." Acts 8.

O woe to the poor young people, the studying youth, who as curious Athenians fall straight on these little bundles and are bewitched and entangled by them! - What shall become of them as later servants of the church, if they get stuck in them, since, moreover, even their examinations are given little or no attention by the ecclesiastical authorities? are not directed to investigate more closely the orthodoxy of the candidates on the basis of the church's confessional writings? What will become of their poor congregations if, instead of being faithful servants of the church, they rightly divide the word of truth, law and gospel, and to let the light of the divine word shine powerfully on both sides into the hearts and consciences of their church children - if instead they powerfully drive from the pulpits their formerly learned and often even unbelieving and heretical little foxes, and through these will-o'-the-wisps lure especially the half-educated of their listeners into the mire in which they themselves are up to their necks? - And what do the less educated get from these glittering preachers other and better than cat's silver and intoxicating gold? But the "sincere and eager for salvation" cannot find the way of truth through them, but are only led through all kinds of false threads into thickets and thorny bushes, from which they can never get out without God's gracious salvation through his pure and honest word, which he somehow brings to them.

As far as the particular form of the so-called Lutheran theologians is concerned, it is of various kinds. One part of them is too inclined towards Rome and teaches, for example, about the church and its office and government, as already indicated above, in a Romanizing way. In the fight against an admittedly pathological pietistic Christianity of the soul and a workmanlike unionism and swarm-mindedness, which loses the ground of the Scriptural Word under its feet, disdains the means of grace ordered by God, the gospel and sacraments, and despises the confession of the church, these theologians have, as is often the case, fallen into the opposite error. For them, the church is preferably a bodily visible institution of salvation; its ministers must be spiritually begotten by ordination, as "authorized ministers" by a divine order. Likewise, the regiment is a special divine order endowed to the church. Only a church thus constituted is to them the true church of Christ; and then it is quite logical that whoever does not belong to this church has no part in Christ and the forgiveness of sins. And since this treasure is distributed only through the gospel and the sacraments, and since these means of grace are administered purely and unmutated in the Lutheran church alone, the Lutheran church alone is the church, the one holy Christian church, as some teach. Likewise, the sacraments administered by its ministers are so powerful for salvation that, for example, even in an apostate baptized person, something of the sacramental grace and gift still clings and remains.

But what are these assertions and heresies contrary to Scripture other and better than a movement back to Rome, than an after-Lutheran papacy? For they are all based on the transgression of the doctrine, which is, together with the doctrine of the Holy Scriptures. This is none other than the doctrine of justification, that sinners in Adam are

absolved or declared righteous from all guilt of sin by grace alone, for the sake of Christ, through faith in Him in God's judgment; and from this flows that they also receive the Holy Spirit and are spiritually united with Christ as members with their head, and thus form the spiritual body of Christ or the church of the saints, i.e. the true church of Christ. From this it follows that they also receive the Holy Spirit and are spiritually united with Christ as members with their head and thus form the spiritual body of Christ or the congregation of the saints, i.e. those who truly believe in Christ. For where this doctrine of the gospel, which is the basis of the doctrine of the church and its office and government, is acted upon purely and correctly, partly in itself and partly in its corollaries, all those and similar unevangelical, and therefore also un-Lutheran, heresies have no place and no power.

And again: if this evangelical doctrine of justification is essentially corrupted or even abolished, it cannot be otherwise than that the legal - Old Testament view of the nature of the church and its office and regiment asserts itself and gains power and influence. That is why Luther wrote in the Schmalkaldic Articles: "From this article (namely, the doctrine of justification) nothing can give way or yield, whether heaven and earth fall or whatever does not want to remain. And in this article stands everything that we teach and live against the pope, the devil and all the world. Therefore we must be quite sure of it and not doubt; otherwise all is lost and the pope and the devil and everything against us will have the victory and be right.

Another kind of so-called Lutheran theologians and teachers at universities is the one who obviously despise St. Paul's admonition and warning I Timothy 6:20. The holy apostle writes here: "O Timothy, keep that which is entrusted to you, and avoid the unspiritual loose talk and the wrangling of the falsely famous art (that is, the opposites of the falsely called knowledge and wisdom), which some pretend to lack faith.

From these words of St. Paul we learn - and the history of Christian doctrine and the church confirms it - that already in the apostle's time men arose in the church who, from the study of the pagan philosophy of the ancient Greeks, prided themselves on a special deeper knowledge of divine and human things, and who then took great pains to subordinate their little findings to these and those passages of the revealed word of God, as if the same agreed with them and taught the same. And since they were not lacking in these and those gifts, in erudition and eloquence, to advertise and present their little findings of speculative reason to the ignorant as teachings of the divine word and the Christian church, it happened that they, as St. Paul Apost. 20. had also predicted,

The father of the lies, who also here disguised himself as an angel of the lid, was the same false spirit in the mouth of his prophets, whose heart he had already filled with his arrogance and taken up residence in it. The father of the lies, who disguised himself also here into an angel of the lid, was just the wrong spirit in his prophets mouth, whose heart he had already filled with his arrogance and had taken dwelling in it. For it is a common experience, confirmed by the course of the centuries, that the lying arrogant devil, who possesses his servants spiritually and whom they serve with song and pleasure, has been, still is and will be until the last day the fruitful father of all powerful errors and lies, which under the pretense and pretense of the divine word have always corrupted and devastated the church of the Lord on earth and have plunged countless souls into eternal ruin and still do so.

To these spiritual false coins and poisoners are born in our time such so-called Lutheran theologians and teachers, who whor around with the ruling God-worldizing and world-worshipping philosophy of our time and occasionally bring to light ghastly abortions, shameful bastards and changelings. And even though these whoremongers and monstrous doctrinal frats are, of course, utterly contrary to the orthodox doctrinal concept of the Lutheran Reformation Church, they should and must nevertheless be Lutheran, because their fathers are called so and do not want to let their children be deprived of their equal status in the field of the Lutheran Church.

And who asks for it? After all, as a result of rationalism and the subsequent pietistic unionism, all doctrinal discipline in the Lutheran church has fallen to the ground; thus, every so-called Lutheran theologian and public teacher at an institution of higher learning can freely and unpunished mislead and lure the poor young people into the mire, as far as he pleases. There is almost no ecclesiastical authority left which, on the basis of the confession, calls such false teachers to account and, if they do not repent and publicly recant, removes them from office and warns them in writing. And even if there were ecclesiastical authorities of confessional seriousness and zeal in this and that Lutheran state church, they often cannot officially reach such seductive false teachers at the universities, because these are not subordinate to them, but to the state authorities. And so it is the usual course of events that the latter, as little as the secular sovereign and the chief bishop at the same time, this apex uniting the secular and ecclesiastical regiment, take special care of such a matter. For if the soul-destroying false teacher only asked for gifts, erudition, popularity, and, in addition, literary fruitfulness, so that he attains a name among his contemporaries, then they let him continue to teach calmly, and poison the future servants of the church with his false teachings.

The most regrettable thing, however, is that on the part of the orthodox Lutheran theologians and In the case of the academic teachers, no manly, round and decisive testimony based on the ecclesiastical confession is raised in writing against these after-Lutheran and in part ground-breaking false teachers; for they are mostly content to take occasional note of them and their pernicious little bundles in their confessional writings and to reject them as untenable.

It is unfortunately pretty much the order of the day in our feeble and morbid times, even in the theological field within the Lutheran Church: a mutual giving of honor and taking of honor, a false recognition of gifts and scholarship, regardless of the prevailing sentiment in which they are applied; a fearful timidity of hurting the personalities who, after all, are unabashedly hurting the cause of the Lord and are not afraid of His word; an excessive politeness, lovingkindness, and tender consideration and humility toward men who are driven by the devil of pride to falsify the word of God and to subvert the ecclesiastical confession without consideration and love of the truth. In sum, there is a lack of manly witnesses and ecclesiastical characters in whom the Lutheran blood has not become watery, and who therefore, without all fear of man and human complacency, step powerfully into the breach and expose the deceivers.

But these themselves, the false teachers of the philosophical pantheistic guild, who deny the Lord, who also bought them with his blood - they certainly cry out, as if from one mouth: "We do not want this (and his gospel) to rule over us. - Apart from these two main types of lying Lutheran theologians, namely the Romanizing and the philosophizing ones, there are others of, as it seems to us, subordinate importance, such as the pro-Union, the state-church, the chiliastic theologians and the withered remnants of the old-fashioned and worn-out rationalism from the last half of the last century and the first quarter of the present century. The first three types have already been directly discussed above. As for the rationalistic theologians from the old times, who are still to be found at some universities, the time of their effectiveness is, of course, historically considered to be over, for they no longer find acceptance among the sincere and salvation-seeking people of the present, and they are regarded more as old-fashioned wax figures, mummies and skeletons than as living human beings by the believers in the Bible and the church-minded. But they experience the same insulting disrespect from the new-fashioned, pantheistic, i.e. the world-deifying and God-worldizing theologians of this time, who have sucked their nourishment from the breasts of this newer philosophy. And this disdain or even contempt is all the more painful for these old fighters of unbelief. For since they deny the triune Bible God with their despisers, and therefore agree with them as righteous atheists

If they are against true Bible-believing Christianity and serve the prince and God of this world with the same loyalty, they should be welcomed and treated by them as brothers in unbelief and allies against the faith. But who can help in this? For although the

children of unbelief are always an idolatrous race, they change with their idols according to the will of their prince, the god of this world. Now the pantheistic superstition and unbelief is the idol of the time also of the apostate and lying Lutheran theologians; but also these will be dead trees in a short time and the withered leaves of their writings will be scattered by the wind; for they are not planted by the water of life, nor are they watered by the dew of heaven. Moreover, the isolated mourning disciples of the rationalistic doctrinal fathers, who have died in body and spirit, may console themselves with the fact that the great pantheistic lie of our time is actually only an old pagan idol with a new cut and fashionable finery, and that accordingly the present speculative pretended progress theology is actually a regression theology into bare paganism. For they shake their heads in disgust that the disciples of this doctrine do not even want to have the Father as a free personal God apart from and above the world, whom they still leave in his regiment. Yes, in the holy zeal for the honor of this father of theirs, because his mother is their reason, they would exert themselves with all their might to draw their rusty swords from the leather, in order to finish off these shameful atheists and father murderers, if a secret blood-related sympathy did not prevent them from doing so. And this consists in the fact that they also exclaim with them as from one mouth: "We do not want this one (and his gospel) to rule over us."

(To be continued.)  
(Submitted.)

### The Lutheran Herald's "Useless Chatter."

Already Paul complains in his Timothy about people who are turned to "useless gossip," and so every serious Christian must complain about the damage done to the church by papers published by men who have no healthy senses of discernment, who always learn and yet never come to the knowledge of wisdom, who always grope around like the blind against the wall and yet want to guide others. The Lutheran Herald is such a paper full of "useless gossip. No Nro. can take mau m the hand, since one did not have to complain about the loose talkers, who neither know what they say nor what they put. - Thus, for example, in Nro. 292 there is only one essay with the heading: "What is faith?" There it says right at the beginning in a thoughtless manner: "Love is above all, and

in the night, the end approaches. As the lightning goes out from the exit, and shines up to the

The future of the Son of Man will be the same as his decline. But we all know one thing, that before that an equally quick messenger will come over our necks: - death! —" Does Stohlmanu not know that the last day can break in any moment, before the death demands us? Useless, Stohlman-nonsense!

The third essay is titled: "An Extraordinary Desire and a Counterpart" by.

a "NRemo." Among other things, it says: "As far as I am concerned, I like the world and our church just as it is. I would not like it if everything were so rectangular and dead straight. That makes tired and dull. But now there is searching, doing, arranging, arguing, winning and losing. The alternation is immense and there is no question of standstill. Every day one sees the thread <?> and almost hears the leaves turn over, and behind it the magnificent great master. The secret woman, with the name about which the theologians argue, - for it is, seen from the light, more the many-sided name than the clear thing - is in holy activity, and to watch it and to help a little, or to spoil, - for that is how the children do it, - is that not also a pleasure? Yes, our dear Lord God takes a fancy to this world of his; he should think we would like to do the same." Can there be any looser, more frivolous, more blasphemous drivel? When a frivolous beer-swilling man talks like that on the beer hall benches, that is to be deplored, but when a paper that wants to be Christian says such things, it is a disgraceful piece of rubbish that must be spat at and thrown away God reveals the state of the world to us when he says: "the whole world is in love with God.

He warns: do not love the world or what is in the world, whoever loves the world does not have the love of the Father in him. St. Paul, the apostle, cries out with longing: I have a desire to depart; the whole church cries: Lord Jesus come, come soon! Even the unreasonable creature sighs and longs for the redemption and the end of this world, because it is a bad world, a world in which the prince of this world, the devil, is doing his business; and this self-satisfied, miserable, spiritual wanting beer lout says: "I like the well as it is, - to help a little or to spoil (the church that is), is that not also a pleasure? Yes, our dear Lord God is in love with this world of his, he should think that we would like to do the same. Fie on such drivel, and fie on Mr. Ludwig, who includes such disgraceful secularized stuff in his "Lutheran" paper. And what might Dr. Stohlmann say to this? Well, he reads it and is pleased about the great...

romantic phrases, and since it is not Missourian and orthodox, he enjoys it.

The 4th essay is an obituary of Dr.

if it reigns in all of us, we will all be kind, loving God and one another." Yes, if love reigns in us, we will be kind, - if salt reigns in the soup, it will be salty. Why such useless, shallow chatter. - Further: "True saving faith is a certain confidence in God's truth, mercy, faithfulness, omnipotence, 2c., through the action of the Holy Spirit. It is given only to those who reach for it and ask for it. The Bible says that man in sin is dead to all good; he can resist, but he should not "grasp and desire". O, of the useless, seductive, Pelagian babble! - Further: "Who may take pleasure in asserting that it is superstition, that it is rapture, if one teaches that God has revealed Himself sensually? However, it is not only superstition and enthusiasm, but obvious nonsense to claim that God has "revealed Himself sensually. If he had revealed himself sensuously, the Pharisees would have had to see him as God with their senses, but they did not see and hear the revealed God, but rather a blind Jew, of whom they said that he had the devil. This useless scribbler does not know that God "revealed in the flesh" and God "revealed to the senses" are two completely different things. - —

From Dr. Stohlmann comes the second essay. One of his usual grandiose, pompous, hollow, meaningless, but poetic and philosophical tirades, entitled: "The infinitely important meaning of the destruction of Jerusalem. He declares: "Under thunder and lightning the law was given; and on the day of Pentecost little flames of fire played around the tongue of the apostles preaching the gospel. But all this was to be proclaimed once more to the whole world. And this happened in the destruction of the city of the world. - Whoever does not see the execution of the law, will not see it in his life! Whoever does not hear the call of the Lord's grace, will not hear it all his life." What useless, bombastic Stohlmannian gibberish! The destruction of Jerusalem a still unique proclamation of the flames of fire encircling the tongue of the apostles preaching the gospel on the day of Pentecost."- "Whoever does not hear the call of the Lord's grace in the destruction of Jerusalem will not hear it all his life." This would not be understandable nonsense if Stohlmann did not later add that he was thinking of the flight of the faithful to Pella. But how it is possible to put this flight and the destruction of Jerusalem identically, that is, that in the destruction one should hear a call of grace, and indeed the loudest call of grace that there can only be, and that this flight should be a renewed proclamation of the miracle of Pentecost, that is just Stohlmann's theological depth, and romantic glibness, good enough for the mouth-opening Herald readers. - Further down he says: "Like a thief

Stohlmann, in it the following "useless gibberish" occurs again: "Saints are not in our synod; this communion of our church thinks nothing of saints at all; nor has it any trace of sole-sanctifying sentences in it." What a theology this is from a Columbus Doctor!!!! If there are no "saints" in the New-York Synod, the whole Synod is going to hell by the skin of its teeth, there is no help for it, for

nothing impure, nothing unholy, can enter heaven. If this general synodalistic "community" does not think anything "of saints", and counts this to its praise, how might it think of Paul, who greets "all the saints in all Achaia", and calls the Corinthians the "sanctified in Christ Jesus, the called saints". This is probably gushing to her. How can such a Dr. teach his poor church children to get a firm heart towards the Methodists, if he does not understand at all who "the saints" are. The Christian Church professes a communion of "saints," and Stohlmann says: "Saints are not in our synod; this communion of our church thinks nothing of saints at all." We "unloving" Missourians, according to love, judge Stohlmann's synod more lovingly, and say: there are "saints" in the New York synod, too. When the Dr. continues: "nor does it have a trace of any sole-sanctifying sentences in it," this is again sad gibberish. The Dr. once heard something ringing, but does not know where the bell hangs. It is certainly ghoulish when the Catholics speak of their church as the only one that can bring salvation, abej^s is just as ghoulish when a Lutheran Dr. of Theology now applies this also to the doctrine. Only in a union babel one also does not want to know anything "of all-island-making sentences". Every doctrine taken from the heil. Every doctrinal proposition taken from Holy Scripture is an "only-salvation-making proposition," as certainly only truth makes blessed, and every lie leads to ruin. - Such useless, confusing gibberish is what the doctor brings to light.

What will now the loving Union souls in and outside of the General Synod cry out again about Missourian unkindness and rudeness, that one dares to disrespect such great, exalted, venerable, by "the church" recognized, beloved men as a Dr. Stohlmann, and the meritorious editor of the "Lutheran Herald," and the venerable, meritorious, zealous gentlemen collaborators and essay suppliers of the "Lutheran Herald," thus attacking them, and saying that they are useless babblers? We want to answer these "loving" souls once and for all that the cause is more important to us than the "dear" persons, and that we do not give a damn for all honorableness and Dr. dignity and other human heights, they may be called whatever they want, if they rebel against the truth, and that we will therefore also dare now and then in all devotion to print the finger on the nose and mouth of the useless chatterers in the "Lutheran Herald", so that they may only once think about what they are actually doing.

chattering. - If the "Lutheran Herald" so desires, we want to go through every issue of the Herald like this for a while, because every issue is full of such useless gossip. Perhaps, then, the eyes of some blind people will go out! B.

(Sent in by Past. Lochner.)

## Walking through our hymnal.

(Continued.)

### No. 32. Human child just notice.

There is nothing more to be said about this Advent hymn, since we have already considered it in No. 22 and everything said there applies exactly to this one as well. We therefore turn to

### No. 33: With seriousness o children of men.

There is another Advent hymn very similar to this, also attributed to a Valentin Thilo, which begins with the words:

With earnestness, O children of men, the heart within you ordered.

The latter is also found in 16 of my hymnals, the Dresden, Leipzig, Breslau, Berlin, Hamburg, Marburg 2c., while I cannot find it in the present version in any of my other hymnals. Whether this song is also by the same author or whether it is by his father, who was also called Valentin and was a poet? This will be difficult to determine, since as Rambach says in his anthology, the songs attributed by most to the son are disputed between him and the father. Thus, Lilienthal, in his collection of songs that came to Königsberg in 1723, refers to the father as the author of the song that has become most famous, while in the edition of 1752, he attributes to the son the author's name.

ascribes to the company.

M. Valentin Thilo, the father, born in 1579 and died in 1620, was a deacon at Königsberg and there also famous as a poet. The gift of poetry was also passed on to his son in abundance, who was born in 1607 and who, along with Simon Dach, became one of the most outstanding members of the Prussian poets' association already mentioned in No. 31. After he had studied in Königsberg, he traveled through Holland and immediately after his return to his hometown, he became a professor of oratory there and a royal Polish scholar.

where he died on July 27, 1662. Through the touchingly beautiful death of his "several, most beloved sister" he had received such a deep impression that even as a man in the most flourishing age he was seriously intent on preparing himself for his end and therefore fit all the more as a member of the "mortality-conscious" poets' association. His sister Justina, the wife of the priest Kühn at the Roßgattische Kirche, was, as we are told, "a very old man".

Koch, as a blossoming young woman, was taken away by a poisonous plague only four years after her marriage, on Aug. 16, 1639. Shortly before her end, although she was always a God-loving soul, she was seized by a violent fear and anguish, which then turned into heaven.

lish joy, so that she exclaimed: Who can separate us from the love of God? Thereupon she comforted her survivors and asked them to place her last little bed with flowers and the most beautiful victory wreath on her head, as if she were going to the dance." Thilo could not forget this death for the rest of his life.

This song, as well as the other similar song, is based on Isaiah 40, 3.4. with Luk 3, 1-18. It is therefore a song of Advent readiness, a call to prepare the way for the Lord.

Neither song has its own melody, but each is usually given the melody: "Von Gottwill ich nicht lassen" (Melodies B. 191). This melody originally belonged to a secular folk song. However, with regard to its use also for the Advent song, what the poet of the above-mentioned consolation song wrote to a friend applies:

"Therefore, because this melody is so sweet in voices, That a God-fearing heart could swim in joy: I have added under it the word that any man may sing, He is practiced in what he will, Shall bring him no harm."

### No. 34. nmi the time is fulfilled.

The author of this Advent hymn is unknown, and it is found in only a few hymnals. Its theme is the shout of joy with which each verse begins and closes: "Now the time is fulfilled. Each of the first three verses refers to a prophecy through word and image. The first verse leads back to the prophecy of the serpent tramp in Genesis 3:15 and to the exclamation of Eve after the birth of Cain: "I have the man, the Lord! Genesis 4:1. The second verse deals with the prophecy of Jacob's star or the heavenly teacher and prophet, which Balaam has to pronounce instead of a curse on Israel (Genesis 24:17) and shows that to the question: "Is the night almost gone?" Is. 21, 11. the chorus of apostles, shepherds and teachers answers: "Now the time is fulfilled!" How the wonderful, prophesying blossoming of Aaron's staff in Deuteronomy 17 and with it Isaiah's prophecy c. 9, 6. 7. was fulfilled in the eternal High Priest's incarnation is sung about in the 3rd verse. The 4th verse draws the conclusion: "So the time of servitude under the law is over and the time of childhood is over.

appeared under the Evangelio. Thus, this song with its 4 verses corresponding to the 4 weeks of Advent is like a postilla of Advent sermons.

No. 35: Now comes the new church year.

This little song, which is to be used as an introit or entrance song, as well as a sermon song at the beginning of a new church year, is from the General Superintendent Johann Olearius in Halle, "Geistliche Singekunst, Leipzig 1671.

(To be continued.)

## To the ecclesiastical chronicle.

**Confession of the Methodists.** Among the Methodists, the zeal to convert souls in their own way seems to diminish more and more, while the zeal to increase only the number of members of their external community seems to increase. They admit this themselves. A me-

In the "Apologist" of June 22nd, the first Methodist District Assembly makes, among other things, the following confession: "Some (Methodist) preachers seem to be intent on getting people to join as soon as possible, before true conviction and heartfelt desire have set in. Schreiber this was already witness, where at a camp meeting almost force was used to join; the fruit, was: for a short time such newly joined adhered to us and attended the service, but soon they went the same way they had come." How, therefore, should weak Lutherans be out of their guard to be taken by surprise by such impetuous Methodist proselytizers!

**Prospect of a new synod.** In the May number of R  thjen's "Kirchenzeitung f  r Lutheraner", known to be the organ of Diedrich's party, we read the following "Request for Pastors for America": "There are requests and petitions from several Lutheran congregations in North America, which belong neither to the Synod of Missouri nor Buffalo, addressed to us for the sending of pastors. Those preachers or candidates who would like to accept such pastorates there, I ask to contact Mr. Pastor Diedrich in Jabel near Wittstock for the relevant vocations and conditions. The editor." - Although 43 synods calling themselves Lutheran already exist here, of which it is said: Huot o.ipitti, tot 86N8U8, that is, how many heads, so many senses; yet, if all possible kinds of so-called Lutheran synods are to be represented here, one Diedrich's was still lacking, in which not the congregation, but the Herr Pfarrer will form "The Highest Court." This urgent deficiency, as it seems, will now also soon be remedied.

**Mission ship.** A mission ship is now also being built in Norway, following the example of Harms in Hermannsb  rg.

**In the East Indies,** the Lutheran missionaries have established an orphanage for Gentile orphans (in Mayaveram under Missionary Schwarz). There are 67 children in it at present, 50 girls and 17 boys. Each of these children has been given to a Christian friend

He procures the means of maintenance for the adopted child, receives reports about him from time to time, and no doubt includes him in his prayers. Certainly a most lovely institution.

**In Ludwig's "Herold",** Pastor Tirmenstein was recently accused of an unjust ban by a certain Hennicke. Mr. Past. Tirmenstein therefore points out in



The same paper rejects the accusation as a "lie. What does the "Herald" do now? Instead of proving his accusation, he demands that Father Tirmenstein should prove that the accusation is not true! - A worthy side piece to the same maneuver, which a certain Pastor Conrad also recently carried out in the same "Herald". These gentlemen, without a feeling for justice as they are, naturally know even less the old familiar rule: *Affirmanti incumbit probatio*, that bites, he who has asserted something, not he who denies it, is guilty of providing the proof; according to the other saying: *Quis erit innocens, si accusasse sufficiat*? That is, who will still be innocent when it is enough to have accused?

**"Do you renounce the devil?"** Many parents in Hanover do not want this question to be asked at the baptism of their child, and some preachers, even those who are considered devout, comply. Not so Pastor Harms in Hermannsburg. He writes quite correctly in his missionary bulletin of April: "I can see nothing else in the present storm against renunciation than a storm of the devil against holy baptism itself. And if one gives in to this, baptism will soon fall completely behind it. Baptism itself is an abomination to the devil, for it destroys the devil's kingdom; that is why he wants baptism to fall; he only begins with the storm against renunciation. I will rather give up my preaching ministry before I drop the renunciation at baptism, and I advise this to every preacher who means it faithfully and honestly with his dear church. And if one were really allowed to give up renunciation, which one is not allowed to do, one should do it least of all at this time, since it would only be an indulgence against unbelief, to which one must never give in the slightest."

### Our receipt list

on the last page seems to take up too much space for some readers and is therefore better left out. We cannot agree with this. First of all, it is necessary that, according to God's word, in matters of money, everything should be done honestly, not only before the Lord, but also before men. (2 Cor. 8, 21.) For this it is necessary that the receipt of the gift of love is certified and the giver thus learns that his gift has reached its intended goal. On the other hand, our list of receipts is also an adornment of our church, which the Lord may always leave for it, namely a testimony that the faith in our congregations is not unfruitful, but through God's grace also active in love, to God's praise and glory. 2 Cor. 9, 12. 13. We were reminded of this again in these days by an essay in the "Lutheran and Missionary" of June 25, in which mention is made of the "Lutheran" and especially of his list of receipts. It says among other things: "In truth, this

People in the Missouri Synod consistently exercise the grace of giving and perform miracles with their small means and willing hearts and hands. Although we differ from them in some points, we gladly acknowledge their zeal, and we hope that they may stir us all to love and good works." May this testimony that the loving deeds of our church members bring glory to God spur them on to continue doing good and not to grow weary, but also remind them that only the gift is a gift of love, which, coming from faith, does not seek vain self-glory, but God's glory, in which the left hand does not know what the right hand is doing. Matth. 6, 1 -4. It is especially important that the false believers, especially the local unlearned, suspect our zeal for pure and against false doctrine, and try to hinder the word of God among us by slandering us as people who try to spread a dead Christianity, who have the doctrine in their heads but not in their hearts. It is therefore of great importance for the teaching of the pure gospel that we refute these judgmental Pharisees of our time, whose congregations have the least to boast of the rule of Christian life and character and of Christian discipline in their midst, and show that precisely where there is much crying for love, there is usually the least love, and that, on the other hand, where there is no love without truth, true love blossoms most sweetly and bears its sweet fruit abundantly; That this is false love, which consists in selling and concealing God's word and truth to please men, but true love, which first seeks pure divine truth and then peace and unity. Zech. 8,19.

(Submitted.)

## The right shape

a

independent of the state

## Evangelical - Lutheran local congregation.

A

Collection of testimonies from the confessional writings of the Lutheran Church and from the private writings of orthodox teachers of the same.

Under this title, a work by our dear Prof. C. F. W. Walther has just left the press, the contents and purpose of which are stated in the preface by the author as follows: "If the book published eleven years ago, 'Die Stimme unserer Kirche in Frage Kirche und Amt' (Erlangen 1852, by A. Deichert), contains the doctrine on which the right form of a particular church independent of the state is based, then it should be published: Die Stimme unserer Kirche in der Frage von Kirche und Amt' (Erlangen 1852, by A. Deichert)

contained the doctrine on which the right form of a particular church independent of the state is based, the present writing is intended to set forth the practical execution of this doctrine and to show that this doctrine by no means, as has often been expressed, consequently leads to anarchic, ochlocratic, anabaptist, and independentistic

The present scripture provides proof that our old orthodox teachers, although living in a state church under a consistorial constitution, have not been able to establish themselves on the basis of their doctrine of the church, the office, and the church government. At the same time, the present Scripture provides proof that our old orthodox teachers, although living in a state church under a consistorial constitution, on the basis of their doctrine of church, office, church government, etc., did not conceive of the form of a local congregation independent of the state in any other way than that which is presented here. - —

The work contains in its X and 228 pages actually the second, namely the practical, especially for the Christian people calculated part of the book: 'The Voice of Our Church' 2c., the first edition of which is already out of print, was originally intended, as the preface also reports, as a presentation for the previous year's sessions of our Synod of the Western District and, since only the first 16 paragraphs could be discussed there, was to be further discussed at our general Synod of this year, in order to then finally - this could not be missed - appear in print in the name of our Synod. Only the local Preachers' Conference, which knows the whole work and considers it of incalculable value for the church, especially in our present times, since on the one hand the crumbling edifice of the state churches in Germany seems to be approaching a rapid collapse and then in many cases will show itself to be devoid of counsel, on the other hand our synod, founded on the pure doctrine of church, office, church government 2c. On the other hand, our synod, founded on the pure doctrine of church, office, and church government, now needs a firm, diligent, and prudent expansion, convinced itself that this way not only the excellent book would appear too slowly in print, but also that in a passage paragraph by paragraph at our synod of this year, many highly important and necessary points would not even be brought up. She therefore went, firmly

convinced that this would be of substantial service to the whole church and first and foremost to our Synod brothers, they cheerfully set to work to have the book printed immediately in their name, so that every pastor and every Synod congregation would receive it in time to go through it and then be able to request the Synod to discuss precisely those points that they consider most necessary. In the end, Messrs. A. Wiebusch and Sohn have made every effort to speed up the printing as much as possible, and so it is already available - also beautifully equipped externally, printed on white paper and with good type, bound in cardboard and canvas spine, in the same format as the book: 'The Voice of Our Church' 2c. - ready for dispatch, and can be obtained for the cheap price of 50 cents, with postage 62 cents per copy, \$4.80 per dozen, with postage \$5.40 from the agent, Mr. M. C. Barthel here.

I could now - and my heart is full of it - add many more well-founded things to the recommendation of the book. But

On the one hand, the author's humility forbids me to do so, on the other hand, it makes the self-recommending excellence of the book quite unnecessary. Just read it, listeners and teachers alike, read it again and again and examine everything carefully, and you will find in it treasures of practical, biblical wisdom concerning the whole life of the church, which it would be a miserable, irreplaceable loss not to know or not to use, especially in our time and for our circumstances. C.

### Church News.

After Mr. Pastor I. P. Beyer, since then in Altenburg, Perry Co, Mo, had accepted a call to the pastorate vacated by the departure of Mr. Pastor I. A. F. W. Müller, he was installed in his new congregation by the undersigned, assisted by the Rev. G. S. Löber, on the 4th Sunday after Trinity, by order of the Presidency of the Synod of Missouri, Ohio and other St. Western Districts.

May the Lord Jesus bless the work of His servant on the new field of work.

H. Miracle.

Address:

Itov. <1. I>. ) or,

enrs ok II. ^Vunäor, OüionZo, III.

By order of the Honorable Presidency of the Lutheran Synod of Missouri 2c., Eastern District, on Sunday Cantate, Rev. C. 2 Renz, having accepted a regular appointment to the Lutheran Immanuel congregation U, A. C. at Yorkville, N. A, hold by the undersigned with the assistance of Mr. Past. M. Tirmenstein in the midst of the new congregation under obligation to all symbolic books of the Lutheran Church. The church is a Lutheran church.

New Nork, June 80, 1863.

F. W. Föhlinger.

Address:

Uev. 6. "I. Rens, HkvMo, X.

On June 7, Dom. I. p. Prin., Rev. Richard Biedermann on behalf of the Hon. Distriktspräses by the undersigned under AMenz Past. E. Riedel's in New-Wells, Cape Girardeau Co , Mo. God bless him.

Joh. P. Beyer, Pastor.

Address: Uov. U. Dieäernmnn,

IstlondurZ D. 0. v. ^VitonberZ, Uo.

On Sunday Trinity, May 31st of this year, the former traveling preacher, Mr. Hermann Loßner, was ordained as appointed preacher of the Lutheran congregation in Marshalltown, Iowa, by order of the undersigned by Mr. Past. F. Döscher with commitment to the common symbols of the Lutheran Church and was solemnly ordained and inducted into his office. May the Lord Jesus Christ also be with this servant and crown his work with rich blessings!

### G. Schaller.

d. Z. Pres. of the Western District of the Synod of Missouri, Ohio a. St.

#### Organ dedication, thanks and recommendation.

To our friends and benefactors from abroad who have extended their love to us for the acquisition of a new church organ, we hereby inform you that on the first day of Pentecost we experienced the joy of hearing for the first time, under God's gracious assistance, the heart lifting sounds of our new organ at the dedication ceremony, to His praise and to the glorification of His name. It was a lovely celebration of joy for our congregation, made even more so by the confirmation ceremony taking place at the same time and by the presence of so many beloved guests that our church could not contain them. In spite of the crowds, however, the greatest enthusiasm prevailed, for immediately everything was all ears when the first solemn tones of the new church musical instrument rang out, swelling through various keys as if into a mighty stream, sometimes uplifting, sometimes soothing the minds of the listeners. Of course, not every instrument is capable of producing such effects. Mr. J. G. Pfeffer (in St. Louis, Mo., No. 324 southern third street), a real master in his art, has, however, provided us with a work of this kind, which is unparalleled in tone color and sound of the individual voices, as well as in pure intonation of the whole, extremely happy combination of the stops and simple mechanism. Mr. Pfeffer has shown that even with a small organ, he knows how to provide for all acts of a Lutheran church service, as well as for the communion service and the funeral service, and for the festive jubilation of a full congregation. We therefore believe that we can recommend Mr. Pfeffer to all congregations with a clear conscience, since the conditions he set for his excellent work are quite reasonable. Finally, our heartfelt thanks once again to all those who have supported us, a small number of Christians, in such a Christian brotherly way in carrying out a larger undertaking.

The Lutheran congregation on Bonhomme Road, St. Louis Co, Mo.

On their behalf: J. B. Lind, Clerk. Chr. Wilhelm, )

I. G. Rowag. ^»d.

Room ornament.

The undersigned has just published a lithographic picture which might be suitable as a most suitable room decoration for a Lutheran. It is a large tableau (24 by 30 inches). In the middle of it is Luther's bust in larger scale, around it the following scenes in

figure-rich lively representation: 1. Luther's birth, 2. Luther as a currentschuler, 3. Luther finds the first Bible, 4. Luther receives the theological doctorate, 5. Luther proposes the 95 theses. Luther posts the 95 Theses, 6 Luther burns the papal bull of excommunication, 7. Luther at the Diet of Worms, 8. Luther's conversation with Zwingli in Marburg, 9. Luther's improvement of his German translation of the Bible, 10. Luther's marriage to Catharina von Bora, 11. Luther's death. - The picture will be sent postage paid against Hl,35. - It is noted at the same time that the Odd-Fellows book subscribers receive for Kl,00.

**A. Schlitt.**

Bor 1471, Baltimore, Md <.

Recommendation.

Mr. Lorele, caro okliov. D. Ltecher, VVi8. a member of the local St. John parish, I can recommend as an excellent host baker. The hosts are of good cohesion and not crumbly. It is guaranteed that they are baked from the finest wheat flour and not from potato starch. Orders for boxes of H2,00 are to be made at the above address.

**Adell, Sheboygan Co, Wis, June 18, 1863.**

**A. Brose.**

Conferenz display.

The Fort-Wayner Pastoral Conference is assembled Tuesday noon Aug. 11 through Friday noon Aug. 14; Teacher Confe- rence: Wednesday and Thursday afternoon.

M. s tephan, Secr.

## Receipt and thanks.

For the Nassau Proseminar.-

(resp, to travel allowance for those expected from this institution) received from Pastor Hamann in Carontolet, Mo., \$1,(0. - through Pastor Hügli from Hrn. G. Born KIM. and from Jraulöpel Pl,00.- from Past. H.Lvbers parish, Thorn- ton station, Ill, S14.00. - by Hru. Abncr in St. LouiS 3.00. - by Past. W. Brackhage, Bear Creek, Ind, \$2,(0. - from Mrs. Künecke in Carondolet, Mo', \$1.00. - from Mr. Wilh. Trampe same \$1.00.

For poor students:

from Mr. Herzog in Cincinnati \$1,00.-from Past. Biltz' parish in Lasa ctic Co, Mo, \$9, 30. -from Miss Clise Stapp in Rock JSland, Ill, \$1,00. -from Pastr Metz' St. IvhanuiS parish in New Orleans, La., \$14, 50.

For Mr. Past. Röbbelen:

collected by Rev. King in Cincinnati on Hackstodde's infant baptism \$3.00. - from Mrs. verw. Steindrück in Lafay- eite Co, Mo, 50 ctö. - From Mr. Ahncr in St. LouiS \$1.00.

For Mr. Pastor Sommer:

By wid. Steinbrueck in Lafayette Co, Mo, 50 cts.

C. F. W. Walther .

The following gifts have been received by the undersigned since Dec. of last year for the school seminary:

For housekeeping:

Bon Hrn. Past. Zagels Gem: 2 Bush. Cart., 2 hams. 1 Load hay, 1 S. cart, 1 Peck beans, Schnein, 1 pig, ton hay. 1 S. Haber, 1 S. Cart,

Pig, piggy, 1 load wood, 1 load hay, 1 load wood, 1 pig.

Bon Hrn. Past. Sihlers Landgcm.: 1 calf, H calf, 1 piece of bacon, 1 S. rye, 1 Load wood, 1 do wood, 1 do hay, 2 do Kornstrob, 4 Bush. Grain, 4 bush. Cart, 1 S. Nogg. Mebl, 2 load grain straw, 2 bush. Wheat, 2do Wheat, 2 do Wheat, 2 do Grain, 2 do Cart, 2 S. Cart, 2 S. Grain, 1z Cord Wood, 2 S. Wheat, 1 S. Grain, 1 Shoulder.

Bon Hrn. Past. Sihlers Stadtgem: 4 Bush. Sanirn-- cart., 2 Galt. Fat.

From Mr. Past. läbkcrs Gcm: 2 p. kart., 1 do wheat, 1 do grain, 1 do wheat , meat, 2 bush. Weiz., veal, 9 hens, 1 s. Weiz., 1 s. Rogg., 1 s. Kart., 18 duz. and 7 eggs, 2 hams.

Bon Hrn. P. Schumann's Gcm.: 1 meat, 2 bush. Wheat., 6do grain, 1 pig, 2 hams, 6 spcck pieces.

Bon der Gcm. des Hrn. Past. Wamsganß.- 7!d. But- ter, 13 w. tr. apples. Meat, 1 p. wheat. 3 p. rye, 1 do wciz., 1 do cabbage, meat, 6 bush. Wheat., 100 w. Rye flour, 1 shoulder, IOV>. Soap.

Bon der Gem. des Hrn. Past. Husmann: 1 pig to 140 w., 3 Bush. Wciz.

Bon der Gcm. des Hrn. Past. Stephan: 1 Load wood.

Bon der Gem. des Hrn. Past Werfelmann: 1 S-grain, 3 Bush. Weiz., some Spcckstücke and sausages.

, Bon der Gem. d.s Hrn. Past. Fritze: 1 side piece.

Bon of the comm. of Mr. Past. Winner: 4 Bush, dried apples.

From the comm. of Mr. Past. Bvde: 3 bacon pieces, 2 bush. Wheat, 6 Shoulders, 1 Ham 1 Shoulder, 1 S. Cart. 2 Sides, 6 Chickens, 1 Ham, 1 S. Wheat, 1 Bush. Cart., 2 S. wheat, 1 do rye, 2 do grain, 1 side piece, 5 Duz. Eggs, p. flour, 1 bush. Cart., 1 peck beans.

### For the seminar - support kaffa.

From the collection of Mr. Past. Wamsganß: collected from the wedding of Mr. Heinr. Hockemeier: \$5.43; from an unnamed person \$1.00; from Mr. Hederhorst \$1.00; from Mrs. Panne 50 Cts.; collection: \$18.60(12.00; 6.60.) for housekeeping: \$2.40. - From the community of Mr. Past. Köstering: from K. B. in C. \$5.00; from Mrs. Reiß \$3.00; from an Ungen. \$1.00; (for Backhaus \$2.00.) - From Hrn. Past. Fritz's Gem. \$13.00; from Hrn. Herm. Works collected at his daughter's wedding: \$7.00. - From Mr. Past. Stephan's Gem.: 75 Cts.; \$1.00; collected at Mr. Bardonner's wedding: \$7.05. - As surplus of travel money from Fort Wayne Distr. Confer. \$3.30. - From Mr. Past. Jäbkcs Gem. \$3.00; \$2.10; from a member: \$3.00. - From Hrn. Past. Schuster's community: \$3.25. - From the community of Mr. Past. Zaget: \$2.00; from the widow of Mr. Ferd. Meier: \$5.00. - from the community of Mr. Past. Hattstädt \$4.00. - from Mr. Past. Sihlers Gem.: \$4.30 from Mr. L. Griebel; from Mr. Fr. Becker \$5.00; from Mr. Fr. Brand \$7.70 (for the piano.) \$14.00 Collects on the wedding of Mr. Wilh. Ranke and Mr. Chr. Trogmeier (including \$8.00 for Weisel.); by Mr. Past. Sihler \$3.00; by Mrs. Fischer \$8.00.- Don Mr. Teacher Bunge \$1.00; by Mr. Teacher Loßner \$1.00.- By the Gem of Mr. Past. Weisel \$4.00.- collected by Mr. Lebrer Cartling at the wedding of Mr. H. Heine in Matteson \$3.03. - by Mr. Cassier Meier \$11.00. - by the community of Mr. Past. Birkmann at the wedding of Mr. L. Baut \$3.00. - From Mr. F. Bade from the Fort Wayne community \$5.00. - From the Fil. Gem. of Mr. Past. Werfelmann \$5.25. - from the Fraucn- und Jungfrauen Verein der Gem. of Mr. Past. Merz \$1.30. - From the congregation of Mr. Past. König \$3.00 (namely: \$1.00 from Mrs. Glaser and \$2.00 from Mrs. Cath. Schmidt); from the Jnngfr. Verein \$8.00. - From the Gem. of Mr. Past. Schumann \$5.00. - From a Past. Confr. ges. \$3.35. - As surplus of the travel money of a Fort Wayner Confer. \$2.30. - From Mr. P. Lindemann's confr: (to pay off a debt,) \$2.00; \$5.00; \$2.00; \$5.52. - Don Hrn. Lehrer Loßner \$1.00. -From Hrn. Lehrer Emrich \$1.00. - From Hrn. Past. Bodes Gem. (by Mr. E. Busche) \$2.00.

Also donated were:

From the collection of Mr. Past. Wamsganß: 19 pairs of woolen socks; 2 quilts, 1 pillowcase, 3 sheets. - From the sewing club of the parish of Mr. Past. Tramm in Laport 5 shirts. - From the community of Mr. Past. Schuster: 5 pairs of woolen stockings, 2 shirts, 2 pillowcases, 1 towel, 1 pair of suspenders. - From the parish of Mr. Past. Jäbker, 3 skeins of woolen yarn. - From the wardrobe of Mr. Past. Friedrich: 6 shirts and 4 pairs of cotton. Stockings. - From the women's club of the congregation of Mr. Past. König: 1 Duz. Handkerchiefs, 6 box covers, 5 pairs of woolen stockings, 1 Duz. towels. - From the Women's and Young People's Association of the community of Mr. Past. Merz: 7 pairs of woolen socks, 4 box covers, 1 bed sheet, 2 handkerchiefs.

For all these kind gifts, we express our gratitude to the kind givers, wishing them divine blessings. Blessing heartfelt thanks  
Ph. Fleischmann n.

With heartfelt thanks to the gracious, kind God and the kind givers, whose love is manifested in such unexpectedly abundant measure, the undersigned have received the following gifts of love through Mr. I. H. Bergmann for the purchase of the church of the Lutheran Church of the Holy Trinity, U. A. C. in New York:

From Mr. President Wyneken	10,00			
" Haman, New York	10,00			
" G. Finzel, Past. Spockhard's Gem.	2,00			
" Elisabeth Strictcr, Stone Hill, Wisc. 1.00 " Mr. Past. Wichmann, West Woolwich, C. W. 2.00 " the comm. in Quincy, Ill. 7.00				
" in Saginaw City, Mich.	26,00			
" /, " in Waidenburg, Macomb Co, Mich. 22,00				
" in Cape Girardeau, Mo.	20.25			
" in New Bielefeld, Mo. 9.50				
" in Wollcottsville, N. I.	9,40			
"Mr. Past. Auch and his parish, Sibiwaing, Mich.	30,00			
From Mr. Past. Kühn ".dessenGem., Zanesville, O. 50,00! i	""	King"	"	Cincinnati, O--114,1>0 i
" Hattstädt				
" Monroe, Mich. 20 00				
" Detzer				
" " Desiance, O.--33 .75				
" " Sallmann,, " Newburgh, O. 11.25,				
" ,, " Jäbker ,, " Po, Adams Co.				
Ind.	100,00			
"Mr. Past. Riede! and his comm., Frankenmuth, Mich.	72,00			
"Mr. Past. Ernst and his comm., Last Cleveland, O.	26.50			
" Mr. Past. Lindemann and his congregation, Cleveland, O.	250.00			
"Mr. Past. Holtz & his congregation, Centreville, Ill. 37.45 "		ofDrceinigkeitS-Gem.		St. Louis, Mo. 554.50
"Immanuels ,, ""	397,00			
"College ""	128,25			
"to an unnamed person by Mr. Roschke, St. Louis, Mo. 2,00				
"to an unnamed person by Mr. Past. Brohm, St. Louis, Mo. 2.00				
"Mr. Past. Lehmann and his parish, Bald- win, Mo. 2	,50			
"Mr. Past. Lehmann and his parish, Manchester Road23	.75			
" Hrn. Past. Stecher and his comm., Sheboygan, Wis.	20,00			
" Mr. Past. Kolb and comm. thereof, Howard Grove, Wis.	20,00			
"Mr. Past. Schumann and his comm., De Kalb Co.,Ind.	51.50			
,, Mr. Past. Schumann and his comm., Ken- dalville, Ind.	13.00			
" Mr. Past. Brewer and his comm., Pittsburg, Penn.	46,00			
"Mr. Trautmann and his family, Adrian, Mich. 5	,00			
" Mr. Past. Geyer and his comm., Carlinville-- 14,00 " " " Muckel ,, "" WestSnecca,				

N. I. 25,00  
., the Gcm.d. of Mr. Past. Swan, Cleveland, 0.319.68 " Mr. Past. I. N. Byer, Calcdonia, Wis. > - - - 1,00

Total amount K2489,28

In the name and on behalf of the Ev. Luth. Dreieinigkeits- Gemeinde, the Trustees:  
Friedrich Dinkel, H einrich Hartwig, MatthiasMeyer, F. N. Gorsegner,  
M. Wm. WilckenS.  
New York, June 11, 1863.

## Received: In the Preachers' and Teachers' Widows' and Orphans' Fund:

Contributions from the pastors and lcbrcn ä KI,00: For 1860-1862: Hoppe, Th. Bünger K3, Jung K2, Stärken, Detzer §l.25, Weyel, Emrich, Bergt, Reichardt, Kunz, Nolting, Horst P3, Lehner P2, Saupert K2, Kundinger, Bauer §2, Dörmann, Prof. Walther, E. Riedcl, Voigt P4, Prof. Brauer, Wege r2, Fick V4.

For 1863: W. Bartling, T. H. Bartling r2, Bcscl, Birkmann, Bodemer, Prof. Brauer, Brohm, Daib St.55, Dörmann, Dorn, EverS, Emrich, Erk, Fick, Frederking Zl.25, Fricke, Geyer, Th. Gotsch, Th. Grüber, Hahn, Hamann S1.25, Hattstädt K2, Horst, Hiisemann, Johannes, John, Junge!, König, Köstering, Klinken! crg, Küchle K2, Th. Krumsieg dl-40th Lehmann, Lehner H2, H. Löber K2, Merz, Multanowsky, Matuschka, Ostermeier, Ottmann, E.Riedel, S. Riedel, Ricbling, Rolf, Roschke, Schäfer, Schlicpsiek, Schumann, Schürmann, Schwan, Schwenscn, Stecher, Schneider, Strckckfuß, Voigt, Wagner, Wege, Werfelmann K1.50, Weyel, Wichmann, Wolf, Wunder, Wyneken, Bohrn K3.

U. On gifts:

Collectirt on Mr. Zapf's wedding in Cleveland ---- H3M From the community of Mr. Past. König in Cincinnati - - 13,00 " M. H., a member of the family, of Mr. Past.

Besel 5,00

" of the Baltimore comm. 17.15

"of the community of Mr. Past. Heinemann in Crete 4,06 " the community of Mr. Past. Weyel 6,00

" Hrn. Past.LchnersImmanuclS-Gemcmde-.- 1,05

" Schumann's Gem. 3 ,00

At the wedding of Mr. Fried. Baumann ges.... 5,33

I. F. Bünger.

## Received: For the College Debt Settlement Fund in St. Louis.

From theVirgins Association of the Drcicinigkeits-Distr. in  
St. Louis, Mo. tß9.80

By MsM . Baierlein, Rock Island, Ill. 2,00

"" C. Wichmann, Rock Island, Ill. 1,00

"" A. Mennicke, Rock Island, Ill. 1,00

" Hrn . I. G. Langner, Reserve, N. I. 5,00

By Mr. Traugott Schuricht from the treasury of the former singing choir in the Trinity District of St. Louis, Mo. 5.85

## To the Synodalcasse westl. districts:

Collecte der Gem. des Hrn. Past. Biltz, Lafayette

Co., Mon. 12.50

From Mr. Past. Biltz, Lafayette Co, Mo. 1,00

„ „, H. Scpmeicr in St. Louis, Mo. 5,00

„ the Gem. of Hrn.Past.Wunder, Chicago, Ill. 3,25

From ImmanuclS Distr. in St. Louis, Mo. 12.60 From C. N- in Cape Girardeau, Mo. 2.00

„ the congregation of Mr. Past. Eirich, Lithopolis,O. 6,00 Pfingstcoüecteder Gem. des Hrn.Past Niethammer,

Rodcnberg, Ill. 5.75

From Mr. Chr. Weigle through Mr. Bartling in Addison, Ill. 2,00

## To the Cvllgee maintenance fund:

Collecte der Gem. des Hrn. Past. Biltz, Lafayette

Co.,Mo. 14,80

From the Gem. in Frohna, Perry Co, Mo. 3.50 From the Centcasse of the Gem. in Frohna, Perry Co...,

Mo. 2,50

From an unnamed person in St. John's comm.

of Mr. Past. Metz, New Orleans, La. 15.00 " the community of Mr. Past. Fick, Collinsville, Ill. 6,20 " Mr. Chr. Weigle through Mr. Bartling in

Addison, Ill. 1,^0

## For the widowed Prof. Biewend

From an unnamed person in St. John's comm.

of Mr. Past. Metz, New Orleans, La. 5,00

## For Synodal Mission s-Casse:

Collecte der Gem. des Hrn. Past. Biltz, Lafayette

Co., Mo. 5.25

From Mr. Bensemman in Tborntvn "tation, Ill - - 3.00 From ImmanuelS-Diftr. in St. Louis, Mo. 3,50

From the savings bank of the children of Hru. Einwächter,

Baltimore, Md. IM

Pfingstcolleete der Gem. in Frohna, Perry Co., Mo. 2.00 Collecten der St. Johannes-Gem. des Hrn. Past.

Metz, New Orleans, La. 18.25

Collecte on the mission feast of the community of Hr.

H. A. Preus, Spring Prairie, Wisc. - 66,67

## For inner mission:

By Mr. Past. G. Th. Gotsch, Olean, Ind. -

- -1,26

From the Andreas parish of Mr. Past. Gotsch in

Olean, Ind. 2.94

" of the Gcm. of the Hrn.Past. Fick, Collinsville, Ill. 6,15

## For college construction in Fort Wayne:

By Mr. G. O- Jrerking, Lafayette Co., Mo. - - IM

"" Fr. Slünkel, Lafayette Co. 2,00

## For Repair from Fort Wayne Seminar:

From Mr. Fridr. Stünkel, Lafayette Co., Mo.

-1.00

" Mr. Werfelmann, Sr, in Thornton L-tation,  
III.

2M

## For the community in New Nork:

By Mr. Past. Hamann, Caroudelek, Mo. 21,00

Ed. Roschke. -

## For the Lutheran have paid!:

The 17th year:

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Mr. I. Zeis.

The 18th year:

Messrs: Past- C. N. Riedel, Past. N. E. Jeufn, I ZeiS, C. "eim.

The 19th year:

Messrs: G. Deringe, Past. N. E. Jensen, G. H. and Fr. Dankmcyer, F. Koch, Past. I. Müller, P. Rex, I. Glaß, .I. Hoffherr, I. Bartling, W. Ltünkcl, Past. Th. Mertens, C Seim, A. Bohn 36 Er., I. Fleischer, H. Gräbner, L. Hübschmann, A. Mikelbeyer, C. Neuner, K. Seidel, I. Winter, 'Past. P. I. Bühl, I G. Lonzner 19 lx., G. H. Anschütz.

The 20th year:

The gentlemen: I. Winter, Past. I. Schlatermund, I. Mullbrandt, G. Kling.

M. C. Barthel.

## Changed address:

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# Volume 19, St. Louis, Mon. August 1, 1863, No. 24.

(Submitted by Prof. Dr. Sihler.)

## What is the shape of our time and what future can we expect?

(Continued and concluded.)

If we now turn our gaze from the ecclesiastical to the political sphere, and first of all to the mutual relationship between authorities and subjects, between rulers and ruled, as it is at present in Christendom, it leaps to our eyes of its own accord that here, too, the saying often finds its application: "We do not want this man to rule over us.

Of course, the state is a different thing than the church. But both are ruled over by the Father and the Holy Spirit. However, Christ, the Lord, God and man, rules over both of them with the Father and the Holy Spirit, even though each of them is governed in its own way, depending on the specific nature of the state and the church that He has established and ordered. Over these, as a spiritual kingdom, even already as a kingdom of grace on earth, He rules from without by His worth, and from within, namely in the hearts of His saints, solely by faith and love, which are awakened and sustained by the Gospel and Sacrament. The kingdom of Christ is not of this world, that is, not of a worldly kind and nature, nor is it ruled in the manner of worldly kingdoms, by a prince pontiff or any princely priests by virtue of their laws and commandments. For the Lord Christ alone is and remains the only one.

King of his church on earth among all the people who are under heaven and live under the sound of his gospel; and with the straight scepter of his word he rules his faithful. But the rule of the Lord is different in the kingdoms of this world. There he has decreed authorities everywhere and wants the subordinates to obey them, as long as their laws and commandments do not contradict his, which he has written in the heart of every man and which are witnessed by his conscience. Here, then, is a contrast, waved by God, between those who govern and those who obey, between those who govern and those who are governed; and it applies here quite the same whether the rulers, according to given historical conditions, exercise their regiment in one way or another. For it makes no essential difference before God in which form they govern. They can do this as unrestricted rulers, be it in a patriarchal or despotic way, as e.g. the present and former Oriental rulers. or they can rule in such a way that they are limited in legislative power by a representation of the estates; or finally, their rule can be shaped in such a way that they only exercise the will of a sovereign people with perfect power, which it has laid down in its constitution as the basic law of its civil community.

It is therefore the same before God in which form

But everywhere it is the demand of his moral law, written in the hearts of men as rational creatures, that the governed render the owed obedience to their overlords, provided they do not command anything contrary to the divine law; But this demand of the Lord of lords is made even clearer and sharper in the fourth commandment, especially to those who want to be Christians, that is, who also want to practice the love of God and neighbor in the exercise of their civil obedience, in the willing observance of the laws of the lauds.

As children of God, as citizens with the saints, as anointed with the Holy Spirit, as Christians, who through faith in and with Christ are already seated in the heavenly being - as such they are, however, in conscience before God free from the legal demand and the compulsion of every law, be it moral or civil; for their walk and citizenship is precisely in heaven and not on earth, and through faith they are in Christ themselves kings and priests before God and far above all human and temporal order. For they are the chosen race, the royal priesthood, the holy nation, the people of ownership, and apart from Christ the Lord they have no other king over them.

But as far as they, according to their outward nature, are still on earth and in these and those countries this and that earthly and burgerli



If they have a vocation in order to practice faith through love in this world, they also submit to God, who has decreed all kinds of authority, to the laws of this and that human order, not out of fear of punishment, but out of free love, for the sake of conscience. Laws of the same and this and that human order. They recognize authority even in the harshest form of unrestrained power and a strict regiment as a benefit of God against the gross outbreaks of man's depraved nature and against the otherwise rampant rape of the weaker and poor by the godless rich and powerful; And even to tyrannical overlords, although they naturally do not approve of their attitude, they are willingly subject to God as a wholesome order; and this once for the sake of conscience toward God, according to Rom. 13, I. 4. and then for the sake of the divine punitive discipline, which the Lord exercises through strict rulers over ungodly subjects, which discipline is also necessary and useful for the flesh of the Christians and gives the new man all the more opportunity to exercise himself in faith, patience, meekness and humility through the sharp and harsh regiment of the authorities in the blessed school of the cross. In the end, however, they themselves are heartily subject to such overlords for the sake of the love of their neighbor, because without their shot and the fear of their strong arm everything would go haywire and no man would be safe of his property, wife and body from the violent encroachments and interventions of the unbelievers and godless and would be pacified against the so-called law of the fist.

Although Christians, according to their spiritual nobility through faith in Christ, are already true barons, even kings and priests before God, even though their glory is still hidden from the eyes of the world for a short time under the cross, they are at the same time in this life, according to their outward nature, their temporal authorities, as long as they do not do anything against God's command, with love and pleasure. They are subjects and, according to God's command, Romans 13, always offer honor and fear, service and obedience, prayer and intercession, taxes and tributes.

If, then, in the states and nations where Christ's church has its earthly dwelling and workshop, the subjects were all devout and godly Christians, the authorities would not have a difficult regime and would not need, for example, penal laws, penitentiaries, gallows and the like. If there were only pious and faithful overlords, there would also be no undue burdening of the subjects, but through their fatherly, that is, kind, wise and powerful rule, right and justice would be upheld without regard to the person, and the righteous would be pacified against the cunning and violence of the unrighteous.

History and experience, however, sufficiently show that pious, just and wise princes, as there were not few of them at the time of the blessed Reformation, are very rare.

And again, that there have never been many true Christians among their subjects. On the other hand, it is quite obvious, even to stupid eyes, that nowadays most sovereigns do not rely on the Lord of hosts, but on their standing armies, on their faithless and cunning politics, on the suspicious custody of their sovereign rights, on the bureaucratic power of the army of officials they pay, in short, on the fear of punishment aroused in their subjects. Today, there is almost nothing to be heard or seen of paternal regiment and filial obedience far and wide, except for the hypocritical phrasing of this and that speech from the throne and the hypocritical thanksgiving of this and that courting subjects, who also seek money, honor or promotion through it. Similarly, even here in the country, the elected higher authorities usually rely on the number of their partisan voters who put them into office; and these in turn regard their elected higher officials only as means and tools to push through their selfish partisan purposes during their term of office, even if these serve nothing less than the common good and welfare of the country. Almost without exception, there is no mutual trust between the negators and the governed; for contrary to the nature of true love, each part seeks only its own in and through the other, and base selfishness prevails in both. So it is no wonder that, for example. In the old world, for example, a mutual distrust and hostile tension between princes and subjects was so conspicuous; And almost in every state so much of the pernicious fuel has been piled up, and so many mines have already been laid and filled with powder by the godless political agitators, the men of subversion, the enemies and violators of divine and human laws and orders, that only a little spark is needed to bring about the devastating outbreaks of fratricidal civil wars and the violent overthrow of the existing regiments over there, too.

Of course, they all want to be Christian princes and states; and if one were to say that the states, as such, are only pagan legal institutions over there, they would take this very badly; Christian states, according to their name, they all still want to be; but there is, as I said, very little evidence of the Christian attitude and way of acting in the princes and subjects in their mutual behavior. Instead of the Christian princes, out of faith in Christ and in the fear and love of God, warmly loving their subjects as their countrymen and giving them their due.

The people who are supposed to serve the people through their governance are in many cases subject to the abuses indicated above.

and selfish reversal of their power in their regiment. The outspoken court

But preachers who go through with God's Word and punish their rulers, like St. John the Herod, with seriousness and without fear of man, where they sin to the detriment of the country - these court preachers would like to be very few in our slack and soft time.

Likewise, although the subjects are called Christians, there is much lacking in the fact that most of them keep the fourth

commandment against their overlords; and instead of the childlike spirit, it is rather the servile spirit that pervades and animates them; and only the fear of punishment keeps them back from the gross outbreaks of sinful corruption, even from rebellion and indignation. In sum, the Christian princes and peoples do not repent against God and do not submit to the rule of Christ, the great Prince of Peace, whose yoke is easy and whose burden is light; and although they disagree with each other, they are nevertheless one in that they also proclaim: "We do not want this one to rule over us.

The same resistance against Christ's regiment also takes place in this country and confederation, whose inhabitants and citizens are called and want to be Christians. For what, for example, is the first original cause of the unfortunate fratricidal civil war that has been going on for more than two years? It must have been short-sighted and stupid eyes that sought and found it in the overgrown mutual enmity and bitterness of the political parties. Rather, this cause is the stripping away of the rule of Christ, the prevailing unbelief and disobedience to his word and, accordingly, the increasing godlessness and unrighteousness, the contempt for all God's commandments, especially the first and fourth, in all parties, in rulers and ruled, in electors and elected, in short, in the entire People. For as "righteousness," which alone is rooted in faith in Christ and in the fear and love of God, "exalts a people," so again "sin," and the deepest root of it, unbelief against Christ and his word, is "the ruin of the people.

It is certain that without the domination of this sin of all sins against the Gospel in the hearts even of the people here, it would never be possible to get out of the different position of different par-.

The people of the Free States, who cannot be lacking in republics and who are not in themselves sinful and unchristian, would have been ruled by mutual partisan hatred and partisan rage until the outbreak of this atrocious civil war. For where Christ, the Prince of Peace, reigns by faith in the hearts of his people, there they are also, as citizens of free states, imbued and animated by his love; there they are just and unpartheic enough to recognize and appreciate the existing truth even in the divergent opinions and sentences of political opponents; and in the leaders of the various parties there is an endeavor, in mutual recognition of the common points of unity and on the basis of the generally recognized constitutional document, to reach agreement even on the divergent and divergent views.

The people of the city are not only able to reach an amicable agreement between themselves and their opinions, but also to achieve the desired unity again and again. Furthermore, in spite of the different opinions of the Christian-minded citizens about the expediency and relevance of these and those laws and political measures, there is in them, and especially in their talented, knowledgeable and experienced representatives and spokesmen, a true love of the fatherland, in which each strives for the welfare of the whole more than his own and puts his own benefit before the common good. Political oratory is therefore also in the service of dignity and justice; it is far removed from pathologically stirring up the feelings of the assembled masses for one's own interest and against the interest of the other party, or from forcibly overpowering the crowd by power dictums or persuading them by fallacies; rather, it is directed solely toward salutary instruction and convincing by reasons through truthful presentation of the facts and historical evidence. Every elected official, higher or lower, does not regard his office as a mere source of income, but as a public service for the common welfare, which he performs with fidelity and conscientiousness. But where instead of Christ, the Prince of Peace, and instead of faith in him, unbelief against him and his word, and therein the devil possesses and rules the hearts of the citizens in the various political parties; where all do not want Christ and his gospel to rule over them: It is no wonder that the contradiction of all this can be heard and seen, that instead of unifying love, destructive selfishness rules, instead of truth and righteousness, lies and unrighteousness; And so it is not strange that instead of civic virtues, the more and more the most shameful vices, venality, defense of injustice and suppression of the law in the courts of justice, embezzlement, fraud, shameless office-hunting, unscrupulous administration, and the like, are manifesting themselves with impunity, and that a moral rot that stinks to heaven and draws down the wrath of God is corroding almost the entire nation.

And where are the preachers here in the country who shake their voices like a trumpet and in holy earnestness and zeal for God's honor and the salvation of the people unashamedly punish their sins and transgressions with God's word and proclaim God's wrath from heaven against all these ungodly beings with proof of the Spirit and power and preach righteous conversion through true repentance toward God and faith in our Lord Jesus Christ? God be lamented, these faithful witnesses are very thinly sown and sparsely scattered, although their testimony, according to God's promise, Isa. 55:10, 11, cannot possibly go forth in these and those hearts without salvific fruit. They are primarily the strong salt that is still available, at least in their congregations, to ward off the rampant moral rot as far as possible; and together with their

In the midst of the darkness, even of the political world, they appear to believing church children as lights in the Lord. A good number of the local preachers, on the other hand, do not fear God and are not afraid to turn their pulpits into political oratories; and instead of being servants of Christ and rightly sharing law and gospel, the word of truth, they are eager to be fanatical politicians, party leaders and demagogues, even under the false attraction of God's word, in order to increase and strengthen not the church of Christ, the congregation of believers, but their political party. They offer their deceived and seduced listeners brass for gold, poison as a medicine, and are all the more shameful and pernicious agents and apostles of the devil, the more gifted they are as fanciful or sophisticated orators and the better they know how to speak under the pretense and pretense of the divine. The more talented they are as imaginative or sophisticated speakers and the better they know how to pose as angels of light under the pretense of the divine word and thus to confuse the consciences of their listeners and to take them captive for their political partisan purposes. And so these preachers also belong to those who proclaim: "We do not want this man (and his gospel) to rule over us."

However, apart from these politically fanatical, even demonized preachers, there are others who are just as far from sharply attacking and punishing with God's Word the prevailing unbelief and the non- or contempt of the divine Word as the source of the prevailing national sins and also of the current partisan rage. These are namely those who still set out to strengthen and spread their fanatical heresies among their people or who are quiet ecclesiastical businessmen and hired *speechmakers*, belly servants and people's servants who perform the conventional official duties for so and so much each year. They let everything go as it goes and preach, after which people's ears itch, hollow swaying pipes and weather vanes that turn according to the wind of time, blind watchmen and dumb dogs, people who make their living in *church business*. These also belong to those whose mind and spirit is directed: "We do not want this man (and his gospel) to rule over us."

Under such circumstances, it is no wonder that this saying is also applied to various classes of civil society in this country. For where the word of God, the sword of the spirit, either rusts in its scabbard, or its salutary sharpness is blunted and it is misused only for air-brushing, or where delusion and deceit are foisted upon the word of truth, and falsities and lies are sold as truth, there the corrupting effect on the listeners cannot fail to occur. However, apart from the partisan fervor heightened by political pulpit *speeches*, *this consists* primarily in the following pieces, which, of course, without the fault of the preachers, are to be found among the unchurched citizens.

We do not want him to have dominion over us," he says.

First of all, there are people here in this country who, against the will of the Lord, at least until now, made a kind of idol and golden calf out of the constitution and the form of government of the local confederation of states and let their round dance and song dance around it be seen and heard. In the *glorious institutions* of this country, heaven had descended to earth, as it were, and had restored to the latter a more glorious paradise than our first parents had lost. The fountainhead of human happiness was not God's Word and faith in Christ, but the Constitution of the United States and the supremacy and authority of its citizens established therein. Blissful to them was the man who became a citizen of the United States, regardless of whether he was at the same time a citizen with the saints and a member of God's household, or a lying, apostate Christian and a child of the devil. Unhappy, on the other hand, was the man who was not yet a partaker of this glory; for every princely power appeared to them as tyranny and despotism; and especially they saw in poor Russia, with due shuddering and horror, only the absolute rule of the rod and hell on earth. Thus these people were blinded in two ways: first, in not recognizing the many good and salutary things that are given and connected with the monarchical form of government, while they regarded the evils commonly connected with it as a gaping abyss of all ruin; secondly, that they did not perceive the damages and corruptions that flow from the local constitution, although they overestimated these and those advantages of it without measure and exalted them to the heavens, but almost generally relegated the noblest advantage, namely the fundamental separation of church and state, which here, even under historically given conditions, made itself as it were of its own accord, behind the others. Against such twofold blindness, the Lord, in his regiment of punishment against his disobedient people, has prescribed a salutary, albeit sharp, ointment in the increased partisan rage and its outbreak in the fratricidal civil war. For it is easy for these people, blinded until now, if they do not close their eyes anew with courage, to see clearly enough that their being and doing with the local constitution and the union founded on it was a vile idolatry; For the Lord, whom they did not want to let rule over them in his word, that they would have judged intelligently and justly about civil constitution and government - this Lord does not want to allow them, since they persist in their foolishness and blindness until now, to rule over his truth with their delusion. He will not in any way give his honor to another, nor his glory to idols; and for this reason also

because now the local god Dagon beside the ark of the covenant of the Lord, that is, beside his word cut to pieces on the ground. And as Moses, in his holy zeal for God's honor, burned the golden calf of the children of Israel with fire, crushed it to powder, sprinkled it on the water and gave it to the children of Israel to drink, so the Lord now does similarly in the devouring fiery zeal of his anger, that he now smashes the worshiper of the union idol, lets them recognize him as their impotent idol and eat the fruit of their works. For even if the Lord by grace sent the matter once again and gave the people here a grace period for repentance, they can still learn from his judgment of this civil war the necessary and salutary lesson that it is just as carnal and idolatrous to rely on the Union and the Constitution as on princes. For it is good to trust in the Lord and not to rely on men and their wisdom. But it could also be that the Lord did not mend the matter any longer, because he sees little repentance even in his believers in the face of such great guilt, and let his judgment go on so that the previous confederation of states completely dissolved in the mutual disintegration of the warring parts and crumbled into nothing but individual states; or it could happen that He aroused military despots over larger or smaller fractions, who ruled the children of freedom with an iron rod and crushed them with thorns and at the same time, driven by the devil of arrogance, got into new wars among themselves for supremacy; Or, what would be the most terrible, it could come about that the Lord would withdraw his hand of mercy in every county and let go the devil, the murderer from the beginning; and he would then, under God's imposition, not fail to plunge everything into complete lawlessness and wild anarchy and to flood the whole country with robbery, murder and bloodshed, as with a river of destruction; And there it might well happen that even neighbors and acquaintances, even friends and relatives, would tear each other to pieces and strangle each other in raging partisan hatred or other impulses of the flesh.

Then, indeed, even in such a tragedy and terrible judgment, the proof would be given that in the rejection of the rule of Christ and his word and the "apostasy and unbelief" that had so powerfully broken in, and in the moral degeneration and moral corruption of the people that flowed from it, it was precisely the democratic republican constitution of the individual states and the confederation that offered them the least resistance, especially in view of the constant influx of objections from all sides, I am convinced that the democratic republican constitution of the individual states and of the federation of states, especially in view of the objections constantly flowing in from all sides, would offer the least resistance to the destructive forces and, on the contrary, would give them the widest latitude. In my opinion, the present constitution would only be beneficial and salutary for the common good if it were conceivable that it would be supported for a long time by true Christians or by such people as citizens.

and executed, who would possess in some degree the fear of God, and therefore also the civic virtues, which were present in the fathers of this confederation, and even in the forefathers of the republics of the pagan Greeks and Romans in their early days.

On the other hand, there is a large group of idolatrous fellows and apostate Christians on both sides, who do not want Christ and his gospel to rule over them either. These are the worshippers and worshipers of the great god Mammon, who undeniably has the largest congregation not only of pagans, Jews and Mohammedans, but also of so-called Christians, who are now called Catholics, Lutherans, Reformed, Methodists or otherwise, out of all the people under heaven, and to whom almost the whole world is eagerly worshipping. Of course, it has always been the case that, according to Christ's words and common experience, the lovers and servants of mammon have always been haters and despisers of the true and living God. Instead of loving God above all things and trusting in Him alone, the servant of mammon loves this dead, dumb idol with all his heart, with all his soul, and with all his mind, and places all his confidence in it, although he must fearfully guard and shut it up. Even pagans of a moral and sensible nature recognized mammon service as foolishness and unreasonableness from the natural light of reason; in the light of the divine Word, however, it appears as complete madness, folly and a shameful fruit of unbelief when a baptized Christian forsakes the treasure of all treasures, Christ, and sells his soul for it to the devil, the prince of this world, who knows how to cast a magical and seductive glow on earthly goods.

But if this unworthy slavery has always existed in the outer sphere of the Christian church, there has hardly been a time when it was so rampant and spread so overwhelmingly as in ours. And it seems as if the devil has now poured out a greater measure of this delirium and dizziness on the children of unbelief than ever before. A loud-speaking testimony to this, for example, are now in this country the great frauds and discrepancies perpetrated by godless contractors and suppliers of war necessities - frauds in which even government officials have been involved, and which even after their discovery have received no due punishment. In the earlier and better days of the Roman republic, the pagan Romans, in the face of the onslaught of the enemy, sacrificed not only their goods but also, in a grand manner, their lives for the salvation of the fatherland; and shining examples of incorruptible loyalty, in the face of the most tempting promises, memorable deeds of sincerity even against the enemy, are recorded in the annals of history. Where But when fraud, treachery and disloyalty against the civil community came to light, not only did the authorities punish them severely, but even after the death of the culprit, disgrace and dishonor remained attached to his name, which his descendants also had to bear. And since, according to God's word, justice exalts a people and God also rewards civic virtues with temporal benefits, he gave the pagan Roman Republic an existence of 500 years and more.

On the other hand, how terrible is the situation here in this, according to its name, Christian republican confederation of states, after it has not yet reached a hundred years of age? People, Christians by name, are committing the most atrocious sin against the 7th prayer and the moral law written in their hearts, and are enriching themselves from the misfortune of the country by the most shameful fraud; even officials and agents of the present government are accomplices, and therefore by no means all godless swindlers and thieves meet the due punishment of fine and penitentiary. These vicious servants and mammon servants go about freely and squander the fruit of their vile deceit in prosperity. And what is still the worst: no cry of righteous indignation over such gigantic frauds and crimes, and still more over the impunity of the grossest thieves, goes through the whole country; and these stinking pestilents of bourgeois society, these moral lepers, are not, as should be fair, fled and shunned by everyone as abominations and abominations. This shows, however, how powerfully, as a result of unbelief and contempt of the divine word, moral slackness and deadening has increased in general and challenges the increasing judgments of God all the more sharply.

But also in other areas of trade and commerce and in daily intercourse, mammon service, as a corrosive acid, has eaten through all strata of society. Country people leave their farming, craftsmen their business, doctors their sick, lawyers their practice, even preachers their congregations, in order to make as much money as quickly as possible by all kinds of speculations in the most effortless way. And in the intoxication of this spirit of dizziness and delirium, they consider it a small thing to seek their advantage with the neighbor's disadvantage by all kinds of cunning tricks and swindling handles. Similarly, capitalists, as vampires, sang the blood out of their poor debtors through usurious interest. And here, too, moral judgment is generally weakened or even lost over these crooked ways of mammon service; for they are not censured and punished; but the more deceitful and cunning such a mammon servant is, and the better he succeeds, the more he is a *smart man* and happy man, who sits in the lap of Fortuna, the goddess of fortune. But against this vile slavery of the devil, there is no

The only ones who do so are the few true Christians who, in or under the preaching chair, punish this work of darkness by word and deed, although only a few of the slaves of Mammon pay attention to their doctrine and examples, convert righteously to Christ and penetrate to the blessed freedom of the children of God as well as to the right godly use of money and goods. The mass of the mammon slaves, however, do not accept this punishment; rather, they use all their diligence to stupefy and suffocate the conscience, which still sometimes awakens and approves of this punishment, by new zeal in the darkness of their god. And by virtue of this growing idolatry and injustice, the blindness of their hearts and the darkening of their minds grow at the same time; and more and more they are blinded by the deceptive glare and the magical glow that the ancient and ever new arch-magician, the devil, knows how to cast on the perishable good things of this world and by such conjuring tricks to beguile and enchant more and more the hearts, minds and spirits of the unbelieving servants of Mammon.

The longer they live, the more they become people who drink iniquity like water, whose hearts are like the sea, and who hope for heaven as little as they fear hell. As Esau despised his firstborn and sold it for a dish of lentils, so they despise the glory of a Christian man, which is still hidden for a while under the cross, and sell for earthly and temporal goods the heavenly and eternal treasures, the spiritual goods, which Christ the Lord also purchased for them on the trunk of the cross and also offers and presents to them in the Gospel and Sacrament. But because they reject both and do not esteem themselves worthy of eternal life - because they do not want to repent and believe and reject the rule of Christ, God does two things against these idolatrous mammon servants already in this world after a fine and just judgment. First, he punishes in them their sin with sin and gives them more and more a wrong mind, to think and to do what is not fit, so that their conscience stirs more and more rarely and weakly and their will becomes more and more unwilling with that of the devil. On the other hand, he usually keeps special plagues and tribulations away from them and at the same time showers them with temporal fortunes, so that they become more and more blind and obdurate. And while they laugh at and ridicule the devil and hell as parish fairies in their impudent unbelief, they of course do not feel that the devil leads them captive on the rope of mammon service as the slaughter and fattened cattle of hell according to his will, until, according to God's will, their last day strikes and the devil drags them down to the eternal torment of hellish damnation.

dämnniß.

to wrestle with inner experiences and feelings that are always to be renewed. Such faith is by its very nature the most unshakable, because it does not

in the emotional religion, but in the morali

The same spirit which again animated the Reformation in its spreading." The same spirit which animated the Reformation in its spreading.

However, not only with regard to the art of poetry, but also with regard to sacred music, church singing took a new upswing with Ambrose. Already earlier, isolated efforts were made to transfer the musical education of the Greek world and the melodious sounds of Greek chant to the church service through more melodic church chants. Ambrose combined all these isolated efforts with a skillful and firm mind in such a way that he kept away all worldliness through melodies that tickled the senses and let the purely natural appear transfigured in the Christian spirit. Thus he became the originator of the Ambrosian church chant named after him or the figurative, melismatic chant, i.e. that chant which differed from the previous way of singing, which was more of a singing speech, by a dignified melodic and rhythmic or tactual ornamentation.

Through this, Ambrose achieved his purpose all the more. Not only did the church singing become more beautiful and attractive, but by giving his sacred poems a certain syllable measure and the tunes melody and rhythm, the people were enabled to sing along. The improved church singing immediately became congregational and popular singing.

Ambrose found the next occasion and opportunity to use his hymns for popular and congregational singing when, persecuted by the Empress Justina, who had been incited by the Arians, he took refuge in the main church, where he and his congregation remained for several days and nights, while the church was surrounded by soldiers who had orders to let everyone in, but no one out again. In order to keep the people brave during this "holy imprisonment" and to fortify them in their faith in the Holy Trinity, the church was built. In order to keep the people brave during this "holy imprisonment" and to strengthen their faith in the Holy Trinity, he had Latin hymns sung in honor of the Holy Trinity. He had written them himself,

The church servants and the congregation sing to each other. St. St. Augustine, who at that time was with his mother Monica among the congregation enclosed in the church, describes in his self-confessions the fervor and anxiety of those days and tells how this communal singing and everything else finally took hold of the soldiers who were keeping watch, so that they joined in the singing of the people inside. From then on, the ecclesiastical folk song became native to the Latin church and, after its formal introduction into the Milanese church in 389

(Sent in by Past. Lochner.)

**Walking through our hymnal.**

(Continued.)

### No. 36. Now come the Savior of the Gentiles.

In order to spread the denial of the essential divinity of Christ even more successfully, the well-known heretic presbyter Arius composed spiritual folk songs, which were very popular and were supposed to make the Arian service especially solemn and attractive. At the end, the Arians held solemn processions in the silence of the night by torchlight, singing their melodious hymns and chants. Because the people flocked to these processions in droves, hymns were composed for the orthodox part of the Oriental church. In particular, the bishop of Constantinople, Chrysostom (d. 407), endeavored to successfully counteract the spread of the Arian heresy among the people by means of even more beautiful hymns, by organizing similar solemn processions, and in general by raising the level of liturgical chant.

In the western orthodox church, too, a new and lasting upswing in hymnody occurred as a result of the Arian heretics. This is the time of the most excellent Latin church songs, the time of the Ambrosian church song. Hilarius, bishop of Poitiers in present-day France, died in 368 - the Athanasius of the Occident, who preserved faith and a good conscience against the Arians and defended the honor of the Son of God with an eloquent mouth - already broke the ground, but the master of the newly awakening church song is the bishop Ambrosius of Milan in present-day Italy, who died there in 397. Who is not already familiar with him through the *Te Deum* bearing his name from every good hymnal? Through Dr. Luther's ministry, however, we still have a few gems from him in our hymnal; for the above Advent hymn is Dr. Luther's translation of the Ambrosian hymn: "*Veni redemptor gentium*" and also No. 134: "Der du bist drei in Einigkeit", translation of: "*O lux, beata Trinitas*."

It is a very special beauty and dignity, a great unadornedness, simplicity and truth, combined with a powerful force, which is peculiar to the hymns of St. Ambrose - c. 13 in number - and those of the poets who followed him. The famous poet Herder says: "In them resounds the language of a general confession, of one heart and faith; nowhere is a sentiment or a thought exclusively emphasized, one rather hears everywhere the language of devotion in great accents." One of the more recent translators of Ambrosian hymns describes them as the primal song of Christianity, in which the soul manfully persists in faith in the revealed beatific doctrine, "without too much seeking for authentication by



quickly in most Western churches, in which it asserted its dominance as **congregational chant for two centuries**. What a powerful impression this gmbrosi "ric congregational chant had to make on receptive minds can be seen in St. Augustine. Augustine. He could never forget the impression it made on him when he heard it for the first time after his conversion. In his "Confessions" he writes: "How I wept over your hymns and songs, O my God, when I was powerfully moved by the voice of your sweetly singing congregation. These voices filled my ears and your wisdom was poured into my heart. Then the feeling of devotion burned within and the tears ran down. And I felt so good about it!"

The reader should not consider this return to the time of the origin of the Ambrosian chant as a superfluous excursion. After all, we are standing here before a song in which the Milanese bishop, through Luther's interpretation, rose again for the singing German church. How should he have been allowed to fall silent for the church of the Reformation, who once was for the old Latin church in the field of church song what Luther later became for the German church!

But also only a Luther could render an Ambrosian song with the whole Ambrosian spirit in German. It may be that some find the words and rhymes of Dr. Luther here often too harsh and too rough - in none of the other translations does the spirit of Ambrosius blow as in Luther's.

The same is true of the melody. It appeared in 1524 in the Erfurt "Enchiridion" and then in the same year in Walther's "Chorgesangbüchlein" in a very ornate five-part setting (Sebastian Bach also glorified it in a festive cantata from 1714 with a richly decorated setting). Whether the melody for the German text is by Dr. Luther himself remains to be determined; it is certain, however, that it is a transformation of the ancient Ambrosian melody and therefore, like it, a pattern of seriousness and dignity, humility and childlike surrender. The reader who is familiar with music \*) should take his melody booklet and compare the alteration with the Latin original here:

\_\_\_o-s--s-T s-s-2- 67  
 Vo-ni re-äewptor ^en-ti-um os-teu-cie  
 -L-S--772-^--^--777  
 par-tum Vir-Ainis , mi - re - dar om - - ne ss-  
 ß-s^, -  
 I\_\_\_\_\_s>- (-s-D-<s  
 oulum, tL - lis par - tus äe - - eet ve - - um.

\*) The non-musical reader may be excused if here and there on our hike some unpalatable things get in the way, since in my guide service I also have to consider musical readers and among them especially the appointed leaders of our church singing, the teachers, cantors and organists.

About this deep Advent song, rich in content, the most glorious praises have already been written down, and these were then compiled by Serpilius in his "Liedergedanken" - a work to which Olearius refers, but which I unfortunately do not possess. Likewise, a number of shorter and longer explanations of its content have been written and entire sermons have been preached about it, such as, for example, apart from Spangenberg, M. Lindner had seven sermons printed about it in the 1st of 1617.

The basic idea of the hymn is the word of Christ Joh. 16, 28: "I came forth from the Father and came into the world; again I leave the world and go to the Father." From vv. 1-5, a confession as comprehensive as it is brief is made, and vv. 6-7 the faithful application is made, whereupon v. 8 closes with the praise of the Triune One.

To save space, I will leave it to the reader to locate the Bible verses from which each verse has flowed. However, I take the liberty of adding an explanatory gloss to one verse or another.

V. 1. Luther does not sing, "Now come," but, "Now come." This is emphatically (expressively) spoken and expresses the desire for his future into the flesh, and thus also his future into the heart and to the final redemption.

V. 2. Since Luther added one syllable to the word "worden ein Mensch," it is only necessary to divide the two cumulative eighths.

V. 3. Mary remained a virgin before, during and after the birth and therefore "kept chastity pure. The beautiful virtues that shone forth from her were partly the miracles of God, partly Mary's faith and humility.

V. 4. Mary's body is therefore Jesus' royal hall, because she was "of the house and lineage of David".

V. 6. The request expressed here means: As you have begun the victory in the flesh or in the assumed human nature, so also lead it out so that your eternal power of God in us may contain the sick flesh - contain it, not that it may be cherished or remain in its corrupt state, but that it may be healed, improved, strengthened by the grace of God and saved by virtue of the victory which Jesus led out. "Though we have sick flesh and blood upon us, and could not possibly resist the wiles and violence of our enemies, yet help

thou by thy divine power and might of the Holy Spirit w. Col. 1, 11." (1. Spangenberg, Cytb. Luth.) There is probably no more powerful sigh under the temptation of the flesh for young and old!

V. 7. Yes, the manger shines brightly and clearly, because in it lies the reflection of the divine glory and the image of the divine being in the assumed human nature, and in it the salutary grace, kindness and brightness of God our Savior has appeared to all men. But since the

When the clarity of the Lord surrounded the shepherds in the middle of the night, it has become bright and light for faith in the dark valley of sorrow; even the night of death is now illuminated by the word of the gospel. Let us only take care that neither the darkness of false doctrine nor carnal certainty enters into this light, for faith must always remain in the light of pure confession. Faith must always remain in the glow of pure confession and godly life!

(To be continued.)

### **To the ecclesiastical chronicle.**

**Pastor Brunn** writes us under June 17, among other things, the following: "So you would only get the following pupils for this time: 1. A. Ebendick, 25 years old, 2. Karl Berner, 22 years old, a Prussian, 3. Gottlieb Traub, 20 years old, a Würtemberger, 4. Wilhelm Arendt, 24 years old, a Prussian, 5. E. Fünf-

stück, 23 years old, a Saxon, 6. Friedr. Hackenberger, 23 years old, a Saxon, 7. Gustav Karau, 20 years old, a Pomeranian, 8. Karl Wunsch, 26 years old, from Glauchau in Saxony, 9. teacher Karau sen. and family. On July 1, they are to set sail with God's help. Although there are only 9 of them that we can send you this time, we must already praise God's abundant grace, which blesses us so visibly in our work for North America, and which is above all else.

human thought and expectation makes the same successful. And not only is God's blessing rich in these nine that I may send you for this year, but also just as rich in the applications that are continually coming in for the future. I will be able to fill my local institution twice until I have accommodated all those who have applied for admission. I therefore want the highest number for the coming July 1,

However, I have thought of keeping the oldest and most proven of the new entrants (and there are several 24 - 26 year olds among them) here for only 1 year, so that I will then have the joy of being able to send you a number again next year, and also have room in my house to be able to take in a number of new ones again. I would like to take advantage of the rich blessings that the Lord has bestowed on us.

Here they are standing at the market and flocking to us in droves, and with you the great need of the church. Oh, that the hearts and the helpful participation of Christians would turn more and more to the great North American field of work, how great things could be accomplished and carried out for our church in just a few years. But the Lord always wonderfully gives us what we need. I am experiencing this again this year. Some circumstances have made my heart a little despondent again this spring. I did not receive any support; our Prussian brothers are withdrawing more and more completely from me and my institution; they

have split completely into the two parties, for and against Breslau, and because I cannot keep up with either party, I have naturally lost the participation of both and receive almost nothing more from there. Mecklenburg has also not given me the expected contribution this year and, as I fear, intentionally so, since the board of the Gotteskasten expressed all kinds of concerns about your church constitution. \*) In addition, there was a third circumstance, namely, that Saxony can do little for my institution, since your two sick pastors, Sommer and Wüstemann, are using all the forces of Christian love, as far as they are active for America.\*\*) So I sometimes thought, how will it go this year, to make such a missionary journey again, as last year, is not possible, so where are the sources from which the funds should flow? - And now how did it go? I almost don't know myself, but if I calculate, I have just enough to send my travelers as far as New York, and if you can get them from New York to St. Louis, they will be taken care of and I will have just enough left in my treasury to live with my new disciples for about a month, and when this month is over, the Lord will help again, I am happy and confident. I can only admire and praise the wonderful help and guidance of the Lord, which so visibly reveals itself in our whole missionary matter for North America, leads everything out so wonderfully and gives just as much as is necessary at any time. This must make our hearts ever firmer, more joyful and confident, and our hands ever more diligent and active. May the Lord graciously grant us this.

However, I did make a small mission trip in Saxony this year, lasting only 14 days. First, I went to the Leipzig Mission Festival after Pentecost, from there through a large part of Saxony, via Dresden back again. The main result of my trip is especially the pleasant experience of how powerfully the participation and interest for North America is stimulated and is increasing everywhere. I was received with the warmest love everywhere, now already as an old dear friend, since our institution here is already known everywhere. In Glauchau I gave a missionary lecture, as a result of which a decision was made to start a regular charity work for North America, and several young people expressed their willingness to enter the service of the church in North America. What particularly pleased me was also the perception that in Saxony one hears least of any prejudices against your synod. Admittedly, clarity in the relevant doctrinal points

\*) I read today in the report of the Mecklenb. God's Box that it has divided its prayers between me, Buffalo and Iowa. (Letter writer.)

In Saxony, more than 1200 Thaler were raised for the two named in 1862, as bookseller Naumann showed me in his books. (Letter writer.) It is still very rare to meet them, but the situation in Germany is such that one can be happy if one does not find open opposition. However, my journey this time in Saxony has strengthened me in the confidence that we must not give up the hope of finding a circle of true friends based on a true community of spirit and faith in Germany. Our missionary activity is a blessed means to pave the way for this. My travels, which I will be able to make even more often as soon as I have an assistant preacher here, bring me into lively contact and connection with many, and everywhere I find opportunities to dispel prejudices against your synod and to bear witness to the truth.

I have made a special friendship and fellowship with your I. Pastor Wüstemann, whom I met in Leipzig. It was with great joy that I accepted his plan to move here to Steeden only, in order to help me pull the net here as far as his strength will allow until his return to America. Nothing could be more welcome to me than this help and fellowship from Wustemann. I expect it to strengthen our entire American cause. Wüstemann's health also seems to be strengthened to such an extent that he is capable of such activity as he can have here, preaching from time to time, helping at the institution, and especially writing and communicating about America, which is especially necessary for the prosperity of our mission. The pilgrim from Saxony will gladly print everything, as he says."

**Bavarian Palatinate.** The pilgrim from Saxony provides a strange proof of how far the church regiment goes in its tender concern not to offend the enemies of Christ and Christianity, as he reports: In the Bavarian Palatinate, since the year 1849, the pastors have sensibly used the confirmation certificates issued by the "Evangelical Association for the Palatinate". Now, all of a sudden, on March 13, the Consistory "in the name of Sr. Maj. the King" issued a decree according to which the clergy "in the interest of ecclesiastical peace is given the well-meant advice" to avoid the use of these certificates where they could cause offense. - However, the bills contain in a gothic border above the Last Supper, below the Crucifixion, on the two sides the Baptism, the Blessing of the Children, the Sermon on the Mount, the Good Samaritan, the Ascension and the Stoning of Stephen, in addition to a suitable Bible verse and - a hymn verse, which to the horror of the unbelievers is taken from a new (good) hymnal. - Hardly any ecclesiastical authority will be more aggravated than the Palatine Consistory by the fear of man of the church regiments, which is spreading like a disease. The disease, however, is certainly one of death. He must fall into this disease who has all possible love of peace, but not love of the true peace of his own heart. - —

**Hanover.** It is extremely saddening to hear how timidly the Hanoverian Consistory behaves against open heretics among its preachers after the well-known street turmoil. Before the turmoil, the Consistory had, as it seemed, once taken the atrocious false teacher Sulze somewhat more seriously; after the turmoil, however, it now asked him to submit an exceedingly neat written decision of the investigation conducted with him. In it, first of all, Sulze's pastoral care and his services '.) to church life in Osnabrück are praised, and then, with respect to his teaching, only admonitions and wishes are expressed that God may enlighten him about his

previous errors, and the like. But so that he would not do it too badly, he was told at the end that he would have to bear the consequences of further attacks on the confession of the national church himself. The "Pilgrim from Saxony" remarks on this: "The consequences of his attacks for the regional church itself do not seem to have been thought of. Sulze will not only have to bear them, but also the church government, which did not want to take any serious steps against his heresies. - What does history teach? - If you preach Christianity without Christianity, nowadays even a Hanoverian church regiment will see through your fingers, especially if you have a gaggle of well-practiced window throwers behind you for emergencies. Just don't put a hole in the window panes of any persons involved; holes in the confession are more acceptable. Incidentally, the Consistory's failure to see through and its lame threat had no other effect on Mr. Sulze than that he declared at the Celle "Kirchentag" that the Consistory must be abolished. And we must admit ourselves that if the consistory does not want to patronize the congregations and protect them against ravaging wolves better than the Hanoverian consistory recently did, then it is indeed very questionable whether the congregations would not be better off without such a guardian than with one.

**Pastor Wüstemann** writes to us on June 19 from Tharandt in Saxony, among other things, the following: "On the urgent advice of the doctor, I am now to use the salt well in Silesia in July or August. My former teacher, the dear Dr. Besser in Waldenburg

The prince of Pless, who owns Salzbrunn, had the goodness to use him for me, therefore he granted me free cur and free accommodation in Salzbrunn, so that I would only have to provide for my food. How gracious and merciful is the Lord! I have received the valuable gifts of benevolent friends from over there, which you were so kind as to send to Br. Sommer in the form of a bill of exchange; 18 Thlr. of Prussian. I thank you and the kind donors from the bottom of my heart and ask that God the Lord may reward them all for the sake of Christ. I had never asked for a gift

from America in these wartime hardships. I accepted the gifts sent to me all the more gratefully, because it was not abundance but only loving faith that asked for them. In agreement with Pastors Siedel, who is a zealous promoter of our cause, and Brunn, I intend to move to the latter next fall and winter. Father Brunn is suffering and needs help. He wants to keep the work in the institution alone. However, I am to support him in the preaching ministry. God willing, I will return to America next spring. Nowhere, at least not in Saxony, have I found any aversion to our cause. Only here and there is still prejudice and lack of clarity about our doctrine and practice. Brother Sommer is now in Bad Ems. It is doing him very well. Our dear friends in Dresden have provided him with everything he needs, so that he may not suffer any lack of anything either there or in his distant family here.

**Sweden.** About six years ago, a Lutheran Society for Inner Mission was formed in Sweden. Its main activity is to send out colporteurs, whose number in 1861 already amounted to 140 and who have to distribute Bibles, confessional devotional literature and tracts published by the society. By 1861, it had already distributed 50,000 copies of Luther's Gospel and Epistle Postille, in addition to two million tracts. The society also publishes its own journal, which in that year already had 14,000 signatories.

**From Hanover.** Recently it has become quite obvious here how those who, in order to please people, give away God's word and truth, thereby not only offend God, but even become contemptible to the enemies to whom they make concessions. Thus the "Freimund" of June 18 reports: "In order to settle the dispute concerning the denial of the devil at the baptism in Hoya, a few days ago, Consistorialrath Dr. Leopold personally traveled to Hoya. He had a meeting with some of the clergymen, who had so far refused to give up the renunciation, and was able to announce that Father Schlotte in Bücken and Father Hesse in Hoyerdayen were now willing to perform the baptism without the offensive renunciation. But now the parents involved were reluctant to make use of the willingness of these gentlemen. Twenty-one of them held a meeting in the Rathskeller and unanimously declared on the record that it was not compatible with the concept of the honorableness of the word of a clergyman to say no today and yes tomorrow to the same thing. Therefore, the baptismal act could not be carried out by the aforementioned gentlemen. The decision was passed on to Mr. Consistorialrath Leopold, and he left in this way. The decision was passed on to Mr. Consistorialrath Leopold, and he departed again.

## Receipt and thanks.

For the Proseminar in Germany: (resp. for the travel expenses of the pupils coming from there) received through Fr. Matuschka from Mr. Caspar Gehrrr in Washington, Mo., 42.00.-from Mr. Dceg, Saline, Mich., 45 cts. -through Pastor Böse from Mr. C. Lange in the Zion District at St. Louis, \$5.00.-by Rev. Wagner, the afternoon collecte of Sunday Dom. VI.p. in his congregation at Pleasant Ridge, Ill \$27.00. -by Rev. Dom in his congregation at Port Hudson, Mo.7 collectirt \$1.00. -by Mr. C. Lauge in Trinity District at St. Louis \$5.00. -by Rev. Birkmann at Waterloo, Ill, from Mrs. Feuerbach PÖ.00., and a collecte from infant baptism at Mr. Carl Ruf \$>.75.

For Mr. Past. Röbbelen:

by Mr. Ch. Weigle in Addison, Ill, \$1.00. - by Mr. Bartling, collected at the baptism of children by Mr. D. Nosenwinkl \$4.25.

For Mr. Past. Wüstemann:

by Mr. Ch. Weigle in Addison, Ill, \$1.00.

For poor students: by Mr. Joh. Höhn in St. Louis \$!W.

C. F. W. Walther.

## Received:

For the German ev. - luth. hospital <u>Migund</u> Asyl.		
By Mr. Past. Ways, Jefferson Co, Mo, of the parish to Stringtown	Collecte on the first day of Easter	\$0.25
by I. Messet especially from T. O	1,00 ,50	
by Mr. Tb. R. « „ H. H.	\$1.00 4,00	7.75 by Mr. Past. Fr. Böbling, Freistatt, Wisc. .... 2,Oll ,, "" I. C. W. Lindemann, Cleveland, O.
Seneca, N. Y., 2.		5.00 by Mr. N. N., Jefferson Co" Mo., 2.00 by Mr. Past. L. Muckel by Mr. A. Koch, West
by Mr. Past. Schumann from his congregation in Noble Cs	\$1.75	
Kendalville	3,M	4.75 by Mr. Past. Hattstätt from the nö'dli Districts-
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Zahn, F. L., bibl. history	1,10		
Organ Playbook. A collection of church-classi-			
schen Orgelstücken von Kocher, Silcher und Frech	5,75	Kaltschmidt, H., Gesamtwörterbuch der deut-	
" German-English and English-German.		schen language	4,00
Lätze, A., Homeopathy 3	.20	Dictionary	3,70
Dr. Joh. Lassenii Consolations	0,90		
Evaugelssch-Lutbnsches Choralbuch 2	.25	The dozen 9	,00
Hesbu sius, Dr. T., who has the power, authority and right to appoint preachers? 0.15		The dozen 1	,50

## For the Lutheran have paid:

The 17th year:

The gentlemen: Past. I. G. Tbcis, P. Denninger, E. Hartmair, L. L- Ripper.

The 18th year:

The gentlemen: Past. M. Merz 2 Er., Past. I. G. TheiS, P. Denninger, E. Hartmair, L. L. Ripper.

The 19th year:

The gentlemen: Past. M. Merz 2 Ex., Past. W. Hattstädt 7 Ex., L. Oppcrmann, Heuninghaus, W. Kutzky, Past. C. Stürcken 4l Er., Past. H. C. Sleege, Neid.ubrgU, P. Denninger 60 Cts, C. Brase, H. Steinmann, E. Hart- nimm, F. I. Guinther, Tröster, L. Schwerifegcr, L. L. Ripper.  
Furthermore: Wittwe Rennebeck.

The 20 vintage;

Mr. Past. H. C. Stöege85 Cts.

M. C. Bar thel.

## Changed address:

keüuelnrine^er.

ears ok Rev. 0. crutches, I^OAun8port, Inä.

Volume 19, St. Louis, Mon. 15 August 1863, No. 25.  
How a simple Christian is to be able to keep himself on the right path to the  
Bliss may remain.

To this question the old Württemberg theologian Lukas Osiander (died 1604) answers the following:

Someone might ask in these times and say: if at the time of Christ there were so many different opinions about the person of Christ, as seems to be the case in the Gospel of Matthew, chapter 16, verse 14, then it is no wonder that even today in matters of faith there are many different, even repugnant opinions and views. But how can I, a simple layman, know which is the right way to eternal life and which part has the right pure doctrine of Christ? For each part wants to be right in its own way, and each draws on the Scriptures for its own help and advantage.

The answer is this: Not every Christian has the opportunity to read the whole Scripture or to discuss all disagreements in matters of religion. It is not the case that every Christian has the opportunity to read the whole of the Scriptures, or to expose all disagreements in matters of religion. But every Christian can and should know the six parts of his catechism, namely Holy Baptism, the Christian faith, which we call the Symbolum apostolicum, the Holy Lord's Prayer, the ten commandments of God, the Holy Bible, and the Holy Spirit.

the holy night meal and the keys of the kingdom of heaven. Whoever knows these things and believes them, will certainly not be seduced by a sect or a fanaticism, nor will he fall into papal errors, but will remain on the right path to eternal life, and will Do not be mistaken that in matters of religion people are shown various paths, one of which goes out this way, another out that way, the third across; just as at times in a thick, large forest various paths and roads go next to and over each other.

First of all, speaking of baptism, a simple Christian knows that our Lord Christ commanded to baptize all nations in the name of the Father, and of the Son, and of the Spirit. He also knows that Christ said: whoever believes and is baptized will be saved. Therefore let a devout Christian

baptize his children, so that he may obey Christ's command and thus promote his children's salvation through Holy Baptism and not fail to do so. And a simple, pious Christian should not be bothered by the Anabaptists who pretend that baptism is neither necessary nor useful for children. For a Christian has before him the command of Christ that men should be baptized, and let Almighty God see to it how He may give faith to a child, since He is almighty and nothing is impossible to Him.

Yes, it can also be a Christian from the saying:  
"Go ye into all the world, and preach the gospel to every creature; and whosoever believeth and is baptized shall be saved." For if a Schwenkfeldian forgives that the outward preaching of the gospel does nothing for man's blessedness, to enlighten and convert him, a Christian can say, "Why then did Christ command to preach the holy gospel, if the preaching of the gospel is not useful and good for making men believe and be saved? and will a devout Christian therefore keep to the word of God, in which the Lord Christ has faithfully commanded the preaching of the holy gospel and holy baptism as means and salutary instruments for our eternal blessedness, and will let a Schwenkfeldian prattle until he gets tired, and will he keep to his holy baptism, which he has preached in his own life. He will take comfort in his holy baptism, which he received in his youth, knowing that he was born again in holy baptism, that he became a dear child of God from a child of Adam and an heir of eternal life.

From the Christian faith, a simple Christian learns that he should believe in one almighty God, namely in God the Father, who created him and the whole world, in God the Son, who took on human nature for the sake of our salvation, who was conceived by the Holy Spirit, born of Mary, the Virgin, crucified under Pontius Pilate, died, and was buried in hell. He was conceived by the Holy Spirit, born of Mary the Virgin, suffered under Pontius Pilate, was crucified, died, was buried, and went to hell.

He believes that he has risen from the dead on the third day, ascended into heaven, sat down at the right hand of God the Father, and is to judge the living and the dead in the future, and thus knows that he has been redeemed from eternal damnation through his Savior, Jesus Christ. He also believes in the Holy Spirit. He also believes in the Holy Spirit, through whom he has been sanctified and enlightened. Therefore, if an Arian came and tried to persuade him that Christ is not true, eternal God, or that the Holy Spirit is not true, eternal God, a devout Christian would answer and say, "Let me be satisfied with your blasphemies, for I believe both in the Son of God and in the Holy Spirit, and in the Father, and I believe in the Father, and in the Holy Spirit. I believe in the Son of God and in the Holy Spirit as well as in the Father, and I know well that I should not believe in any purer creature. Therefore, my Christian faith teaches me that there is one true God and that in the one divine being there are three distinct persons, God the Father, God the Son and God the Holy Spirit, each of whom is the true eternal God. With this faith I remain bad and simple and do not let me depart from it any gossip, nor blasphemy.

A Christian also believes that there is a holy Christian church or congregation, which has all spiritual or heavenly good things in common, to which the least Christian has as much access as the most distinguished. Therefore he does not buy a letter of indulgence, because he knows that the merit of the Lord Christ belongs to him as well as to Peter or St. Paul. Because he believes in the forgiveness of sins, he cannot be persuaded that he has to pay for his sins with his own works; for the forgiveness of sins and the payment of sins are two different, even repugnant things; and he who wants to pay for his sins himself does not believe that his sins are forgiven, forgiven, and forgiven by grace for Christ's sake. Because in his Christian faith, as a Christian, he does not find any purgatory, he comforts himself that he will come to his Lord Christ through one blessed hour, and that his body will rise again, and thus body and soul will live together in unspeakable joy forever.

When a Christian wants to pray, he does not turn to the dear saints, but he addresses his heavenly Baker, because the Lord Christ did not teach us to pray like this: O holy Mother of God, who art in heaven, hallowed be thy name, or O holy Apostle Peter, who art in heaven, etc.; but Christ has taught us to pray thus: Our Father, who art in heaven, by which words we address the whole holy Trinity, as having a right fatherly heart toward us. So also in the Psalms of David we do not find any example that he addressed any holy patriarch with his prayer. Now if someone wanted to say: How can you be so bold as to address God the Lord Himself in your prayer? Do you not know that you are a poor sinner? Why don't you appeal to some saint to be a mediator and good advocate for you?

is a spokesman against God? - A simple-minded Christian answers him and says, "I remain simple-minded in my Lord's Prayer. My Lord Christ was probably as witty as you; He did not direct me to the dear saints, but to my dear heavenly Father, regardless of the fact that He knew I was a poor sinner. Therefore, you may well stay at home with your untimely wit.

If a Christian wants to know how to live a godly life that pleases God, he will find a proper guide in the ten commandments of God, and must not wander far or ask which order is most pleasing to our Lord God. For in the first commandment he learns that he should love and fear God the Lord above all creatures and trust in him alone; that he should also not prove some divine honor to any purer creature, much less that he should worship wooden, stone, gold or silver images, fall down before them and worship them. For that would be to have other gods besides the one, eternal, true God. He also learns from the other commandment that he should not lavishly abuse the holy name of his God, nor swear falsely by it, nor use it as a cover for his carnal desires; rather, he should call upon the name of his God in his afflictions and give him praise and thanks for his good deeds. The third commandment teaches him to listen to God's word diligently and eagerly, with the Christian purpose to improve his life from it, to serve God and his neighbor. The third commandment also teaches him not to despise the holy sacraments instituted by Christ, but to use them with gratitude. The fourth commandment reminds him of the honor and fidelity he owes to his parents and to all those in his charge, and teaches him to be faithful and fatherly to those who are commanded and entrusted to him. The fifth commandment warns him against envy and hatred, and commands him to protect and preserve his neighbor's life and limb. The sixth commandment teaches him chastity and discipline, so that he does not bring other people's wives and children to ruin or dishonor, but helps them to maintain discipline and honor; and admonishes him to live a sober life, so that he does not fall into disgrace and vice through drunkenness or excess of food and drink. This commandment also forbids him all shameful words, gestures, frivolous clothing, and everything that can encourage dishonesty; yes, even the impure thoughts of the heart. The seventh commandment requires him to refrain from all theft, robbery, fraud, usury, finances, infidelity and all other things that may diminish the good of his neighbor. On the other hand, it commands that he help his neighbor keep and increase his property, as he would have his neighbor act against him in the same case. Yes, it also commands that he help his neighbor with loans, alms, and as the



If necessity requires it, I will faithfully offer my hand. The eighth commandment forbids all lies, but especially false testimony in court, and forbids speaking falsely, by which our neighbor may be harmed or diminished in his honor. On the other hand, we are commanded to speak the truth each to his neighbor, and to cover our neighbor's shame (as much as we can in conscience and profession). The ninth and tenth commandment teaches us that we should heartily grant to our neighbor what God has granted him; that we should not deprive him of the same by evil practices and draw it to ourselves, but let each one be granted that which God has given him. - Behold, then, if a Christian takes the commandments of God before him and desires to live according to them, he will have his hands full and will not need an order of monks or nuns to do so, if he wishes to serve his God faithfully. For he will find much to do every hour in his profession, so that he will not have time to deal with human statutes (as with pilgrimages, praying the rosary and other such things). Therefore, from the ten commandments given by God Himself, a Christian man can easily know which works are pleasing and acceptable to God, so that he does not spend time, effort and money in vain and evil, and for this reason must not engage in sharp or pointed disputations.

Since our dear Lord Christ also instituted His Holy Communion for the special comfort of Christianity, many divisions have arisen over it. Since our dear Lord Christ also instituted his holy supper to the Christianity for special comfort and many divisions have arisen over it, it is again not necessary for a simple Christian to break his head over it, if he only wants to believe his dear Savior JESUS CHRIST in a simple way. For the Lord Christ said of the bread, Take, eat; this is my body, which is given for you; this do in remembrance of me; and of the cup (wherein was wine) he said, Drink ye all of it; this is "no blood of the New Testament, which is shed for your sins; this do in remembrance of me, as often as ye drink it. Since a Christian believes these words of his Savior with simplicity and firmness, he can easily decide in many religious disputes. For if someone comes and says: How can Christ's life and blood be in the holy supper, because Christ has gone to heaven and the supper of Christ is held on earth? Does not Christ have a right, true human body? Can there be a human body at the same time (i.e. at the same time) in two, yes, in many thousand places where the Holy Supper is held in Christendom (especially around Easter time)? How can this be possible? - To this a simple, pious Christian answers: "Where did you get the idea that you know better than my Lord Christ what he is able to do? He has said, "This is my body, this is my blood. He is true and the

And whoever does not believe this and does not recognize the pope as the governor of Christ, that he cannot be saved? Do you also know that the pope reserves certain sins from which even a common priest may not absolve anyone without the pope's prior knowledge? Do you also know that the pope, by virtue of these keys, has the power to command the angels to take souls out of purgatory? item, that he has the power to install and depose emperors, kings, princes, and lords? item, to establish and decree in matters of religion and faith whatever he deems good? Do you also know that the pope has the power to open and close the shrine of God's graces, to bestow or withhold grace when and to whom he pleases? - To this a simple Christian answers, "I have diligently examined the keys of the kingdom of heaven (which the Lord Christ gave to his disciples, and indeed to all Christendom), but I cannot say that they are given to the pope alone, even if he were a pure and faithful minister; for Christ spoke to all his disciples, giving them power to forgive and retain sins. So also, in case of need, each Christian can comfort the other with the holy gospel and proclaim to him the forgiveness of sins (however great they may be). And if one first had to get permission from the pope in Rome, the devil would be able to teach a poor sinner three times before the pope's absolution would come. So I do not find among the keys of the kingdom of heaven one that belongs to purgatory. Much less do I find such keys among them, with which the apostles would have subjected themselves to open and close worldly kingdoms or with which they would have unlocked people's boxes and chests (under the appearance of indulgence and the grace of God)". Therefore, the pope must have had other keys made for him than those that Christ gave to his disciples and to the Christian Church. Therefore, I do not believe that the Pope's keys unlock heaven. For this reason, the Pope of Roin may keep his papal keys for my sake; I make use of the keys of the kingdom of heaven, through which I have been able to preach in the holy sermon.

amnt be admonished from my sin and my conscience be comforted with the proclamation of the forgiveness of my sins.

Behold, how subtly simple a Christian can walk on the path of divine wisdom, according to the instructions of his catechism, between so many errors or divisions, and find the right way to eternal life; That he may neither fall into pontifical errors nor idolatry, nor into sects and other seductions; as without doubt many thousands of souls have been preserved and saved by this Christian simplicity several hundred years ago, who have directed themselves according to these six pieces of the catechism and have died blessedly on the same. And whichever Christian of today is more interested in the salvation of his soul?

Truth itself; so he is also omnipotent, and I know for certain that he does not care for me. Badly forged (says mau in the proverb) is badly polished. I will not be wittier than my Lord Christ, who is the eternal wisdom of the heavenly Father. For of Christ God the Baker has said, "Him you shall hear. Therefore I do not ask what human wit and reason may impose.

If someone wants to praise the Pontifical Mass to a simple-minded Christian and pretend that the Body and Blood of Christ should be offered up again in the Mass to your heavenly Baker for the sins of the living and the dead, then a simple-minded Christian will say: I find in the words of the institution of the holy supper nothing of a single sacrifice which we are to offer for our sins, but only that I am to eat Christ's body and drink his blood, and that I am to do this in remembrance of him, that is, to strengthen my faith; so that I may be sure that Christ has given his body to death for me, a poor sinner, and has washed away my sins with his precious blood. Therefore, I do not need any further sacrifice to atone for and pay for my sin.

If someone wants to persuade a Christian that he should receive the holy supper only in one form, a pious, simple Christian speaks thus: I do not find in my catechism two kinds of supper, one of which belongs to the priests or ministers of the church, and the other to the laity. Now the Lord Christ said of the cup, "Drink from it, all of you. Therefore I will be obedient to my Lord Christ and receive his holy supper, as he himself has instituted and commanded it to be taken; and I will not ask anything of it, which, contrary to the express command of Christ (under the appearance and name of the Christian church), anyone tries to force upon me with unreason.

A Christian still has in his catechismo a piece, namely the keys of the kingdom of heaven, of which the Lord Christ spoke when he said to the apostles and under their name to all right church servants: Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven: and when he said unto his disciples, Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained. From this a simple Christian knows that the Lord Christ gave to the ministers of the church such keys to heaven, with which they are to unlock heaven to penitent men, but to shut heaven to the impenitent, that is, that they are to proclaim pardon of their sins to those who want to become pious, but to threaten and denounce eternal damnation to those who continue in their wickedness. If anyone should come and say, "Do you know that the Pope of Rome alone has the keys to the kingdom of heaven, and that all the ministers of the church have them? If he does not put his trust in God rather than in temporal goods, worldly honor and carnal lust, and sticks to his Christian catechism, he will not let himself be misled by false doctrine or even remain in error to the end. And it would be fulfilled in him that Christ the

Lord says: "If anyone will do the will of him who sent me, he will be inside, whether this teaching is from God or whether I speak from myself. For he who is not concerned about his salvation and does not earnestly investigate the truth, but believes to please other people as they wish, is not wronged if he is hardened and condemned (in wilful blindness).

(Submitted.)

### G. Grossmann, the chiliastic inspector of the Iowa - Synod,

is not entirely satisfied with the account of the recent large increase of his synod by the famous schoolmaster - Fang in St. Louis. The irresponsible recklessness of this Mr. Inspector in admitting those sad men was called unconscionable, because eilt Inspector of a Synod has the sacred obligation to see with all fidelity and conscientiousness that the Synodal - congregations are not destroyed by corrupt pastors and schoolmasters. This includes above all that he, since an inspector does not have the privilege of omniscience, tries to investigate the character of those who are to be admitted to the seminary as precisely as possible. If he does not do so, he acts recklessly and unconscionably. Inspector G. was about to admit two very questionable subjects to the seminary; he had the best opportunity to obtain exact information about them, since he freely paid a visit to a preacher of our synod, who, as he knew, was fully aware of the circumstances; But he does not do so, he does not inquire, he is quite silent about his great catch, because instinct probably told him that if he asked, he would be obliged to let the beautiful roast go as a very rotten morsel, and what harm that would have been to the hopeful Iowa Synod! Now he excuses himself with the fact that one of the teachers, "Brother L.", was prompted by him to request a testimony from his pastor C, but that his request was rejected. But that is not true, "Brother L." is deceiving his inspector, "Brother L." is lying when he says that his request for a certificate was rejected. "Brother L." did request a testimony, but since he was told that it could not be issued at the moment for reasons of detention and that it would be drawn up in accordance with the circumstances, he did not request any further testimony. - The second excuse is even more lame: Mr. D., the second schoolmaster, who had fallen away to the unbelievers, could not be considered here at all, since he already had considerable time before his application both the

He has left the seminary as well as the Missouri Synod. Who has ever heard such profound inspector wisdom that one does not need to demand and see a testimony from a person who is to be admitted to an ideological seminary about his conduct in another institution because he left the association a few months before and converted to the unbelievers - I should think that a testimony would be all the more necessary for a conscientious inspector. - This Iowa principle must be very agreeable to all possible useless pupils in educational institutions; if they want to escape the obligation to show a certificate, they only leave their institution and join the unbelievers for a few months, and the matter is finished. If they enter another institution, neither they nor the new inspector are obligated to present and inspect certificates. Just give everything in faith, love, trust, brotherhood, gentleness, gentleness 2c. 2c. A good time. The Iowa eve of the blissful millennium. B.

(Sent in by Dir. Saxer.)

## **Concordia Collegium in Fort Wayne.**

It is hereby announced and brought to mind that the next school year of this institution will begin on Tuesday, September 1, God willing. All those who wish to give their sons or other boys and young men to this school for instruction and education are kindly requested to notify the undersigned as soon as possible. All necessary and requested information will then be provided immediately. In general, the following conditions, which have been determined by the supervisory authority in conjunction with the teachers' college, are to be observed:

1. the required age is 11 years on average at least.
2. the previous knowledge and skills, which are absolutely necessary so that the pupil can immediately and completely enter the regular course of the Gymnasium, must be assessed according to the following criteria. A clear and clean handwriting in German and English with a beginning of fluency. A proficiency in reading German books in a coherent manner and the ability to copy what has been said, avoiding the most serious errors in spelling. Your good skills in arithmetic of the four species, including simple fractions. A knowledge of the catechism and biblical history appropriate to the age is required of all boys who are educated in Christian homes and schools. A previous knowledge of the English language is not required.
3. the full amount for boarding fees is \$60.00 for the school year of 10 months in quarterly advance payment to the house supervisor, Mr. F. W. Reinke.
4. tuition is \$24.00 per school year in quarterly prepayment to.  
Mr. Schick as Treasurer of the Supervisory Board.
5. pupils who are being prepared for the ideological seminary enjoy the support of the synod and through voluntary gifts of the congregations in the world that the tuition is free and in boarding fees according to the scale of the last two years about \$25.00, according to circumstances somewhat less or more is paid; however, under the condition that such pupils remain faithful to their godly intention and lead the same out with honor to the joy of the church.
6. for heating the real cost amount is about \$2.00 to pay, according to circumstances more.
7. all items of personal use, except bedding and school equipment, as well as light and laundry, must be provided for by the pupils themselves. The costs for light and laundry, apart from the mild care of the active love in the dear community of this place, amount to about K 12,00.

It is self-evident that a well-attested, good moral testimony must be presented in every case, especially by the parents and previous teachers of the boys to be received. How the wisdom presented in the divine word and the right love sanctified by law and gospel must prevail, in that both the natural corruption of the human heart is grasped with incorruptible earnestness, as well as the grace-filled power of renewal through the word of the gospel and the subsequent divine effect of the Holy Spirit, with humble and childlike faith, in the eye and heart: On the one hand, this is the highest and most difficult work of the teachers, who do not merely plant transient earthly knowledge, but want to bring young hearts to the Lord Jesus Christ and awaken believing equippers. On the other hand, it is also the responsible task of all parents and caretakers to test the spirits according to the above-mentioned rule, to separate them and to accompany them on their way through the school, which is filled with much challenge, but is also adorned with delicious hope. Because it has happened so far and especially in the last school year that many serious and difficult experiences of the power of the sinful flesh and the vain lust of the world were encountered, the teaching staff could not refrain from recognizing God's finger in it and commissioned me to address a brotherly request to all those who have the prosperity of the school and the youth in it at heart. Now, in relinquishing this commission, I do not refrain from being something, as if I were nothing, except a lowly servant of my Lord through the instrument of our dear Synod, nor as if I wanted to teach the brethren from my own wisdom, as if I

knew no higher wisdom in such high things than that God alone examines hearts and kidneys, alone guards the house, and alone does and creates everything according to his almighty counsel: no, I appeal to the word and command of the Lord to his faithful, that they should submit themselves under the guidance of God.

to exhort, entice and provoke one another to works of faith and love. This is my letter and seal, under which I address all brothers in this matter, and especially the parents and caretakers, the pastors and teachers of our present pupils as well as all those whom God may send to us through them. The school needs the serious cooperation and lively participation of the whole synod in prayer, in word, in deed, if it is otherwise to prosper cheerfully and accomplish what it is set up to do. There are two points in particular to which I would like to draw attention. First of all, it is a matter of awakening, recognizing and promoting the gifts which God has given to the Church for every vocation in the service of charity, that is, also the intellectual gifts of the mind, the gifts of speech, the gifts of the will and of the heart. I leave aside for the moment what God uses in his world regiment furfromme people, farmers, craftsmen, doctors, lawyers, artists and scholars, and stand by the fact that the Lord of the church wants to have in this time belle heaps of messengers of the gospel for his church, in order to gather his people to hemp in all places and in all classes. It is enough if we first consider this area, how many pious boys God needs there and how clear and indispensable it is that as many of these boys as possible are equipped with all means and tools that serve the word of the sermon. It is as clear as daylight and needs no proof that among all created creatures knowledge, language, sharpness of mind, history and what else belongs to the area of the so-called higher education are the most excellent. Here as elsewhere, abuse does not detract from the right use, it only makes it all the more indispensable. God has brought these gifts to bear and to bless His Church at all times without exception. The Old Fathers show us the bright trail, and Luther, whose name we boldly bear and propagate, grants in his very person and in his mighty cry of warning an indelible example to all Lutherans who are of heart. There is no preacher of the Gospel who does not stand on the shoulders of the great heroes who, under the armor of faith, have carried and victoriously wielded the strong weapons of science in such a place. Therefore, there is no Lutheran Christian who would dare to despise these divine gifts. He would either be caught in grave error, or - I cannot think of a third - would be drowned in proud arrogance and conceit, however much he might be cloaked in the appearance of humble simplicity. The means to awaken, recognize and promote these gifts, however, lie wrapped up in faithful love in need of action, in diligent child rearing according to the fourth commandment, and in the firm denying struggle against the blinding vanity of vain worldly honor, fame, wealth and comfort. What especially the examination and knowledge of the persons and the

The school cannot do without the zealous and active support of the preachers and teachers. You, beloved brethren, will therefore do us good when we turn to you in particular, not as if we had only hitherto lacked your faithful assistance, but in the hope that, under God's blessing, a brotherly shout of encouragement may stir up and inflame the never-extinguishing but ever-renewing love. If all carry brushwood, there will be a bright fire. What is necessary to observe, to nurture, to encourage, to promote with wisdom and tender care until a blessed resolution is reached, this will best teach everyone the right love for the cause and persistent prayer. The natural aptitude, the head and heart, the way of life, the divine way of life, these are the areas of knowledge to which it must be directed.

The second point concerns the nurturing and caring love of parents and friends, who must accompany all pupils on their way through the school, be it during the course or the vacation time, and not let them go, as if their teachers now had the whole care on themselves, but rather increase like everything that has life and should not die. This concerns all Christians, and especially parents, guardians, friends and spiritual fathers in Christ. Here, too, we do not speak as if we did not have excellent proofs of such continuing caring and nurturing love; but, on the one hand, in awareness of our own weakness and need of all possible help, and, on the other hand, in order to draw attention to this point in a lively manner. Besides, we see no reason to conceal the fact that in this regard, through imprudence, unwisdom and indulgence of natural love, many a harm has really arisen and arises exceedingly easily. God, in his wisdom, has tied the bonds of natural love and filial devotion very tightly, and on the other hand, as a result of natural corruption, the ear of the heart in young boys is so narrow and small for the discipline of the spirit that parents and teachers well know how difficult it is to find the right way to sanctify natural love according to the fourth commandment, and to imprint obedience, filial trust, and piety on the heart as firm and constant instincts, subject to one's own conscience and therefore freely fruitful.

God grant that great multitudes of godly, lively, and gifted boys and young men may come and, through the ministry of this synod, be prepared in their schools to be messengers of peace and teachers who, when all the vain gleam of the world is gone, will shine as the brightness of heaven.

## Display.

Lord willing, this year's sessions of our General Synod will begin on October 14.

Besides the paper on "the right shape

of a Lutheran congregation independent of the state" (see No. 23 of the "Lutheraner"), the question of whether and which change should be made in the office of the General Praeses will be of particular concern to us. It is desirable that the congregations consider and discuss this matter among themselves before it is discussed at the Synod itself. Therefore, a draft will be prepared by the St. Louis Conference, which will be the basis for the discussion at the Synod.

By order of the Venerable Synod of the Western District, the Venerable Pastoral Conference of St. Louis drew up the following Instructional for the Venerable General Presiding Officer, said Synod having united at its last meeting at Crete, Ills., May 15-20, 1862, that the General Synod should have a body to which recourse could be had in matters pertaining only to the General Synod, and which would attend to all its business while not in session itself.

The reason for this new draft or rather for this change of the old instructions was the explanation given by the venerable General Praeses that the immense extension of the synodal territory made the execution of his instructions given in the new synodal constitution of 1855, especially of the visitations in the individual parishes, absolutely impossible. - —

### Draft

for the

Rights and duties of the general president,

Cf. New Synodal Const. p. 14. f.

The general presiding officer has supervision over all officials of the general synod, over all district presidents, over all employees of the general synod, e.g. seminary and high school teachers, the general agent, the supervisory authority, etc. - and over the individual district synods as such.

It is his duty to see to it that the doctrine, practice and administration of the offices of those named in the preceding paragraph are conducted in accordance with the constitution of the synod. In all cases of deviation from this, he shall issue a warning, and if this is not granted, he shall bring the matter before the general synod.

The general presiding officer has and shall always have only the power of consultation, admonition, and remonstrance. He has administrative power only in those cases in which the special business of the general synod makes the exercise of such power necessary on his part and for which he is expressly invested with such power. Other official ordering decisions may be given only by an assembled synod or by other relevant synodal officials. Decisions given by the general presiding officer are therefore binding on the persons concerned only in such cases if they are either in themselves conscientious decisions of the Word of God or if they are not binding on the synod.

The general presidency may have the power of arbitration in a particular case, or if it has been given arbitral power by the participants themselves, provided that its decision is not contrary to the word of God. In any case, his decision, like any other, may be appealed to the general synod.

The general presiding officer shall perform the functions assigned to the district presiding officer for the management of the district synodal assemblies.

The general presiding officer has the duty to be present and active through consultation at all meetings of the district synods and to report on this at the next meeting of the general synod.

The general presiding officer shall, upon request, give advice and answer to the persons to be supervised by him.

The general presiding officer shall conscientiously use all means at his disposal to promote and maintain the unity of all district

synods in truth, doctrine and practice.

In urgent cases of emergency, he shall have the right to call a special meeting of the general synod, provided that the majority of the district presidents agree with him that this measure is necessary and beneficial. However, he shall inform all members of the various district synods of the purpose of the meeting through the district presidents. The meeting is valid if two-thirds of those entitled to vote are present.

This changed form of the old instructions of the general president alters the following paragraphs of the synodal constitution and requires their change:

Cap. V lit. L. Z 2. p. 9. Should read President instead of "Director".

Cap. V lit. L. h 10. p. 11. should be amended as follows: The general presiding officer shall report the results of his administration during the past triennium, whereupon the assembly shall enter into serious deliberation as to what is to be done in consequence of the knowledge of the condition of the whole synodal congregation.

Furthermore, the following desirable additions to the Synodal Constitution were proposed:

1. the general president should visit all educational institutions once a year, which he could always combine with his visit to the district synods.

Since the effectiveness of the general praeses is significantly reduced by the above proposed changes, he should take on a parish office, so that the synod is spared his salary and he himself is more easily protected from one-sided spiritual direction. However, like the district presidents, he should have an adjunct in office, whose salary should be taken in part from the synod treasury.

so that they could carry out the so important visitations more regularly.

May the faithful and gracious Lord remove all obstacles, graciously grant us to gather for the upcoming synod, abundantly bless our gathering and deliberations, and refresh and strengthen us in and for this difficult time.

**Ms. Wyneken.**

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## To the ecclesiastical chronicle.

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**Hanover.** While the Hanoverian church regiment tries to keep its church together as long as possible by giving way and giving in to the enemies of the church, it promotes the long inevitable rupture more than by standing firm. This is quite evident from a counsel of conscience given by the faithful Pastor Harms in Hermannsburg in his Missionary Bulletin of May under the heading "Questions of Conscience". He writes there, among other things, the following:

"It is a precious thing for the heart to become firm, which happens by grace, says the Holy Scripture. And our dear Barer Luther says: it is not advisable to do something against one's conscience. And in this he is absolutely right, for otherwise one easily loads a spell upon oneself that one cannot get rid of again, and as a result of which all joyful activity, especially in the parish office, is disturbed and hindered. For who can work in the vineyard of the Lord with a smitten conscience? Such firmness and serious, unshakable conscientiousness is all the more necessary in a time like ours, through which consciences are confused from all sides. Of course, I am not speaking of just any conscience, for such a conscience is often as wide as a sack into which everything can be shoved, but only of a Christian conscience, that is, of a conscience bound in God's Word. Recently, I have received many inquiries from pastors about a certificate to be issued by them with regard to Holy Baptism. When unbelieving parents demand from their pastors that their children be baptized without renunciation of the devil, the church government has allowed these pastors to yield to the unbelieving parents' demand and to baptize their children without renunciation. However, it has also allowed the pastors, if it is against their conscience to baptize without renunciation of the devil, to refuse such baptism. In this case, the pastors shall then issue a certificate that they refuse baptism without renunciation, and then the parents shall have the right to have their children baptized by any foreign Lutheran pastor, or even, under certain circumstances, to have such a foreign pastor come and perform the baptism; the entitled pastor shall

but then lose the baptismal fee to which he would otherwise be entitled by law. If the situation in the Lutheran church of our country were as it should be, then the matter would settle itself, because the unbelieving parents would not find a truly Lutheran pastor anywhere who would perform the baptism of their children. Now, however, there are enough pastors who bite Lutheran, but still take pleasure in serving the unbelieving parents according to their liking, as recently such a baptism of twenty children is said to have happened at once in Nienburg with great hullabaloo and pomp. Many faithful Lutheran pastors have asked themselves: are we doing the right thing and not acting against our conscience when we issue such a certificate and thereby promote the baptism of children without renunciation? It is obvious and does not need to be proven that a faithful Lutheran pastor, who has administered holy baptism according to the general Christian and ecclesiastical order, and according to the particular church order of our country, cannot at any price give in to the demand of unbelieving parents to baptize their children without renunciation. In doing so, he would be committing a grave sin, especially since the church regulations themselves declare that only erring or unbelieving parents can make such a request. If the pastor gives in and fulfills the request and baptizes without renunciation, he gives in to error or unbelief, and both are sins; he thereby becomes a promoter of error and unbelief. So there is nothing left for him but to refuse baptism. But he must do this for the sake of his conscience. Whether he does it orally or in writing is quite irrelevant. He thus simply declares: the permission of the church government cannot move me to do anything against my conscience and against the order of the church. In this way he does not promote the ungodly desire of the erring and unbelieving parents, but rather he resolutely opposes it. That he is now punished for this by the church government, because he does not want to act contrary to the order of the church, by being deprived of baptism and the fee for it, he must suffer for God's sake and for the sake of his office, since his conscience forbids him to do anything against the office entrusted to him, but not to suffer anything for the sake of his office. But a necessary and inevitable consequence for the faithful pastor will be that he regards those erring and unbelieving parents as those who have excluded themselves from the church fellowship of his congregation, and declares to them that henceforth he cannot regard them as members of his congregation and cannot administer Holy Communion to them, nor admit them as godparents 2c. But because the unbelieving pastors who accept the children of such people for baptism and thereby carry the torch

The unbelieving pastors, who storm against the faith of the church at the so-called church or community day in Selle and elsewhere and thereby throw the torch into the church of the whole country, are mainly to blame for such calamities, so one cannot consider oneself to be in church fellowship with them, We can neither take communion with them nor give it to them, must avoid all personal contact with them, and cannot sit and deliberate with them at the upcoming synod, because church order and church disorder, faith



and unbelief, have as little room for one another as fire and water. What is beyond these personal contacts, e.g. whether the official acts of such pastors are valid or not, is of course not for any individual pastor to judge, which is rather the responsibility of the church regime. However, I must take this opportunity to impress upon the consciences of all Christian and believing parents that they make use of the right of the church order and do not allow their children to be baptized without renouncing the devil. If the erring and unbelieving parents receive permission for unchurched baptism, the Christian and believing parents can all the more claim the right of church baptism."

From Turkey, at this year's annual celebration of the Jerusalem Society in Berlin, the preacher Pischon (formerly legation preacher in Constantinople) reported that since 1856 a great turnaround had occurred in the conditions there. Since then, about 1100 churches have been built and restored in the Ottoman Empire. God's word is spread unhindered; the colporteurs, who roam the entire country and usually take down all their writings, penetrate even into the forecourts of the mosques. In court, the testimony of a Christian is as valid as that of a Muslim; conversions are no longer punished by death. A Turkish translation of the Bible, which has so far failed because it is extremely difficult to express spiritual things in this strong but rough language, is in prospect. Miss. Dr. Schaufler is working on it with the help of some converted Turks and will soon have it completed. In May, the newspapers reported that the Sultan, during his presence in Smyrna (in Asia Minor, see Revelation, Cap. 2), had given the Christian churches and foundations there 250,000 piasters, about half as many thalers.

**In Austria,** 5 German Protestant newspapers are published: Die protestantischen Blätter, der Protestant, Pesther evang. Wochenblatt, Familienblätter and evang. Sonntagsbote, but none of them exclusively or even predominantly serving the Lutheran Church. - —

The most unclouded appears to be the Lutheran

The church of Austria in the Slavic crown lands, especially among the Slovaks in Hungary, of whom we have received more detailed information in recent years through the licentiate Borbis. For this very reason, however, the church there had to suffer manifold from the Magyars, who were born into the Reformed Church in name, but in reality want to drag the Slovak congregations holding to the Lutheran confession into the abyss of an unbelief that resembles the unbelief in our regions to a tee. If the Lutheran congregations of the Slovaks welcomed the Protestant patent with joy and strive to comply with it, they are prevented from doing so by the Macedonians, whose watchword is ecclesiastical "autonomy" (self-legislation). At the end of last year, as a result of this, in Hluboka, a village on the border of Moravia, where the faithful Dr. Hurban is in office, there were some very annoying incidents, so that Hurban had to turn to the imperial government for help. The help also came, the secular and the ecclesiastical. The secular help came in the form of three imperial commissioners who, admittedly a little too late, had to initiate an investigation. The main effort of the Protestant movement was to support the cause of the Protestant Church. The main effort of the men representing the cause of the Lutheran Slovaks abroad is primarily to collect the means for an old school where young Slovaks can be educated for the service of the Slovak Lutheran church and school. (Pilgrim.)

## Mission Feast.

On the second of August the congregation at Carlinville, Ills, had the joy of celebrating its first mission feast. From the neighboring congregations in Stanton, Neu Gehlenbeck, Springfield and St. Louis, many miles away, about seventy guests, among them Pastors Schliepsiek and Bartling, had gathered to be refreshed in fellowship with us by the anointed, instructive and comforting lectures of Professors Walther and Crämer, and to be strengthened in brotherly fellowship among one another. Yes, even our venerable general president, Wyneken, God had led into our midst, not only to witness our joy, but also to rejoice with us.

In the morning Prof. Walther preached on 1 Tim. 2, 4-6 and answered the question on the basis of this text: Why should we not let ourselves be deterred from participating in such blessed work in spite of the low success of the mission to the Gentiles in the present time? with the two answers: 1. because God so earnestly wants all people to be helped, and 2. because even the conversion of a single soul is something so great and important. In the afternoon, Professor Crämer gave a historical lecture.

In this lecture he used three examples of righteous missionary Christians, Aedcsius, Otto von Bamberg and Hans Egede, to show what the love of Christ is able to do and suffer in order to bring the blind heathens to the light of truth. The sermon in the morning had the pleasing effect on a young person from the congregation near Stanton that he was so strengthened and fortified in his desire to surrender himself to the Lord for the service of the Word that he presented himself to the professors after the end of the festive celebration and asked to be admitted to the seminary in St. Louis. But this day will also be a cause for us all to remember often with joy, to thank God for what we are by His grace, and to ask Him to make our serious concern for our own salvation ever more fruitful in heartfelt and active love for the work of the mission among the heathen and our abandoned compatriots. Also our choir could not refrain from testifying in honor of such a feast at the morning and afternoon service by two lovely pieces its joy and praise to God for the salvation experienced in Christ JEsu in such an undeserved way. The collection for external mission amounted to H33.00, and that for internal mission to H21.45.

L. Geyer.

(Delayed.)

## Church consecration.

On Sunday Jubilate, April 26, the Lutheran Ebenezer congregation at Port Hudson, Franklin Co., Mo., finally had the joy of solemnly dedicating their newly built little church to the service of the Triune God. It seemed as if a few drops of wormwood were to be dripped into the cup of joy; the summoning of the militia and the request for them to assemble at their respective assembly points on April 25 had not only caused great consternation in the congregation itself, as well as in the neighboring congregation, but also seemed to be an inducement to see the little church quite sparsely filled just this time. Nevertheless, the church (a building of 26 by 40 feet and 16 feet high, a timber-framed structure, built entirely in the German manner, with pleasing, friendly decorations in the interior) was completely filled, although the rain that fell in the morning had held some back so that they could not participate in the preliminary ceremonies (confession, farewell to the old church, procession). It is certainly a great grace of God, when a congregation, like the one above, gets a place, where the Lord places the remembrance of His name with word and sacrament and where He then also wants to bless. For this, all God's children should praise Him and especially we Lutherans in this state, who are still allowed to hear His holy word every Sunday in Rabe. This is proof that the Lord Christ is still there with His full hands of blessing and seeks the Zachaeans.

(Sermon, morning, on Ev. Luc. 19, 1-10) to bring them salvation. Also the master builder is still busy with eager hands. Therefore,

This wishes from the heart

## Receipt and thanks.

(resp. to the travel expenses of the therefore expected pupils) received clt from Hrn. Fr Schneller in St. Louis \$2.00. - through Pastor Lehmann a collecte of his congregation Ici Manchester, St. Louis Co., Mo, H7.00. - through Pastor Geyer a church collecte organized at the mission festival at Carlinville, Ill on the 9th Sonn, n. Trin. 12> 45.

By Rev. Noll in Nandolph Co, Ill, K2.00.

By Mr. P. Wagner from Mrs. N. N. from his parish: 50c.

From Mr. Gärtoer Theister from the parish of Mr. E. Hamann: 1 tub of beans and 1 bucket of potatoes.

Through Mrs. Carol E. Dankmeyer from the Women's Association of the parish of Mr. P. Baumgart: 1 dozen shirts for some poor students.

From Mr. P. Reisinger in Pekin. Ills. HZ. for all students.

By Mr. P. Schaller of N. N. §2, for poor students.

From Mr. Gardener Mart. Gerke to Mr. F. Hamann-s community: to verschieden paintings all kinds of kitchen herbs, vegetables and potatoes.

August Crämer.

From the comm.	in Iowa City	6.00
" "	" Arcadia	6.00

From the comm. of Mr. Past. Nolffs 5.09 Jack bcrj

..... Sour 10.09

" " "	in Terre Haute	6,00
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Vennedy 10> 0

"W. in Minden	5,00
the Game of Mr. Post Stretching feet	15 00

the Gem, of Mr. Past. Stretching foot	15,00
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Ms. Wyneken.

## Received:

From the Gem. of Mr. Past. Schumann, De Kalb Co.	\$4	.61
in Kendallville, Noble Co.,		3.50
" the Gem. of Mr. Past. Detzer in Defiance ---	14,75 "	***** " Southridge- 9,75
" *****läbker 17,30		
**** " "Bode-	7.93	
" "" ,," " Sihler	39.74!	
" " **** Swan	43.4^	
" " " " "	" Heneker-6	.1 >
" *****Zaget	13,88^	
" " " "	*** Stephen	5 00
" " Johannesgem. des Hrn. Past. Frederkiug---	3,13 " ,, St. Paul's congregation of the Rev. ,,	1.871
By Past. Saupert by F. R. Schäfer		1,(z
**** at the wedding of Mr.!		
Mutschler collected	-	6.L0

## For poor students in St. Louis:

From some parishioners! of the Past. Wambsgans 8.00 " G. Tbieme for those coming from Saxony-- 2,00

### For poor students in Fort Wayne:

Don the lünglings-Verein in Past. Ruprechts Gem. 2,00 " H. Hermann through Past. Zigel 2 ,00

" N. N. for school teacher semester 2 ,00

### For poor students:

From Mr. Pastor Kühn 5,00

" Scholz'Gemeinde am Erntefeste-- 6,12

„ Dr. Brocker 0 .25

by Mr. Past. Sauer from Michael \*1 ,50

### For teaching institutions:

From the Drceinigkeits-Gem. of Mr. Past. Daib - 13,80 " " Jacobus- „ " - 13,70

, Mr. Past. Daib himself 2 .30

" "" Senel 1 ,00

" "" Klinkenberg 10,08

, whose municipality in Nockfort 3.40

by Past. Saupert collected on Mr. H. Jdc's

Wedding 4,00

collected by the same on Mr. John Baier's

Wedding 7.65

by the same from WendelSchnur 3,00

"" Wüt ve Maria Weber 1,00

by Mr. Pastor Kühn's Meant 10,00

" " Stephan's " 10,77

### For liver contents:

Don Hrn. Past. Fricke's 6)emeinde 19,00

" some links of the same 15.50

### For inner mission:

From pastor Daib at the wedding of Mr. Vilmer g collects 2.70

To the women's club in Pastor Scuel's parish ... 10,00

" of a wife " "" 1,10

Tnrch Pastor Scholz by Johannes Stach 2,00

„ "Sauervon the Schepmann brothers 5,00

""by H. Schepmann 5 ,00

### For Heathen Mission:

Bon Hrn. Past. Scuel's parish 9.55

By „ " Scuel of Mr. Fr. sword".

inver, soldier, 8 .01>

By Mr. Past. Stephan by Mr. Schleiecker ... 1,00 Bon Hrn. Past. Scholz' Gem., Wcil'nachtscollecte - 4,93

"Mr. W Meyer from the same municipality 1,00

### For the ev.- luth, Hospital in St. Louis.-

From Hm. Past. Stephan's parish 7 .05

by „ " Oestermeyer > 2. 29

„ ""byMr. Morhard 1.00

"" Göglein 0,25

"" Reuter 0,25

### For Repair from Fort Wayne Seminar:

Don the congregation of Hrn. Past. Oestermeyer .... 5,00

""Lindemann 32,00

" "" "" further-- 125,48

""/Sour21 ,00

""Werfelmann5 ,10

""Bode 5,14

byMr . Past. Bühl by I. Frank 2,00

"" Mrs. Neinhart 0.50

" Scuel 1 ,00

""Hattstätt 8.03

" ,,, Tramm 7,, 0

„ ""Lindemann 18.30

""Scholz by Mrs. G. Meyer - 0 50

""N . N. 1.00

"" „ Fncke " H. Sierup 1 ,00

"" „ "" W. Pohler 0

.50

""Chr. Oestermeyer1 .50

"W. Brüggemann-1 .00  
 " " "W. F. Noscner1, >0  
 " " "W- Bultemeyer--0.  
 50  
 For the general presiding officer:  
 5,50 "Trammin Laporte6 ,45  
 Don the parish of Mr. Past. Ruprecht  
 "Frkcke 25.00  
 "Scholz 6.02  
 "Mr. Past. Seuel 1 ,00  
 By Mr. Past. Swan by Georg Mask .... 3.00  
 "Seuel from the women's club ..... 10,00  
 D rrrchHrn. Post. Saupertfroml  
 . Duges 0 .40  
 "Jlr. Jde l",5i  
 "Köchig 2.5'  
 "Widow Rnncking 1.40  
 " Sauer " H. Bkm. 5,00  
 For the Nassau Proseminar:  
 Don Hrn. Past. Jäbker's parish 100,00  
 "Zagel's  
 " K'9,30  
 " Fritze'S  
 " 50,00  
 " " WambSganS', " 55,10  
 "Sihler 'S , (first shipment) 600.00  
 " " Neichardt's , in Columbia City-- 6.00  
 " " St. John's parish. 54,00  
 For the College Debt Dilguugscasse in St. Louis:  
 Don Hrn. Past. Kunz and his two daughters Adelheid and Helena (A Kt, 3,00  
 by Mr. Past. Fncke by Mrs. Sophie Oestcr- meyer, Maria Wehn, Christian Bredemeyer sen., Emma Fricke, Wilb- Vcblina. Christine B-rede- meyer, Jr,  
 Leonore Schmidt. Maria Schür (l 81 8.50 by Mr. Past. Sauer by Mrs. Elisa Dohne - > - 1,00 , " , , Mrs. Lettenbrock ----1, 00  
 from the daughter of Mr. Pastor Sauer 0,50

#### To the college tuition fund:

From Mr. Past. Baucr's St. Johannesgemcinde -- 13,00

#### For the Synodal Casse:

By Mr.? Sauvert: Bequest to the Synod from Heinrich Bebme, former pupil of the  
 Fort Wayne Seminars150 .00

W m. Meyer,  
 Cassirer of the Middle District.

## Received:

#### To the Synodal Treasury:

From the municipality of Frankenmuth, Pffngstcollecte -- 8 26,07 from Mr. Arnold daselbst 1,00  
 from Mr. Kaiser , 1 ,00  
 of Mr. Past. Nauschert's parish, Oftercollecte - 8.00  
 " " Pfkngstcollccte 7,00  
 ,, Mr. Pastor Achenbach 2,00  
 from Frankenmuth29 ,00  
 namely: by I. G. Bierlein 812th; I. Bierlein  
 86th; G. M. Schäfer Sl.; W- Kern 81st; Mich. Gugel 82nd; I. Hubinger 85th; L. Bcrnthal 81st; L. Neindcl §1.  
 by Mr. Past. Hügli collected on Mr. Nost's child baptism 1 .50  
 of Mr. Past. Strasen's congregation 41,15

#### For Synodal Missionary Fund:

At the infant baptism of Mr. Egercr in Sag'naw (for  
 Hrn. Past. Clöter) collected 2,05  
 from the school children in Roseville 1.00  
 from an unnamed person there3 ,00  
 of Mr. Past. Hügli's congregation 6 .0t>  
 by Mr. Past. Trautmann in MissivnSstunden ges. 5,15 in the same parish on Mr. Stoll's Kindtaufe ges.-- 0.85 from Mr. Fried Köhn jun., Sheboygan,  
 WiSc. ---- 1 00 from Mr. A. D. St. daselbst 1,00

#### For the general presiding officer:

From the Cenrkasie of the parish of Frankenmuth4 .46 from the parish of Hrn. Past. Speckhard 6.00  
 from the municipality in Monroe - - - III,00

#### For college construction in Fort Wayne:

From the municipality of Frankenmuth belatedly 3.00

#### For the teachers in both institutions:

By Philip Da'bcl in Saginaw 1	.00
by Mr. Past. Achenl gh	?/0
by \$r>. Duke in Frankenmuth 2	,< 0
on the cent cash desk of the municipality in Adrian	10 00
ans der Kindtaufe des Hrn. Weißlcbcr gesammelt ... - 2.00 from Adam Haag 0	,41
by Mr. Past. Also	-. 0,70
from Mr. Fried. Köhn jun. 1	,< 0
on the child baptism of Mr. Frird. Müller collected 1.50	

#### For the proseminar in Germany:

From Mr. Fried. Köhn jun.	-1,00
<b>by Mr. G. Bodenstein 1.</b>	00
<b>from Mr. A. D. St.</b>	<b>1,0g</b>
by Mr. I. Deeg for those arriving from there	
Sophomore 1	,00

#### For Mr. Past. Röbbelen:

From women's club in Frankenmuth	62,00
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Namely, from the women: R. B. Hubingcr H5.;

A. B. Hubinger 84; B. Arnold, M. Schaler, M. Ranzenberger, M. Nodamer, <s 83; W. L- No- dcl 82.50; A. Fürbringer 82; E. Viertem 81.30; M. List, M. B. Brmmhal, B. Lvscl, M. Vicrlein, L. Pfeiffer, I. Nudel, B. Grüber, B. Lamme,man, K. Zieglcr, Wittwe Veitengrmbcr, G81.00; M. Riltmcier 60 Cts.; B. Beierlein, B. Nüchterlcin, E. Hayne, E. Ortner, E. Hoffmann, K. Hvncld, M. M ier, Wittwe Stern, G 51" Cts.; M. Bernthal 35 Cts.; K. Winuner, M. Bickclmann, M. Sohn, G 25 Cts., from the Schnl children of Mr. Teacher Pfeiffer 810.50; collected at the wedding of Mr. Ziegler 89,< 0.

By Jacob Bickcl in Frankenmuth	1.00
" Fried. Father ""	2,00
" I. Beierlein ""	5,00
" L. Ortner ,, "	50
" M. Kachelris in" 50	
" M. Beierlein " ,,	50
" I. L. Krafft ""	2.00

I. M. Hubinger in Frankenmuth **4.60**

By I. List of old rest	50
From Mrn Past. Multanowski	5,00
" " Fried. Köhn jun.	1,00
" " Past. A. D. Stecher	1,00

#### For Mr. Pastor Wüstemann:

By Mrs. Beyer in Monroe	2.00
" Mr. I. Deeg	1,00

#### For ^rn. Pastor summer:

By Mr. Christian Granf HJ Monroe	1.00
By Hrn Past. Sveckhard on Böhm's child baptism collected	75

#### For poor pupils and students:

From the Women's Association of the Gcm. of Hrn. Past. Nau- schrt 4,l'O	
On Jasmund's child baptism ges	2,60
From the comm. in Ridgway- 1,	00
By Mr. Past. Also at the wedding of Mr.	
Ph. I. Mamel total	3.35
From women's club in Monroe	40.20
" Virgin club	7.83

#### For the hospital in St. Louis:

From Mr. Arnold in Flankcnmuth	1,00
„ the comm. in Frankenmuth	17,00
" L. Nodel	0.50
" Mrs. Str. by Mr. Past. Also	0.50
" Mr. Friedr. Köhn, jun. > 1,	00

#### For the orphanage in St. Louis:

From Mr. I. Kornbansch near Monroe	1.00
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#### For the California Mission

By Hrn. Past. Stecher of Mrs. Vienna	2,00
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#### For the community in New Avrk:

From Mr. I. Deeg	1,00
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W. Hattstädt, Cassirer.

## Changed addresses:

Krv. Zoün

VVestdraneü. k. 0. 487. oüionZo, Ists.

No. 1'ü. LuenZer, ^Vestbraueü. k. 0. 487. OüienAO, lsts.

No. d ^eiZie, ^Vestbraneli l\*. 0. 487. okieLZo, llls.

No.

Grains,

^Vnlpole.?. 0. Unncwek Oo., ln6.

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**St. Louis, Mo,**

Synodal-Druckerei von Aug. Wiebusch u. Sohn.